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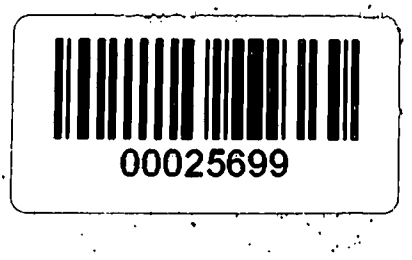

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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. V.

ADVERTISEMENT.

The Publick are respectfully informed that

VOLUME SIXTH

of the

BIOGRAPHICAL DICTIONARY

Will be published on Monday, November 2,
and the subsequent Volumes every Two Months.

THIS change in the periods of Publication has been found absolutely necessary, from the accumulation of New Lives, and the imperfect state in which many of the old ones were given in the former Edition. The Volume now before the Reader affords a striking instance of how much is wanted to render the Work, what, in the present state of biographical materials, it ought to be. Of THREE HUNDRED AND FORTY SEVEN Lives in this Volume, TWO HUNDRED AND FOURTEEN are NEW, SIXTY EIGHT are RE-WRITTEN, and SIXTY FIVE only have been retained from the former Edition, the greater part of which have required many additions and alterations. The Editor, therefore, hopes that his anxiety to render the BIOGRAPHICAL DICTIONARY more complete and useful, will reconcile the Publick to this change in the mode of Publication, which, while it does not materially lessen his labours, will at least afford time to fulfil his future engagements without interruption.

September 1, 1812.

THE GENERAL

BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

25089

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

VOL. V.

LONDON:

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1812.

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BENVENUTI (CHARLES), an Italian Jesuit, physician, and mathematician of considerable eminence, was born at Leghorn, Feb. 8, 1716. He began his noviciate among the Jesuits at the age of sixteen, but did not take the four vows, according to the statutes of that order, until eighteen years afterwards. He had already published a funeral oration on Louis Ancajani, bishop of Spoleto, 1743, and a species of oratorio, to be set to music, entitled "Cristo presentato al tempio," but it was neither as an orator or poet that he was destined to shine. He became professor of philosophy at Fermo, and when father Boscovich was obliged to leave Rome to complete the chorographical chart of the papal state, which he published some years afterwards, Benvenuti succeeded him in the mathematical chair of the Roman college, and also resumed his lectures on philosophy in the same college. His first scientific work was an Italian translation of Clairaut's Geometry, Rome, 1751, 8vo; and he afterwards published two works, which gained him much reputation: 1. "Synopsis Physicæ generalis," a thesis maintained by one of his disciples, the marquis de Castagnaga, on Benvenuti's principles, which were those of sir Isaac Newton, Rome, 1754, 4to. 2. "De Lumine dissertatio physica," another thesis maintained by the marquis, ibid. 1754, 4to. By both these he contributed to establish the Newtonian system in room of those fallacious principles which had so long obtained in that college; but it must not be concealed that a considerable part of this second work on light, belongs to father Boscovich, as Benvenuti was taken ill before he had completed it, and after it was sent to press. After the expul-

sion of the Jesuits, there appeared at Rome an attack upon them, entitled "Riflessioni sur Gesuitismo," 1772, to which Benvenuti replied in a pamphlet, entitled "Irreflessioni sur Gesuitismo;" but this answer gave so much offence, that he was obliged to leave Rome and retire into Poland, where he was kindly received by the king, and became a favourite at his court. He died at Warsaw, in September, 1789.[1]

BENVENUTI (JOSEPH), an Italian surgeon, or rather physician, was born in the territory of Lucca, about the year 1728. He received the degree of doctor, began practice at Sarzano in 1755, as a member of the faculty; in 1756 was chosen member of the German imperial society; and in 1758 of the royal society of Gottingen, while he was practising at the baths of Lucca. In 1753, he happened to be at a place in that republic, called Brandeglio, where an epidemic fever of a particular kind prevailed, which he treated with great success by means of mercury. This formed the subject of his treatise, entitled "Dissertatio historico-epistolaris, &c." Lucca, 1754, 8vo, ably defending the preference he found it necessary to give to mercury over the bark, and vindicating Dr. Bertini, of whom he learned that method, against certain opponents. Benvenuti's other works are, 1. "De Lucensium Thermarum sale tractatus," Lucca, 1758, 8vo. This he also translated into Italian, with a letter on the virtues of these waters. 2. "Riflessioni sopra gli effetti del moto a cavallo," Lucca, 1760, 4to. 3. "Dissertatio physica de Lumine," Vienne, 1761, 4to. 4. "De rubiginis frumentum corrumpentis causa et medela," Lucca, 1762. 5. "Observationum medicarum quæ anatomiæ superstructæ sunt, collectio prima," Lucca, 1764, 12mo. He also promoted the publication of the first volume of the "Dissertationes et Quæstiones medicæ magis celebres," Lucca, 1757, 8vo. Our authority does not give the date of his death.[2]

BENYOWSKY (COUNT MAURITIUS AUGUSTUS DE), an adventurer of very dubious, but not uninteresting character, one of the Magnates of the kingdoms of Hungary and Poland, was born in the year 1741, at Verbowa, the hereditary lordship of his family, situated in Nittria, in Hungary. After receiving the education which the court of Vienna affords to the youth of illustrious families, at the

[1] Biog. Universelle.—Dict. Hist. [2] Ibid.

age of fourteen years, he fixed on the profession of arms. He was accordingly received into the regiment of Siebenschien, in quality of lieutenant; and joining the Imperial army, then in the field against the king of Prussia, was present at the battles of Lowositz, Prague, Schweidnitz, and Darmstadt. In 1758, he quitted the Imperial service and hastened into Lithuania, at the instance of his uncle the starost of Benyowsky, and succeeded as his heir to the possession of his estates. The tranquillity, however, which he now enjoyed was interrupted by intelligence of the sudden death of his father, and that his brothers-in-law had taken possession of his inheritance. These circumstances demanding his immediate presence in Hungary, he quitted Lithuania with the sole view of obtaining possession of the property of his family; but his brothers-in-law by force opposed his entrance into his own castle. He then repaired to Krussava, a lordship dependant on the castle of Verbowa, where, after having caused himself to be acknowledged by his vassals, and being assured of their fidelity, he armed them, and by their assistance gained possession of all his effects; but his brothers, having represented him at the court of Vienna as a rebel and disturber of the public peace, the empress queen issued a decree in chancery against him, by which he was deprived of his property, and compelled to withdraw into Poland. He now determined to travel; but after taking several voyages to Hamburgh, Amsterdam, and Plymouth, with intention to apply himself to navigation, he received letters from the magnates and senators of Poland, which induced him to repair to Warsaw, where he joined the confederation then forming, and entered into an obligation, upon oath, not to acknowledge the king, until the confederation, as the only lawful tribunal of the republic, should have declared him lawfully elected; to oppose the Russians by force of arms; and not to forsake the colours of the confederation so long as the Russians should remain in Poland. Leaving Warsaw, in the month of December, he attempted to make his rights known at the court of Vienna; but disappointed in this endeavour, and deprived of all hope of justice, he resolved to quit for ever the dominions of the house of Austria. On his return to Poland, he was attacked, during his passage through the county of Zips, with a violent fever; and being received into the house of Mr. Hensky, a gentleman of distinction, he paid

his addresses and was married to one of his three daughters, but did not continue long in possession of happiness or repose. The confederate states of Poland, a party of whom had declared themselves at Cracow, observing that the count was one of the first who had signed their union at Warsaw, wrote to him to join them; and, compelled by the strong tie of the oath he had taken, he departed without informing his wife, and arrived at Cracow on the very day count Panin made the assault. He was received with open arms by martial Czarnesky, and immediately appointed colonel general, commander of cavalry, and quarter-master-general. On the 6th of July 1768, he was detached to Navitaig to conduct a Polish regiment to Cracow, and he not only brought the whole regiment, composed of six hundred men, through the camp of the enemy before the town, but soon afterwards defeated a body of Russians at Kremenka; reduced Landscroen, which prince Lubomirsky, who had joined the confederacy with two thousand regular troops, had attempted in vain; and, by his great gallantry and address, contrived the means of introducing supplies into Cracow when besieged by the Russians: but the count, having lost above sixteen hundred men in affording this assistance to the town, was obliged to make a precipitate retreat the moment he had effected his purpose; and being pursued by the Russian cavalry, composed of cossacks and hussars, he had the misfortune to have his horse killed under him, and fell at last, after receiving two wounds, into the hands of the enemy. Apraxin, the Russian general, being informed of the successful manœuvre of the count, was impressed with a very high opinion of him, and proposed to him to enter into the Russian service; but rejecting the overture with disdain, he was only saved from being sent to Kiovia with the other prisoners by the interposition of his friends, who paid 962 *l.* sterling for his ransom. Thus set at liberty, he considered himself as released from the parole which he had given to the Russians; and again entering the town of Cracow, he was received with the most perfect satisfaction by the whole confederacy. The town being no longer tenable, it became an object of the utmost consequence to secure another place of retreat; and the count, upon his own proposal and request, was appointed to seize the castle of Lublau, situated on the frontier of Hungary; but after visiting the commanding officer of the castle, who was not apprehensive of the least

danger, and engaging more than one half of the garrison by oath in the interests of the confederation, an inferior officer, who was dispatched to assist him, indiscreetly divulged the design, and the count was seized and carried into the fortress of Georgenburgh, and sent from thence to general Apraxin. On his way to that general, however, he was rescued by a party of confederates, and returned to Lublin, a town where the rest of the confederation of Cracow had appointed to meet, in order to join those of Bar, from which time he performed a variety of gallant actions, and underwent great vicissitudes of fortune. On the 19th of May, the Russian colonel judging that the count was marching towards Stry, to join the confederate parties at Sauok, likewise hastened his march, and arrived thither half a day before the count, whose forces were weakened by fatigue and hunger. In this state he was attacked about noon by colonel Brincken, at the head of four thousand men. The count was at first compelled to give way; but, on the arrival of his cannon, he, in his turn, forced the colonel to retire, who at last quitted the field, and retreated towards Stry. The advantage of the victory served only to augment the misery of the count, who in this single action had three hundred wounded and two hundred and sixty-eight slain, and who had no other prospect before him than either to perish by hunger with his troops in the forest, or to expose himself to be cut to pieces by the enemy. On the morning of the 20th, however, by the advice of his officers and troops, he resumed his march, and arrived about ten o'clock at the village of Szuka, where, being obliged to halt for refreshment, he was surprised by a party of cossacks, and had only time to quit the village and form his troops in order of battle on the plain, before he was attacked by the enemy's cavalry, and soon after by their infantry, supported by several pieces of cannon, which caused the greatest destruction among his forces. At length, after being dangerously wounded, the Russians took him prisoner. The count was sent to the commander in chief of the Russian armies, then encamped at Tampool, who not only forbade the surgeons to dress his wounds, but, after reducing him to bread and water, loaded him with chains, and transported him to Kiow. On his arrival at Polene, his neglected wound had so far endangered his life, that his conductor was induced to apply to colonel Sirkow, the commanding officer at that place,

and he was sent to the hospital, cured of his wounds, and afterwards lodged in the town, with an advance of fifty roubles for his subsistence. Upon the arrival, however, of brigadier Bannia, who relieved colonel Sirkow in his command, and who had a strong prejudice against the count, he was again loaded with chains, and conducted to the dungeon with the rest of the prisoners, who were allowed no other subsistence than bread and water. Upon his entrance he recognized several officers and soldiers who had served under him; and their friendship was the only consolation he received in his distressed situation. Twenty-two days were thus consumed in a subterraneous prison, together with eighty of his companions, without light, and even without air, except what was admitted through an aperture which communicated with the casements. These unhappy wretches were not permitted to go out even on their natural occasions, which produced such an infection, that thirty-five of them died in eighteen or twenty days; and such were the inhumanity and barbarity of the commander, that he suffered the dead to remain and putrefy among the living. On the 16th of July the prison was opened, and one hundred and forty-eight prisoners, who had survived out of seven hundred and eighty-two, were driven, under every species of cruelty, from Polene to Kiow, where the strength of the count's constitution, which had hitherto enabled him to resist such an accumulation of hardships and fatigue, at length gave way, and he was attacked with a malignant fever, and delirium. The governor, count Voicikow, being informed of his quality, ordered that he should be separately lodged in a house, and that two roubles a day should be paid him for subsistence; but when he was in a fair way of recovery, an order arrived from Petersburgh to send all the prisoners to Cazan, and this severity bringing on a relapse, the officer was obliged to leave the count at Nizym, a town dependant on the government of Kiow. At this place, a Mr. Lewner, a German merchant, procured him comfortable accommodation, superintended the restoration of his health, and on his departure made him a present of two hundred roubles, which he placed for safety in the hands of the officer until his arrival at Cazan, but who had afterwards the effrontery to deny that he had ever received the money, accused the count of attempting to raise a revolt among the prisoners, and caused him to be loaded with

chains and committed to the prison of Cãzan, from which he was delivered at the pressing instances of marshal Czarnesky Potockzy, and the young Palanzky. He was then lodged at a private house, and being invited to dine with a man of quality in the place, he was solicited, and consented to join in a confederacy against the government. But on the 6th of November 1769, on a quarrel happening between two Russian lords, one of them informed the governor that the prisoners, in concert with the Tartars, meditated a design against his person and the garrison. This apostate lord accused the count, in order to save his friends and countrymen, and on the 7th, at eleven at night, the count not suspecting any such event, heard a knocking at his door. He came down, entirely undressed, with a candle in his hand, to inquire the cause; and, upon opening his door, was surprised to see an officer with twenty soldiers, who demanded if the prisoner was at home. On his replying in the affirmative, the officer snatched the candle out of his hand, and ordering his men to follow him, went hastily up to the count's apartment. The count immediately took advantage of his mistake, quitted his house, and, after apprising some of the confederates that their plot was discovered, he made his escape, and arrived at Petersburgh on the 19th of November, where he engaged with a Dutch captain to take him to Holland. The captain, however, instead of taking him on-board the ensuing morning, pursuant to his promise, appointed him to meet on the bridge over the Neva at midnight, and there betrayed him to twenty Russian soldiers collected for the purpose, who carried him to count Csecserin, lieutenant-general of the police. The count was conveyed to the fort of St. Peter and St. Paul, confined in a subterraneous dungeon, and after three days fast, presented with a morsel of bread and a pitcher of water; but, on the 22d of November 1769, he at length, in hopes of procuring his discharge, was induced to sign a paper promising for ever to quit the dominions of her imperial majesty, under pain of death.

The count having signed this engagement, instead of being set at liberty, was re-conducted to his prison, and there confined till 4th December 1769, when, about two hours after midnight, an officer with seven soldiers came to him; and he was thrown upon a sledge to which two horses were harnessed, and immediately driven away with

the greatest swiftness. The darkness of the night prevented the count from discerning the objects around him; but on the approach of day-light he perceived that major Wynblath, Vassili Panow, Hippolitus Stephanow, Asaph Baturin, Ivan Sopronow, and several other prisoners, were the companions of his misfortunes; and after suffering from the brutality of their conductor a series of hardships, in passing through Tobolzk, the capital of Siberia, the city of Tara, the town and river of Tomsky, the villages of Jakutzk and Judoma, they embarked in the harbour of Ochoczk, on the 26th October 1770, and arrived at Kamschatka on the 3d December following. The ensuing day they were conducted before Mr. Nilow, the governor; when it was intimated to them that they should be set at liberty on the following day, and provided with subsistence for three days, after which they must depend upon themselves for their maintenance; that each person should receive from the chancery a musket and a lance, with one pound of powder, four pounds of lead, a hatchet, several knives and other instruments, and carpenter's tools, with which they might build cabins in any situations they chose, at the distance of one league from the town; but that they should be bound to pay in furs, during the first year, each one hundred roubles, in return for these advantages; that every one must work at the corvee one day in the week for the service of government, and not absent themselves from their huts for twenty-four hours without the governor's permission; and after some other equally harsh terms, it was added, that their lives being granted to them for no other purpose than to implore the mercy of God, and the remission of their sins, they could be employed only in the meanest works to gain their daily subsistence. Under these regulations the exiles settled the places of their habitations, built miserable huts to shelter themselves from the inclemency of the weather, formed themselves into a congress, and after choosing the count de Benyowsky their chief or captain, they swore with great solemnity mutual friendship and eternal fidelity. Among the number of unhappy wretches who had long groaned under the miseries of banishment, was a Mr. Crustiew, who had acquired considerable ascendancy over his fellow-sufferers; and to obtain the particular confidence and esteem of this man was the first object of the count's attention; in which he soon succeeded. The pains and perils incident to the

situation to which these men were reduced, were borne for some time in murmuring sufferance, until the accidental finding an old copy of Anson's Voyage inspired them with an idea of making an escape from Kamschatka to the Marian islands; and the count, Mr. Panow, Baturin, Stephanow, Solmanow, majors Wynblath, Crustiew, and one Wasili, an old and faithful servant of the count's, who had followed his master into exile, formed a confederacy for this purpose. While these transactions were secretly passing, the fame of count Benyowsky's rank and abilities reached the ear of the governor; and as he spoke several languages, he was after some time admitted familiarly into the house, and at length appointed to superintend the education of his son and his three daughters. "One day," says the count, "while I was exercising my office of language-master, the youngest of the three daughters, whose name was Aphanasia, who was sixteen years of age, proposed many questions concerning my thoughts in my present situation, which convinced me that her father had given them some information concerning my birth and misfortunes. I therefore gave them an account of my adventures, at which my scholars appeared to be highly affected, but the youngest wept very much. She was a beautiful girl, and her sensibility created much emotion in my mind—but, alas, I was an exile!" The merits of the count, however, soon surmounted the disadvantages of his situation, in the generous mind of miss Nilow, and the increasing intimacy and confidence which he daily gained in the family, joined to the advantages of a fine person and most insinuating address, soon converted the feelings of admiration into the flame of love; and on the 11th of January 1771, madame Nilow, the mother, consented that her daughter should do the honours of an entertainment then in contemplation, and be publicly declared his future spouse. But the count, though he had cultivated and obtained the affections of his fair pupil, had acted more from policy than passion, and, intending to use her interest rather as a means of effectuating the meditated escape of himself and his companions, than as any serious object of matrimonial union, contrived to suspend the nuptials, by persuading the governor to make an excursion from Kamschatka to the neighbouring islands, with a view or under pretence of establishing a new colony. During these transactions the exiles were secretly at work; and in order to

conceal their design from all suspicion, Mr. Crustiew and Mr. Panow were on the 30th of March deputed to wait on the governor with five and twenty of their associates, to request that he would be pleased to receive the title of PROTECTOR of the new colony; and the embassy was not only favourably received, but orders were given to prepare every thing that might be necessary for the execution of the project. At this crisis, however, an accident occurred which had nearly overturned the success of the scheme; and as it tends to discover the disposition of the count, we shall relate it in his own words.

"About ten o'clock this day (1st of April, 1771), I received a message from miss Nilow, that she would call on me in the afternoon, requesting at the same time that I would be alone, because she had affairs of importance to communicate. As I supposed the latter part of this message to be mere pleasantry, I was far from expecting any extraordinary information; and my surprise at the event was much greater, as I had not the least reason to suppose she had made any discovery of my intentions. Miss Nilow arrived at three in the afternoon: her agitation on her first appearance convinced me that she was exceedingly afflicted. At sight of me she paused a moment, and soon after burst into tears, and threw herself into my arms, crying out, that she was unfortunate and forsaken. Her sighs and tears were so extreme, that it was more than a quarter of an hour before I could obtain a connected sentence. I was extremely affected at her situation, and used every expedient to calm her mind, but this was extremely difficult, because I was entirely ignorant of the reason of her affliction. As soon as she became a little composed, she begged me to shut the door, that no one might interrupt us. I came back, and on my knees intreated her to explain the cause of her present situation, which she did to the following effect:

"She informed me that her maid had discovered to her, that a certain person named Ivan Kudrin, one of my associates, had proposed to her to share his fortune, and that this indiscreet person had assured the girl, that he was about to quit Kamschatka with me, to make a voyage to Europe, where he hoped to place her in an agreeable situation. The maid had first related the circumstance to her mistress; but as she could never believe me capable of such base and treacherous behaviour to her, she was desi-

rous of hearing the account herself, and had, for that purpose, persuaded the maid to appoint a meeting with Kudrin, in order to question him more amply, while she herself might hear the whole, by being concealed behind a curtain. In this manner, she said, she became convinced of her unhappiness and my treachery, and that she would have spared me the confusion of hearing this, if, from a conviction that she could not live after such an affront, she had not been desirous of bidding me a last farewell.

"On finishing these words she fainted, and though I was exceedingly alarmed and distressed on the occasion, yet I did not fail to arrange a plan in my mind, during the interval of her insensibility. When this amiable young lady recovered, she asked if she might give credit to what she had heard. I then threw myself at her feet, and entreated her to hear me calmly, and judge whether I was to blame or not. She promised she would, and I addressed her in the following terms:

"You may recollect, my dear friend, the account I gave you of my birth, and the rank I held in Europe; I remember the tears you shed on that occasion. The misfortune of being exiled to Kamschatka would long since have compelled me to deliver myself from tyranny by death, if your acquaintance and attachment had not preserved me. I have lived for you, and if you could read my heart, I am sure I should have your pity; for the possession of your person is become as necessary to my existence as liberty itself. The liberty I speak of is not that which your worthy father has given me, but implies the possession of my estate and rank. I have hoped for the possession of your person, with a view of rendering you happy in the participation of my fortune and dignity. These views cannot be accomplished at Kamschatka. What rank can I bestow on my love but that of an exile? The favours of your worthy father may be of the shortest duration. His successor may soon recal his ordinances, and plunge me again into that state of suffering and contempt, from which I was delivered for a short moment. Represent to yourself, my dearest friend, the affliction and despair that would overwhelm my soul, when I beheld you a sharer in my pain and disgrace; for you well know that all the Russians esteem the exiles as dishonoured persons. You have forced me to this declaration of my intentions, in which I have been guided by the attachment and sincerity of my heart. I deferred the com-

munication to you, but I swear that such was my resolution."—"Why then," interrupted she, "did you conceal your intention from me, who am ready to follow you to the farthest limits of the universe?" This assurance encouraged me to proceed, and engage this charming young lady in my interests. I told her, therefore, that I was prevented only by the fear lest she should refuse my proposals on account of her attachment to her parents; but that, as I now had nothing to fear in that respect, I could inform her, that my intention being to leave Kamschatka, I had determined to carry her off; and in order to convince her, I was ready to call Mr. Crustiew, who would confirm the truth. On this assurance she embraced me, and entreated me to forgive her want of confidence, at the same time that she declared her readiness to accompany me.

"This degree of confidential intercourse being established, I persuaded her to dismiss every fear from her mind. Many were the trials I made of her resolution, and the event convinced me that she was perfectly determined to follow my fortunes. The secret being thus secure, by her promise to keep it inviolably, I had no other uneasiness remaining but what arose from the communication having been made to her servant. I mentioned my fears to miss Nilow, who removed them, by assuring me that her servant was too much attached to her to betray her secret, and had, besides, an affection for Kudrin, so that she could answer for her discretion. Thus agreeably ended our conversation, though the commencement was rather tragical, and I received the vows of attachment and fidelity from an artless and innocent mind."

On the 23d of April 1771, however, "Miss Aphanasia," says the count, "came to me incognito. She informed me that her mother was in tears, and her father talked with her in a manner which gave reason to fear that he suspected our plot. She conjured me to be careful, and not to come to the fort if sent for. She expressed her fears that it would not be in her power to come to me again, but promised she would in that case send her servant; and she entreated me at all events, if I should be compelled to use force against the government, I would be careful of the life of her father, and not endanger my own. I tenderly embraced this charming young lady, and thanked her for the interest she took in my preservation; and as it appeared important that her absence should not be discovered, I

begged her to return and recommend the issue of our intentions to good fortune. Before her departure I reminded her to look minutely after her father, and to send me a red ribband in case government should determine to arrest or attack me; and, in the second place, that at the moment of an alarm, she would open the shutter of her window which looked to the garden, and cause a sledge to be laid over the ditch on that side. She promised to comply with my instructions, and confirmed her promises with vows and tears."

The apprehensions of this faithful girl for the safety of the man she loved, were far from being without foundation; and on the 26th of April she sent the count two red ribbands, to signify the double danger to which she perceived he was exposed. The count, however, coolly prepared to brave the impending storm, and gave orders to the leaders of his associates, amounting in all to fifty-nine persons, to place themselves at the head of their divisions, and station themselves round his house, in readiness to act in the night, in case an attack should be made by the cossacks of the town, and soldiers of the garrison, who, it was rumoured, were busied in preparing their arms. At five o'clock in the evening, a corporal, with four grenadiers, stopped at the count's door, demanding admittance in the name of the empress, and ordered him to follow the guard to the fort. The count, however, proposed, from a window, to the corporal, that he should enter alone and drink a glass of wine; but, on his being admitted, the door was instantly shut upon him, and four pistols clapped to his breast, by the terror of which he was made to disclose every thing that was transacting at the fort, and at length obliged to call the four grenadiers separately into the house, under pretence of drinking, when they were all five bound together, and deposited safely in the cellar.

This measure was, of course, the signal of resistance, and the count marshalling his associates, who had secretly furnished themselves with arms and ammunition by the treachery of the store-keepers, issued forth from the house to oppose, with greater advantage, another detachment who had been sent to arrest him. After levelling several soldiers to the ground, the count, by the mismanagement of their commander, seized their cannon, turned them with success against the fort itself, and, entering by means of the drawbridge, dispatched the twelve remaining guards who

were then within it. "Madame Nilow and her children," says the count, "at sight of me implored my protection to save their father and husband. I immediately hastened to his apartment, and begged him to go to his children's room to preserve his life, but he answered that he would first take mine, and instantly fired a pistol, which wounded me. I was desirous nevertheless of preserving him, and continued to represent that all resistance would be useless, for which reason I entreated him to retire. His wife and children threw themselves on their knees, but nothing would avail; he flew upon me, seized me by the throat, and left me no other alternative than either to give up my own life, or run my sword through his body. At this period the petard, by which my associates attempted to make a breach, exploded, and burst the outer gate. The second was open, and I saw Mr. Panow enter at the head of a party. He entreated the governor to let me go, but not being able to prevail on him, he set me at liberty by splitting his skull."

The count by this event became complete master of the fort, and by the cannon and ammunition which he found on the rampart, was enabled, with the ready and active assistance of his now increased associates, to repel the attack which was made upon him by the cossacks; but flight, not resistance, was the ultimate object of this bold commander; and in order to obtain this opportunity, he dispatched a drum and a woman as a sign of parley to the cossacks, who had quitted the town and retired to the heights, with a resolution to invest the fort and starve the insurgents, informing them of his resolution to send a detachment of associates into the town to drive all the women and children into the church, and there to burn them all to death, unless they laid down their arms. While this embassy was sent, preparation was made for carrying the threat it contained into immediate execution; but by submitting to the proposal, the execution of this horrid measure was rendered unnecessary, and the count not only received into the fort fifty-two of the principal inhabitants of the town, as hostages for the fidelity of the rest, but procured the archbishop to preach a sermon in the church in favour of the revolution. The count was now complete governor of Kamschatka; and having time, without danger, to prepare every thing necessary for the intended departure, he amused himself with ransacking the archives of the town, where he found several manuscripts of voyages made to the eastward

of Kamschatka. The count also formed a chart, with details, respecting Siberia and the sea-coast of Kamschatka, and a description of the Kurelles and Aleuthes islands. This chart has not survived the fate of its composer.

The conspirators, previous to their hostilities against the governor, had prudently secured a corvette of the name of St. Peter and St. Paul, which then rode at anchor in the port of Bolsha, and their subsequent success afforded them the means of providing her with such stores as were necessary for the intended voyage. On the 11th of May 1771, the count, as commander in chief, attended by Mr. Crustiew as second, by sixteen of his fellow-captives as quarter-guards, and by fifty-seven foremast men, together with twelve passengers and nine women, among whom was the lovely Aphanasia, disguised in sailor's apparel, went on board this vessel; and on the next day weighed anchor, and sailed out of the harbour on a southern course, intending to continue their voyage to China. On the 20th of May, they anchored their vessel in a bay on the coast of Beering's island, where they found the celebrated captain Ochotyn and his followers, who had also escaped from exile in Siberia, and were wandering in search of that settlement which, from their restless dispositions, they were doomed never to find.

The count, however, was not to be detained by the blandishments of friendship; he departed from this island, and arrived, after experiencing many hardships and dangers at sea, at the harbour of Usilpatchar in Japan on the 2d of August; from whence, not meeting with a very friendly reception, he again immediately set sail, and arrived on Sunday the 28th of August at the island of Formosa. The inhabitants of Formosa at first appeared inclined to treat him with respect and civility, particularly don Hieronymo Pacheco, formerly captain at the port of Cavith at Manilla, who had fled from that employment to the island of Formosa, in consequence of his having in a moment of rage massacred his wife and a Dominican whom he had found in her company: but these professions were soon found to be deceitful; for on sending his men on shore to fetch water, they were attacked by a party of twenty Indians, many of them dangerously wounded, and Mr. Panow, the count's most faithful friend, killed. Don Hieronymo, however, contrived to exculpate himself from any concern in this treachery, and to advise the count to seek revenge by a

conquest of the island; but he contented himself with provoking the natives to a second attack, and repulsing them with considerable slaughter. His men, however, insisted on going in quest of the Indians, in order to make them feel their further vengeance. The remonstrances of the count were to no effect; and at length, complying with their desires, he requested don Hieronymo to guide them towards the principal residence of the nation who had given him so bad a reception, where, after a short and unequal conflict, he killed eleven hundred and fifty-six, took six hundred and forty-three prisoners, who had prostrated themselves on the ground to beg for mercy from their assailants, and set fire to their town. The prince of the country, notwithstanding this massacre of his subjects, was introduced to the count by his Spanish friend, and a cordiality at length took place between them to such a degree, that the count entered into a formal treaty for returning and settling at Formosa; but his secret motives for making this engagement appear to have been, the execution of a project he had silently conceived of establishing a colony on the island.

On Monday the 12th of September, the count and his associates sailed from Formosa; on the Thursday following the coast of China appeared in sight; and two days afterwards his vessel was piloted into the port of Macao. At this place he was treated with great respect by the governor and the principal men of the town; and on the 3d of October 1771, captain Gore, then in the service of the English East-India company, made an offer of services to him on the part of the directors, and a free passage to Europe, provided he would bind himself to entrust his manuscripts to the company, engage to enter into their service, and make no communication of the discoveries he had made. But having accepted proposals from the French directors, the offers of captain Gore were rejected, and the count soon afterwards returned from Macao to Europe on board a French ship.

He arrived on the 8th of August 1772, in Champagne, where the duke d'Aiguillon, the minister of France, then was; "and he received me," says the count, "with cordiality and distinction, and proposed to me to enter the service of his master, with the offer of a regiment of infantry; which I accepted, on condition that his majesty would be pleased to employ me in forming establishments

beyond the Cape." In consequence of this condition, the duke his patron proposed to him from his majesty to form an establishment on the island of Madagascar, upon the same footing as he had proposed upon the island of Formosa, the whole scheme of which is published in his memoirs of his own life, and discovers vast knowledge of the interests of commerce, and a deep insight into the characters of men.

To a romantic mind and adventurous spirit such as the count possessed, a proposal like the present was irresistible; and after receiving the most positive assurances from the French ministry, that he should constantly receive from them the regular supplies necessary to promote the success of his undertaking, he set sail on the 22d of March, 1773, from Port L'Orient for Madagascar, under the treacherous auspices of recommendatory letters to Mr. De Ternay, governor of the isle of France, where he landed with a company of between four and five hundred men on the 22d of September following. Instead, however, of receiving the promised assistance at this place, the governor endeavoured by every means in his power to thwart the success of his enterprise; and no other step remained for him to take, than that of hastening for Madagascar. He accordingly set sail in the Des Torges, a vessel badly provided with those stores that were most likely to be of use, and came to an anchor at Madagascar on the 14th of February 1774. The opposition which he met from the several nations placed him in a dangerous situation; but he at length, with great difficulty, formed an establishment on Foul Point, entered into a commercial intercourse, and formed treaties of friendship and alliance with the greater part of the inhabitants of this extensive island. But whether the count, whose commission only extended to open a friendly intercourse with the natives, was abandoned by the minister from the cruelty of neglect, whilst he was in the regular execution of the commands of his sovereign, or because his exorbitant spirit and ambition began to soar to more than an ordinary pitch of power and greatness, the following curious and extraordinary narrative of his subsequent conduct will manifestly shew.

The island of Madagascar, as is well known, is of vast extent, and is inhabited by a great variety of different nations. Among these is the nation of Sambarines, formerly governed by a chief of the name and titles of Rohandrian

Ampansacabé Ramini Larizon; whose only child, a lovely daughter, had, it seems, been taken prisoner, and sold as a captive; and from this circumstance, upon the death of Ramini, his family was supposed to be extinct. "On the 2d of February," says the count, "M. Corbi, one of my most confidential officers, with the interpreter, informed me, that the old negress Susanna, whom I had brought from the isle of France, and who in her early youth had been sold to the French, and had lived upwards of fifty years at the isle of France, had reported, that her companion, the daughter of Ramini, having likewise been made a prisoner, was sold to foreigners, and that she had certain marks that I was her son. This officer likewise represented to me, that in consequence of her report the Sambarine nation had held several cabars to declare me the heir of Ramini, and consequently proprietor of the province of Manahar, and successor to the title of Ampansacabé, or supreme chief of the nation. This information appeared to me of the greatest consequence, and I determined to take the advantage of it, to conduct that brave and generous nation to a civilized state. But as I had no person to whom I could entrust the secret of my mind, I lamented how blind the minister of Versailles was to the true interests of France. On the same day I interrogated Susanna on the report she had spread concerning my birth. The good old woman threw herself at my knees, and excused herself by confessing that she had acted entirely upon a conviction of the truth. For she said that she had known my mother, whose physiognomy resembled mine, and that she had herself been inspired in a dream by the Zahanhar to publish the secret. Her manner of speaking convinced me that she really believed what she said. I therefore embraced her, and told her that I had reasons for keeping the secret respecting my birth; but that nevertheless if she had any confidential friends she might acquaint them with it. At these words she arose, kissed my hands, and declared that the Sambarine nation was informed of the circumstances, and that the Rohandrian Raffangour waited only for a favourable moment to acknowledge the blood of Ramini."

The fallacy to which the old woman thus gave evidence, feeble as the texture of it may appear to penetrating minds, was managed by the count with such profound dexterity and address, that he was declared the heir of Ramini, in-

vested with the sovereignty of the nation, received ambassadors and formed alliances in the capacity of a king with other tribes, made war and peace, led his armies in person into the field, and received submission from his vanquished enemies. In this situation it is not wonderful that he should forget the allegiance he was under to the king of France; and, representing to his subjects the difficulties he had experienced from the neglect of the minister, and the probable advantages that might result by forming a new and national compact either with that or some other powerful kingdom in Europe, he persuaded them to permit him to return to Europe for that purpose; and "on the 11th of October, 1776," says the count, "I took my leave to go on board: and at this single moment of my life I experienced what a heart is capable of suffering, when torn from a beloved and affectionate society to which it is devoted."

This account concludes his narrative; but among the memoirs and papers which fill the remaining part of the volume, it appears, that on his arrival in Europe his proposals to the court of France were rejected; that he made subsequent offers of his service to the emperor of Germany, which met with no better success; and that on the 25th of December, 1783, he offered, in the character of sovereign of the island of Madagascar, terms for an offensive and defensive alliance with the king of Great Britain: but this proposal was also declined. The ardour of the count, however, was not abated by these disappointments; he pretended to look with contempt on kings who could be so blind to the interests and advantages of their people; and, sending for his family from Hungary, he sailed from London with some of his associates for Maryland, on the 14th of April, 1784, with a cargo of the value of near 4,000*l.* sterling, consisting, it seems, of articles intended for the Madagascar trade. A respectable commercial house in Baltimore was induced to join in his scheme, and supplied him with a ship of 450 tons, whose lading was estimated at more than 1,000*l.* in which he sailed from that place on the 25th of Oct. 1784, and landed at Antangara on the island of Madagascar, on the 7th of July 1785, from whence he departed to Angouci, and commenced hostilities against the French by seizing their storehouse. Here he busied himself in erecting a town after the manner of the country, and from hence he sent a detachment of one hundred men

to take possession of the French factory at Foul Point; but they were prevented from carrying their purpose into execution by the sight of a frigate which was at anchor off the Point. In consequence of these movements, the governor of the isle of France sent a ship with sixty regulars on board, who landed and attacked the count on the morning of the 23d of May 1786. He had constructed a small redoubt defended by two cannon, in which himself, with two Europeans and thirty natives, waited the approach of the enemy. The blacks fled at the first fire, and Benyowsky, having received a ball in his right breast, fell behind the parapet; whence he was dragged by the hair, and expired a few minutes afterwards.

Such is the abridgment of the history of this singular adventurer, taken from his Memoirs published in 1790, 2 vols. 4to, and inserted in the preceding edition of this Dictionary. We have reduced the narrative in some parts, but are yet doubtful whether accounts of this kind strictly belong to our plan, and still more, whether the space allotted to this is not disproportionate. The story, however, is interesting, and although the evidence is chiefly that of the adventurer himself, the two volumes of his memoirs may hereafter be found useful as far as they describe the hitherto almost unknown island of Madagascar. Of his character, it is not easy to form a decided opinion. Even from his own account, he appears to have been unsteady, ambitious, and cruel in his expedients, but how far his natural disposition may have been altered by his sufferings, and the love of life and liberty may have predominated over that of truth and humanity, from what some are pleased to call a fatal necessity, we shall not presume to determine.[1]

BENZEL DE STERNAU (ANSELM FRANCIS DE), a privy counsellor of the electorate of Mentz, was born Aug. 28, 1738, and arrived at the dignity of counsellor when only nineteen years of age. The emperor invited him to Vienna, but he refused this honourable offer, and remained at Mentz, where having attained the rank of chancellor of state, he applied his attention to the reformation of the schools, and the regulation and diminution of the convents. He was one of the chief promoters of the union of the German bishops against the court of Rome. The death of the

[1] Memoirs as above.

elector Emmerick Joseph, in 1774, interrupted his pursuits; but he was soon recalled, and in 1782, appointed to the guardianship of the universities of the electorate, and distinguished himself by many humane and enlightened regulations. He died May 7, 1784. We have only from his pen, the plan of a "New organization of the University of Mentz," 1784, 8vo.[1]

BENZELIUS (ERIC), archbishop of Upsal, was born in Sweden in 1642, at a village called Benzeby, whence he took his name. His parents were of mean condition, but an uncle enabled him to pursue his studies at Upsal, where he was appointed tutor to the children of the count de la Gardie, grand chancellor of the kingdom. He afterwards travelled in Germany, France, and England, and on his return to his country, was appointed professor of history and morals. Having also made great progress in theological studies, he was created doctor of that faculty and appointed professor. In 1677 he was promoted to the bishopric of Strengnes, and in 1700, to the archbishopric of Upsal, which he held until his death, Feb. 17, 1709. He was twice married, and by his first wife had thirteen children, of whom three of the sons became archbishops of Upsal. Benzelius instructed Charles XII. in theological studies, and that prince preserved always a high esteem for him. The archbishop wrote an "Abridgment of Ecclesiastical History," several dissertations on subjects of theology and ecclesiastical history, and a Latin translation, with notes, of many of the homilies of St. Chrysostom, which he made from manuscripts in the Bodleian library. He had also the superintendance of the edition of the Bible, in the Swedish language, which Charles XII. ordered to be published in 1703, with engravings, and which still bears the name of that monarch. Very few alterations, however, were introduced in this edition, as the divines of the time could not agree on certain disputed passages, and an entire new translation was reserved for the reign of Gustavus III.[2]

BENZELIUS (ERIC), archbishop of Upsal, and one of the sons of the preceding, was born at Upsal in 1675. When he had finished his studies, his father sent him on his travels to the principal countries of Europe, and on his return, he was made librarian to the university of Upsal. He was afterwards for many years, and with great reputa-

[1] Biog. Universelle. [2] Biog. Universelle.—Moreri.

tion, professor of divinity, and became successively bishop of Gottenburgh and Linkæping, and archbishop of Upsal, where he died in 1743. He was not only an able theologian, but versed in languages, history, and antiquities, and in all his writings displays erudition and critical acumen. He published, 1. "Monumenta historica vetera Ecclesiæ Sueco-Gothicæ," Upsal, 1704, 4to. 2. "Johannis Vastovii Vitis Aquilonia, sive Vitæ Sanctorum regni Sueco-Gothici," ibid. 1708, 4to. 3. "Dissertatio de Alexandria Ægypti," ibid. 1711, 8vo. 4. "Laudatio funebris Michael. Enemanni," Upsal, 1715, 4to. 5. "Dissertatio de re litteraria Judæorum," ibid. 1716, 4to. 6. "Acta Litteraria Sueciæ, ab 1720 usque ad 1733," ibid. 3 vols. 4to. 7. "Periculum Runicum, sive de origine et antiquitate Runarum," ibid. 1724, 8vo. 8. "Oratio funebris in memoriam Laurentii Molini, theologi Upsaliensis," ibid. 4to. These learned and ingenious works procured him very great reputation, and the correspondence of the most eminent men of learning in every part of Europe. In 1720, when librarian to the university, he associated with some of the professors in founding the academy of sciences of Upsal, which was soon after established by government, and is the oldest institution of that kind in the north; and when the academy of Stockholm was founded in 1739, Benzelius was admitted one of its first members.[1]

BENZELIUS (HENRY), archbishop of Upsal, and brother to the preceding, was born at Strengnes in 1689, and studied at Upsal. During his subsequent travels he happened to arrive at Bender, where Charles XII. was. This prince, who had more taste for the pursuit of scientific knowledge than is generally supposed, was desirous at this time to send some men of learning to the East, and Benzelius was one whom he applied to, and who accordingly began his travels in 1714, visiting Syria, Palestine, and Egypt, and returning to Sweden through Italy, Germany, and Holland. The journal of this tour is preserved in manuscript at Upsal; but a considerable part of Benzelius's observations were printed in a Latin collection, under the title of "Syntagma dissertationum in Academia Lundensi habitarum," Leipsic, 1745, 4to. Benzelius, after his return to Sweden, was made professor of theology, bishop of Lunden, and archbishop of Upsal, where he died in 1758. He

[1] Biog. Universelle.—Saxii Onomasticon.

was succeeded in the archbishopric by his brother Jacob, who wrote in Latin, an abridgment of theology, and a description of Palestine, and some other works.—H. JASPER BENZELIUS, of the same learned family, who died about the end of the last century, bishop of Strengnes, had studied under Mosheim, and published in 1744 at Helmstadt, a Latin life or dissertation on John Dury, who in the seventeenth century, travelled over a considerable part of Europe, in hopes of reconciling the Lutherans and Calvinists.[1]

BENZONI (JEROM), a Milanese, was born about 1519. His father, who was not rich, having suffered by the war, sent him on his travels, to seek his fortune in Italy, France, Spain, and Germany. He did not find what he sought, but became so captivated with the accounts recently received from the new world, that he determined to go there. Accordingly in 1541, he went to Spain, and embarked for America, where he remained fourteen years. In 1556, he returned to his country, rich only in the observations he had made, and which he communicated to the public, in a "History of the New World," in Italian, Venice, 1565, 4to, reprinted 1572, 8vo, and afterwards translated into Latin, French, German, and Flemish.[2]

BEOLCO (ANGELO), surnamed Ruzzante, was born at Padua, about 1502, and died in 1542. He applied himself early in life to study the manners, gesture, and language of villagers, and copied every particular that savoured of simplicity, drollery, and the grotesque. He was the Vadé of the Italians. His rustic farces, though written in a low and vulgar style, are yet pleasing to people of education, by the correctness with which the countrymen are represented, and by the witticisms with which they are seasoned. He preferred being the first in this species of composition, to being the second in a more elevated line. His principal pieces are, la Vaccaria, l'Anconitana, la Moschetta, la Fiorina, la Piovana, &c. These were printed with other poems of the same kind in 1584 in 12mo, under this title, "Tutte le opere del famosissimo Ruzzante," and have often been republished.[3]

BERARDIER DE BATAUT (FRANCIS JOSEPH), a doctor of the Sorbonne, formerly professor of eloquence, and

[1] Biog. Universelle. [2] Ibid.
[3] Ibid.—Moreri.—Freheri Theatrum.—Baillet Jugemens des Savans.

afterwards grand master of the college of Louis-le-Grand, was born at Paris in 1720. He was deputy from the clergy of Paris, in the constituent assembly, and died at Paris in 1794. He had acquired great reputation in the university, and was not less respected in the above assembly, where he signed the famous protest of Sept. 12, 1791. Camille-Desmoulins, who had been his pupil, celebrated him in his verses entitled "Mes adieux au college;" and from a singular caprice, this revolutionist chose to receive the nuptial benediction from Berardier, although one of the non-juring priests, and of totally opposite principles. St. Just and Robespierre were the witnesses on this occasion; and such was the regard Camille-Desmoulins had for him, that he protected him from the massacres of the 2d of September 1792. Berardier wrote, 1. "Precis de l'Histoire universelle," a very excellent introduction to the study of history, which has gone through several editions. 2. "Essai sur le recit," 1776, 12mo, also very successful, but not written with so much perspicuity. 3. "Anti-Lucrece en vers Français," 1786, 2 vols. 12mo. 4. "Principes de la foi sur le gouvernment de l'Eglise, en opposition à la constitution civile du clergè, ou refutation de l'opinion de M. Camus," 8vo. Of this fourteen editions were printed within six months, and it has likewise been published under the title of "Vrais Principes de la Constitution du Clergé."[1]

BERAUD (LAURENCE), a French mathematician and astronomer, was born at Lyons, March 5, 1703, entered among the Jesuits, and became professor of humanity at Vienne and at Avignon, and of mathematics and philosophy at Aix. In 1740 he was invited to Lyons and appointed professor of mathematics, director of the observatory, and keeper of the medals; and the same year he became astronomer to the academy, the memoirs of which are enriched by a great many of his observations, particularly that on the passage of Mercury on the Sun, May 6, 1753, during which he saw and demonstrated the luminous ring round that planet, which had escaped the notice of all the astronomers for ten years before. In all his results, he entirely agreed with Lalande, who had made the same observations at Paris, and with the celebrated Cassini. All his observations, indeed, are creditable to his talents, and accord with those of the most eminent astronomers.

[1] Biog. Universelle.

Among his other papers, inserted in the memoirs of the academy, we find several on vegetation, on the evaporation of liquids, and the ascent of vapours, on light, a physical theory on the rotation of the earth and the inclination of its axis, &c. In meteorology, he published observations on the tubes of thermometers, with an improvement in the construction of them, which was the subject of three memoirs read in the academy of Lyons in 1747. He has also endeavoured to account for metals reduced to calcination weighing heavier than in their former state, and maintains, against Boyle, that fire is incapable of giving this additional weight, and likewise refutes the opinion of those who attribute it to air, or to substances in the air which the action of fire unites to the metal in fusion. This memoir was honoured with the prize by the academy of Bourdeaux in 1747, and contained many opinions which it would have been difficult to contradict before the experiments of Priestley, Lavoisier, and Morveau. In 1748, he received the same honour, from that academy, for a paper in which he maintained the connexion between magnetism and electricity, assigning the same cause to both. In 1760, he received a third prize from the same academy, for a dissertation on the influences of the moon on vegetation and animal œconomy. Beraud was also a corresponding member of the academy of sciences in Paris, and several of his papers are contained in their memoirs, and in those of the academy of Lyons. He wrote several learned dissertations on subjects of antiquity. On the dissolution of the society of Jesuits, he left his country for some time, as he could not conscientiously take the oaths prescribed, and on his return, notwithstanding many pressing offers to be restored to the academy, he preferred a private life, never having recovered the shock which the abolition of his order had occasioned. In this retirement he died June 26, 1777. His learning and virtues were universally admired; he was of a communicative disposition, and equal and candid temper, both in his writings and private life. Montucla, Lalande, and Bossu, were his pupils; and father Lefevre of the Oratory, his successor in the observatory of Lyons, pronounced his eloge in that academy, which was printed at Lyons, 1780, 12mo. The Dict. Hist. ascribed to Beraud, a small volume, "La Physique des corps animés," 1755, 12mo.[1]

[1] Biog. Universelle.—Dict. Hist.

BERAULD, or BERAULT (NICHOLAS), was born at Orleans in 1475, and died in 1550. According to the custom of that age, he Latinized his name into BERALDUS AURELIUS, and it is under that name that his friend Nicolas Bourbon celebrates him in one of his Latin poems. Berauld, according to Moreri, was preceptor to cardinal Coligni, his brother the admiral, and to Chatillon. Erasmus, in many parts of his works, acknowledges the kind hospitality of Berauld, when, in 1500, he was travelling by the way of Orleans into Italy, and highly praises the elegance of his style. In 1522, Erasmus dedicated to him his work "De conscribendis epistolis." Berauld published various works in Latin, of which the principal are, 1. "Oratio de pace restituta et de fœdere sancito apud Cameracum," Paris, 1528, 8vo. 2. "Metaphrasis in œconomicon Aristotelis," Paris, 4to, without date. In 1516, he edited the works of William bishop of Paris, in folio, and the same year an edition of Pliny's natural history, with numerous corrections, yet Hardouin has not mentioned Berauld among the editors of Pliny. He also supplied notes to the Rusticus of Politian, and published a "Greek and Latin Dictionary," that of Crafton, with additions, a preface, and notes. 3. "Syderalis Abyssus," Paris, 1514. 4. "Dialogus quo rationes explicantur quibus dicendi ex tempore facultas parari potest, &c." Lyons, 1534. 5. "De jurisprudentia vetere ac novitiâ oratio," Lyons, 1533. 6. "Enarratio in psalmos LXXI. et CXXX." Paris, 1529, 4to. Berauld was greatly respected by Stephen Poucher, bishop of Paris, and afterwards archbishop of Sens, a celebrated patron of learning and learned men.—Berauld's son, Francis, born at Orleans, embraced the principles of Calvin; he was esteemed a very learned man and a good Greek and Latin poet. He was particularly eminent for his knowledge of Greek, which he taught at Montbelliard, Lausanne, Geneva, Montargis, of which last college he was principal in 1571, and at Rochelle. Henry Stephens employed him to translate part of Appian, and preferred his translation to that of Cœlius Secundus Curio.[1]

BERAULT-BERCASTEL (ANTHONY HENRY), born about the commencement of the last century, in the country of Messin in France, was first a Jesuit, then curate of

[1] Gen. Dict.—Moreri.—Biog. Universelle.

Ormeville in the diocese of Rouen, and lastly canon of Noyou. He died during the revolution. He commenced his literary career in 1754, with a small poem on the Canary-bird, "Le Serin des Canaries," which was followed by the translation of Quivedo, and a collection of Idyls. He published afterwards in 2 vols. 12mo, a poem on the Promised Land, which had little success, and was justly censured for containing an absurd mixture of sacred and profane history. He then attempted a work more suitable to his profession, had he executed it well, an "Ecclesiastical History," 24 vols. 12mo, 1778 and following years. This had some success, and a second edition was very recently (1811) published at Toulouse, but it is so far inferior to Fleuri, that it is somewhat surprising the French public should have endured it. He left an abridgment of it in manuscript, in 5 vols. 8vo. He was also employed on the "Journal Etranger." [1]

BERAULT (MICHAEL), pastor and professor of theology at Montauban, about the beginning of the seventeenth century, was chosen to enter into conference with cardinal du Perron at Mantes, in 1593; and in 1598, wrote against him "Brieve et claire defense de la vocation des ministres de l'Evangile," 8vo. The lively interest he took in the affairs of the duke of Rohan, during the civil wars of France, induced him to publish several writings, particularly one, in which he maintained that the clergy were bound to take up arms and shed blood, for which he was censured by the synod. Another BERAULT (CLAUDE) succeeded D'Herbelot, as professor of the Syriac in the royal college of Paris, but is best known by his edition of "Statius," 1685, 2 vols. 4to, which, owing to most of the copies having been burnt by a fire in the printing-office, is the most scarce and dear of all the Delphin quartos. This author died in 1705.—BERAULT (JOSIAS), an advocate of the parliament of Rouen under Henry III. was born in 1563, and died about 1640. He published a "Commentaire sur la Coutume de Normandie," 1650 and 1660, fol. The booksellers of Rouen, in 1626, republished this with the commentaries of Godefroi and Aviron, 2 vols. fol. which were again reprinted in 1684 and 1776. [2]

BERCHEM (NICOLAS), an eminent artist, was born at Haerlem, in 1624, and was taught the first principles of

[1] Biog. Universelle,

[2] Biog. Universelle.—Moreri.

painting by his father, Peter Van Haerlem, an artist of very mean abilities, whose subjects were fish, confectionary, vases of silver, and other objects of still life; but he afterwards had the good fortune to have some of the best masters of that time for his instructors, and successively was the disciple of Grebber, Vangoyen, Mojaart, Jan Wils, and Weeninx. He had an easy expeditious manner of painting, and an inexpressible variety and beauty in the choice of sites for his landscapes, executing them with a surprising degree of neatness and truth. He possessed a clearness and strength of judgment, and a wonderful power and ease in expressing his ideas; and although his subjects were of the lower kind, yet his choice of nature was judicious, and he gave to every subject as much of beauty and elegance as it would admit. The leafing of his trees is exquisitely and freely touched; his skies are clear; and his clouds float lightly, as if supported by air. The distinguishing characters of the pictures of Berchem, are the breadth and just distribution of the lights; the grandeur of his masses of light and shadow; the natural ease and simplicity in the attitudes of his figures, expressing their several characters; the just degradation of his distances; the brilliancy and harmony, as well as the transparency, of his colouring; the correctness and true perspective of his design; and the elegance of his composition: and, where any of those marks are wanting, no authority ought to be sufficient to ascribe any picture to him. He painted every part of his subjects so extremely well, as to render it difficult to determine in which he excelled most; his trees, buildings, waters, rocks, hills, cattle, and figures, being all equally admirable.

One of the most capital pictures of this master was painted for the principal magistrate of Dort, in whose family it is still preserved; being a prospect of a mountainous country, enriched with a great variety of sheep, oxen, goats, and figures, excellently penciled, and most beautifully coloured. While he was employed in painting that picture, the same burgomaster bespoke also a landscape from John Both, and agreed to pay eight hundred guilders for each picture; but to excite an emulation, he promised a considerable premium for the performance which should be adjudged the best. When the pictures were finished, and placed near each other for a critical examination, there appeared such an equality of merit in

each, that he generously presented both artists with an equal sum above the price which he had stipulated. Berchem was singularly curious, in purchasing the finest prints and designs of the Italian masters, as a means of improving his own taste; and after his death, that collection of drawings and prints sold for a very large sum. There was such a demand for his works, that he was generally paid beforehand; and although he was so indefatigable, that very often he would not move from his easel, in the summer months, from four in the morning till day-light failed, (by which close application, he finished a great number of pictures,) yet, at this day, they are rarely to be purchased, and always are sold at an extraordinary high price.

It is recorded of him, that his wife, the daughter of Jan Wils, one of his masters, through her avarice, allowed him no rest, and industrious as he was, she usually placed herself under his painting-room, and when she heard him neither sing nor stir, she struck upon the ceiling to rouse him. She insisted upon having all the money he earned by his labour, so that he was obliged to borrow from his scholars when he wanted money to buy prints, of which, as already noticed, he contrived to form an excellent collection. He passed part of his life in the castle of Bentheim, the situation of which furnished him with the views and animals which compose his pictures, but he died at Harlaem, in 1683. There are many prints engraven by, and after him; the former amounting to forty-eight, and the latter to one hundred and thirty three.[1]

BERCHET (PETER), a French artist, who practised in England, was born in France, in 1659, and at the age of fifteen was placed under the care of La Fosse, with whom his improvement was so considerable, that in three years he was qualified to be employed in one of the royal palaces. In 1681 he went to England, where he worked under Rambour, a French painter of architecture; and afterwards he was engaged in different works for several of the English nobility. The ceiling in the chapel of Trinity college, in Oxford, was painted by this master; he also painted the staircase at the duke of Schomberg's in London, and the summer-house at Ranelagh. His drawings in the academy were much approved; but towards the latter part of his

[1] Pilkington and Strutt.—Lives of Painters omitted by De Piles, 8vo. p. 94.—Argenville.

life, he only painted small pieces in the historical style, for which the subjects were taken from fabulous history; and his last performance was a Bacchanalian, to which he affixed his name the very day before he died, in 1720.[1]

BERCHORIUS (PETER), whose name we find disguised under BERCHEURE, BERCHOIRE, BERCORIUS, BERCHERIUS, &c. was born in the beginning of the fourteenth century, at St. Pierre-du-Chemin, near Maillezais, in Poitou. He entered the order of the Benedictines, and became celebrated for his learning, and attached himself to cardinal Duprat, archbishop of Aix, whose advice was very useful to him in his writings. Among his other accomplishments, he is said to have been so well acquainted with his Bible, as to be able to quote texts and authorities on all subjects without any assistance but from memory. He died at Paris in 1362, prior of the monastery of St. Eloy, since occupied by the Barnabites, which has induced some biographers to think him a member of that order, but the Barnabites were not an order until a century after this period. Berchorius wrote several works which are lost: those which remain are in 3 vols. fol. under the title of "Reductorium, Repertorium, et Dictionarium morale utriusque Testamenti, Strasburgh, 1474; Nuremberg, 1499; and Cologne, 1631—1692. "Whoever," says Warton, in his "History of Poetry," shall have the patience to turn over a few pages of this immense treasure of multifarious erudition, will be convinced beyond a doubt, from a general coincidence of the plan, manner, method, and execution, that the author of these volumes, and of the "Gesta Romanorum," must be one and the same. The "Reductorium" contains all the stories and incidents in the Bible, reduced into allegories. The "Repertorium" is a dictionary of things, persons, and places; all which are supposed to be mystical, and which are therefore explained in their moral or practical sense. The "Dictionarium Morale" is in two parts, and seems principally designed to be a moral repertory for students in theology." Mr. Warton successfully pursues this argument in his "Dissertation on the Gesta Romanorum," to which we refer the reader. He mentions also that Berchorius was author of a comment on a prosody called "Doctrinale metricum," which was used as a schoolbook in France, till Despauter's manual on that subject

[1] Lord Orford's Works, vol. III.—Pilkington.—Strutt.

appeared. Some biographers mention his "Tropologia," his "Cosmographia," and his "Breviarium;" but the "Tropologia" is nothing more than his "Reductorium" on the Bible, and probably the "Breviarium" is the same. The "Cosmographia" seems to be the fourteenth book of his "Repertorium Morale." He is said by his biographers to have written other smaller pieces, which they have not named nor described. Among these, Mr. Warton thinks his "Gesta" is comprehended: which we may conceive to have been thus undistinguished, either as having been neglected or proscribed by graver writers, or rather as having been probably disclaimed by its author, who saw it at length in the light of a juvenile performance, abounding in fantastic and unedifying narrations, which he judged unsuitable to his character, studies, and station. Besides the works above-mentioned, Berchorius translated Livy, by order of king John, of which there was a beautiful MS. in the library of the oratory of Troyes, and other copies, not less beautiful, are in the imperial library at Paris. This translation was published in 1514—1515, at Paris, 3 vols. fol.[1]

BERCKRINGER (DANIEL), who was born, according to Vossius, in the Palatinate, studied at Groningen. He became tutor to the children of the king of Bohemia, and was by the queen's interest appointed professor of philosophy at Utrecht, 1640, and eight years afterwards professor of eloquence. He succeeded also in poetry, but his style has been objected to as containing many new-coined words and affected phrases. He died July 24, 1667, leaving several works, of which the principal were, 1. "Exercitationes ethicæ, œconomicæ, politicæ," Utrecht, 1664. 2. "Dissertatio de Cometis, utrum sint signa, an causæ, an utrumque, an neutrum," Utrecht, 1665, 12mo. He wrote also against Hobbes, "Examen elementorum philosophicorum de bono cive," which remains in manuscript.[2]

BEREGANI (NICHOLAS, COUNT), an Italian author of the seventeenth century, was born at Vincenza, Feb. 21, 1627. When only nineteen years old, he was honoured by the king of France, Louis III. with the ribbon of St. Michael and the title of chevalier. In 1649, his family were promoted to the rank of nobility at Venice. In that

[1] Biog. Universelle.—Warton's Hist. vol. III.—Dupin.—Moreri.
[2] Moreri.—Biog. Universelle.

republic he distinguished himself at the bar, especially when he returned to Venice, which he had been obliged to leave for a time in consequence of some indiscretion. At his leisure hours he cultivated polite literature, and particularly poetry and history. His poems are not without ease and elegance, although in other respects they partake largely of the vicious and affected style of his age. He died at Venice, Dec. 17, 1713, and preserved to the last his love of study. Besides five dramatic pieces, all set to music, he wrote 1. "Istoria delle guerre d'Europa delle comparsa delle armi Ottomane nell' Ungheria l'anno 1683," Venice, 2 vols. 4to. These two parts were to have been followed by four others, two of which were put to press in 1700, but it does not appear that they were ever published. 2. "Composizioni poetiche consistenti in rime sacre, eroiche, morali ed amorose," Venice, 1702, 12mo. 3. "Opere de Claudio Claudiano tradotte ed arrichite di erudite annotazioni," Venice, 1716, 2 vols. 8vo. This translation is in high esteem, and the notes, although not so erudite as the title expresses, are yet useful.[1]

BERENGARIUS, or BERENGER (JAMES), a physician and anatomist of the sixteenth century, was a native of Carpi in Modena, whence some biographers have called him by the name of CARPIUS, or CARPENSIS. He took his doctor's degree at Bologna, and first taught anatomy and surgery at Pavia. He afterwards returned to Bologna in 1520, and taught the same studies. He was there, however, accused of having intended to dissect two Spaniards who had the venereal disorder, and had applied to him for advice, which, it was said, he meant to perform while they were alive, partly out of his hatred to that nation; and partly for his own instruction. Whatever may be in this report, it is certain that he was obliged to leave Bologna, and retire to Ferrara, where he died in 1550. By his indefatigable attention to the appearances of disease, and especially by his frequent dissections, which in his time, were quite sufficient, without any other demerit, to raise popular prejudices against him, he was enabled to advance the knowledge of anatomy by many important discoveries. His works were, 1. "Commentaria, cum amplissimis additionibus, super anatomia Mundini," Bologna, 1521, 1552, 4to, and translated into English by Jackson,

[1] Biog. Universelle.

London, 1664. 2. "Isagogæ breves in anatomiam corporis humani, cum aliquot figuris anatomicis," Bologna, 1522, 4to, and often reprinted. 3. "De Cranii fractura, tractatus," Bologna, 1518, 4to, also often reprinted. He was one of the first who employed mercury in the cure of the venereal disease.[1]

BERENGARIUS, or BERENGER, the celebrated archdeacon of Angers, was born at Tours in the beginning of the eleventh century, of an opulent family, and became the disciple of the famous Fulbert of Chartres, under whom he made rapid progress in grammar, rhetoric, dialectic, and what were then called the liberal arts. On his return to his country in 1030, he was appointed scholastic, or master of the school of St. Martin. His reputation soon reaching foreign parts, the number of his scholars greatly increased, and many of them were afterwards advanced to high rank in the church; nor did he quit his school when made archdeacon of Angers in 1039. The opinions, which have given him a name in ecclesiastical history, were said to have been first occasioned by a pique. In a dispute with Lanfranc, archbishop of Canterbury, on a very trivial question, he happened to be defeated, and what was worse, his scholars began to go over to that rival. Berengarius, on this, took Erigena for his model, and attacked the mystery of the eucharist, as the popish writers term it, but in plain language, the doctrine of transubstantiation. Bruno, bishop of Angers, Hugh, of Langres, and Adelman, of Brescia, in vain endeavoured to cure him of his heresy, and his writings, which were taken to Rome, were condemned in two councils held by pope Leo IX. in 1050, and himself excommunicated. He then went to the abbey of Preaux in Normandy, hoping to be protected by duke William, surnamed the Bastard, but that young prince summonsed a meeting of the ablest bishops and divines, who again condemned Berengarius, and the council of Paris, in Oct. 1050, deprived him of all his benefices. This loss he is said to have felt more severely than their spiritual inflictions, and it disposed him to retract his sentiments in the council of Tours, in 1055, in consequence of which he was received into church-communion. In 1059 he was cited to the council at Rome, by pope Nicholas II. and having been confuted by Abbo and Lanfranc, he ab-

[1] Biog. Universelle.—Haller Bibl. Anat.

jured his errors, burnt his books, yet had no sooner reached France, than he protested against his recantation, as extorted by fear, and returned to his studies with the same spirit of inquiry. At length, however, Gregory VII. having called a new council at Rome in 1078, Berenger more seriously abjured his opinions, returned to France, and passed the remaining years of his life in privacy and penance. He died Jan. 6, 1088, aged ninety. There have been many disputes betwixt protestant and popish authors, as to the reality or sincerity of his final recantation. His sentiments, however, did not perish on his recantation, or his death, and he may be considered as having contributed to that great reformation in the church which afterwards was carried into lasting effect by his successors. The greater part of his works are lost, but some are preserved among the works of Lanfranc, in the collections of d'Acheri and Martenne; and, in 1770, Lessing discovered and published his answer to Lanfranc, "De corpore et sanguine Jesu Christi." [1]

BERENGER DE LA TOUR, a French poet of the sixteenth century, was born at Albenas or Aubenas in the Vivarais. From the preface to one of his works it appears that he studied law, and that his family had intended him for some post in the magistracy, but that he had found leisure to cultivate his poetical talents, in which he was not unsuccessful. His verses are easy and natural. The greater part were addressed to the poets of his time, many of whose names are not much known now, or to persons of distinction. We learn from one of his pieces that he lived under Francis I. from another, under Henry II. and it is supposed that he died about 1559. His published works are, 1. "Le Siecle d'or," and other poems, Lyons, 1551, 8vo. 2. "Choreide," or, "Louange du Bal aux Dames," ibid. 1556, 8vo. 3. "L'Amie des Amies," an imitation of Ariosto, in four books, ibid. 1558, 8vo. 4. "L'Amie rustique," and other poems, ibid. 1558, 8vo. This last, a work of great rarity, is printed with a species of contractions and abbreviations which render the perusal of it very difficult. [2]

BERENGER (JOHN PETER), a French miscellaneous writer, was born at Geneva in 1740, and in early life quitted the mechanical employment to which he had been des-

[1] Dupin.—Mosheim.—Biog. Universelle.—Moreri.—Saxii Onomasticon.
[2] Biog. Universelle.

tined by his parents, for those studies to which he was invited by the political troubles of his country. As by birth he was classed among those who are at Geneva called *natives*, but who do not acquire the rank of citizens, because born of foreign parents, his first effort was to establish, in some of his writings, the necessity of equal political rights. This dispute being referred to arms, Berenger, after his party was defeated, was banished, along with many others, by a decree of the sovereign power, February 10, 1770. On this he retired to Lausanne, and employed his time in various literary undertakings, until his return to Geneva, where he died in June, 1807. He published, 1. An edition of the works of Abauzit. 2. "Histoire de Geneve, depuis son origine jusqu'a nos jours," 1772—75, 6 vols. 12mo. In this, the more distant ages are given in a summary manner, having been sufficiently detailed by Spon, but much light is thrown upon the political history of the last century, which he brings down to 1761, and to which sir F. D'Yvernois' work, "Tableau historique de revolutions de Geneve," may be considered as a sequel. 3. "Geographie de Busching abregée, &c." Busching's work is here abridged in some parts and enlarged in others, Lausanne, 1776—79, 12 vols. 8vo. 4. "Collection de tous les voyages faits autour de monde," 1788—90, 9 vols. 8vo, reprinted in 1795. 5. "Amants Republicains, ou Lettres de Nicias et Cynire," 1782, 2 vols. 8vo, a political romance relating to the troubles of Geneva. 6. "Cours de geographie historique, ancienne et moderne de feu Ostervald," 1803 and 1805, 2 vols. 12mo. 7. An edition of the "Dictionnaire geographique" of Vosgien (Ladvocat), 1805, 8vo. 8. Translations from the English of "Laura and Augustus," and of "Cook's Voyages." 9. "J. J. Rousseau justifié envers sa patrie;" and some lesser pieces mentioned in Ersch's "France Litteraire." M. Bourrit attributes to him a translation of Howard's history of Prisons, but this, it is thought, was executed by mademoiselle Keralio.[1]

BERENGER (RICHARD), esq. many years gentleman of the horse to his majesty, a man of considerable literary talents, and for his personal accomplishments called, by Dr. Johnson, "the standard of true elegance," published, in 1771, "The History and Art of Horsemanship," 2 vols. 4to, illustrated with plates. The history, which occupies

[1] Biog. Universelle.

the first volume, displays much research and acquaintance with the classics and with other writers of remote antiquity. Previously to this, Mr. Berenger contributed three excellent papers, No. 79, 156, and 202, to the "World," and in Dodsley's collection are a few of his poems, written with ease and elegance. He died in his sixty-second year, Sept. 9, 1782.[1]

BERENICIUS, a man utterly unknown, who appeared in Holland in 1670, was thought to be a Jesuit, or a renegade from some other religious fraternity. He got his bread by sweeping chimnies and grinding knives, and died at length in a bog, suffocated in a fit of drunkenness. His talents, if the historians that mention him are to be credited, were extraordinary. He versified with so much ease, that he could recite extempore, and in tolerably good poetry, whatever was said to him in prose. He has been known to translate the Flemish gazettes from that language into Greek or Latin verse with the utmost facility. The dead languages, the living languages, Greek, Latin, French, and Italian, were as familiar to him as his mother tongue. He could repeat by heart Horace, Virgil, Homer, Aristophanes, and several pieces of Cicero and of the Plinies; and, after reciting long passages from them, point out the book and the chapter from whence they were taken. It is supposed that the "Georgarchontomachia sive expugnatæ Messopolis" is by him.[2]

BERETIN. See BERRETINI.

BERG (JOHN PETER), a learned divine, was born at Bremen, September 3, 1737, and died at Duisbourg, March 3, 1800. He was distinguished as a theologian and philosopher, and a man of very extensive learning. He was eminently skilled in the Oriental languages, particularly the Arabic, and for many years acquired much fame by his lectures on the holy scriptures, in the university of Duisbourg. He published, 1. "Specimen animadversionum philologicarum ad selecta Veteris Testamenti loca," Leyden, 1761, 8vo. 2. "Symbolæ litterariæ Duisburgenses ad incrementum scientiarum à variis amicis amicè collatæ, ex Haganis factæ Duisburgenses," vol. I. 1783; vol. II. 1784—6. If this be the same work with his "Museum Duisburgense," it is a sequel to the "Musæum Haganum,"

[1] British Essayists, Preface to the World.—Thrale's Anecdotes, and Boswell's Life of Johnson.

[2] Moreri.

by the learned professor Barkey, minister of the German church at the Hague.[1]

BERGALLI (CHARLES), an Italian monk of the order of the minorite conventuals, was born at Palermo, and in 1650, when he officiated during Lent at Bologna, acquired high reputation as a preacher. He was professor of philosophy and divinity in the convents of his order, provincial in Sicily, and superintendant of the great convent of Palermo, where he died, November 17, 1679. He published a philosophical work, or at least a work on philosophy, entitled "De objecto philosophiæ," Perug. 1649, 4to; and it is said that he wrote an Italian epic poem called "Davidiade," a collection entitled "Poesis miscellanea," and an elementary work on medicine, "Tyrocinium medicæ facultatis;" but these have not been printed.[2]

BERGALLI (LOUISA), an Italian poetess, was born April 15, 1703, and appeared from her infancy capable of making a figure in the literary world. Her father, although of a genteel family of Piedmont, was ruined by various misfortunes, and at length set up a shoemaker's shop in Venice, where he acquired some property. His daughter Louisa, one of a numerous family, discovered first a taste for embroidery, then for drawing and painting, in which she was instructed by the celebrated female artist Rosalba Carriera; nor did she make less progress in literature, philosophy, and languages. She learned French of her father, and Latin under an excellent master, and in the course of this study she translated some of the comedies of Terence. Having conceived a particular taste for dramatic poetry, she received some instructions from Apostolo Zeno. As soon as her talents were known, places both lucrative and honourable were offered to her at Rome, Poland, Spain, and Milan, but she would not quit Venice, her native country, and continued her studies until the age of thirty-five, when she married count Gaspard Gozzi, a noble Venetian, known in the literary world for his Italian dramas and other works. She lived with him very happily, and bore five children, whom she educated with great care. The time of her death is not mentioned. Her principal works are, 1. "Agide re di Sparta," a musical drama, Venice, 1725, 12mo. 2. "La Teba," a tragedy, ibid. 1728, 8vo. 3. "L'Elenia," musical drama, ibid. 1730, 12mo. 4. "Le Avven-

[1] Biog. Universelle.—Month. Rev. vol. LXXI. p. 467.
[2] Moreri.—Biog. Universelle.

ture del poeta," comedy, ibid. 1730, 8vo. 5. "Elettra," tragedy, ib d. 1743, 12mo. 6. "La Bradamante," musical drama, ibid. 1747, 12mo. 7. "Le Commedie di Terenzio tradotto in versi sciolti," ibid. 1733, 8vo. 8. Translations from Racine and other dramatic poets of France. 9. "Componimenti poetici delle piu illustri rimatrici d'ogni secolo," ibid. 1726, 12mo. Many of her sonnets and lesser pieces appeared from time to time in various collections.[1]

BERGAMO. See FORESTI.

BERGANTINI (JOHN PETER), an Italian author of the last century, was born at Venice, October 4, 1685. He studied for eight years in the Jesuits' college of Bologna, and on his return to his own country, after a course of civil and canon law, was created doctor in 1706. He began then to practise at the bar, where he had considerable success, until he arrived at the twenty-fourth year of his age, when he suddenly changed his profession, and entered the order of the Theatins, January 12, 1711. He was some years after called to Rome, by the general of the order, and appointed their secretary; and such was his reputation among them, that he obtained a dispensation, never before granted by that society, to confess women, six years before the time prescribed by their laws. He afterwards devoted much of his time to preaching, through the principal cities of Italy. On his return to Venice in 1726, he determined to settle there, dividing his time between the duties of his profession, and the study of the best ancient authors, and those of his own country. His first publications were harangues, panegyrics, and funeral orations, few of which survived him, but the following works were thought entitled to more durable fame: 1. A translation of Thuanus "De re Accipitraria," and of Bargeo's "Ixeuticon," under the title of "Il Falconiere di Jacopo Aug. Thuano, &c. with the Latin text and learned notes, Venice, 1735, 4to. 2. A translation of Vaniere's "Prædium rusticum," entitled "Della Possessione di Campagna," Venice, 1748, 8vo, unluckily taken from the edition of 1706, the translator not being acquainted with that of 1730. He translated also cardinal de Polignac's "Anti-Lucretius," Verona, 1752, 8vo, and published an improvement of the de la Crusca dictionary, under the title "Della volgare elocu-

[1] Biog. Universelle.

zione, illustrata, ampliata e facilitata, vol. I. contenente A. B." Venice, 1740, folio. The bookseller being unsuccessful in the sale, this volume only appeared, but the author, in 1753, published a prospectus in which he professed to have re-modelled the work, and reduced it from twelve volumes to six. This, however, still remains in manuscript, with many other works from his pen. Our authority does not mention his death.[1]

BERGELLANUS (JOHN ARNOLD), the author of a poem in praise of printing, written in Latin hexameters and pentameters, has escaped the researches of biographers as to much personal history. It is, however, conjectured, that his proper name was Arnold or Arnoldi, and that he was called Bergellanus from his country. It is supposed also that he came to Mentz, and was employed there, either as a workman, or as a corrector of the press. John Conrad Zeltner, who is of this last opinion, has accordingly assigned him a short article in his Latin history of the correctors of the press, p. 79, 80, where he calls him John Anthony, instead of John Arnold. Struvius (Introd. in not. rei litterariæ, p. 892) considers Bergellanus as the first historian of printing, but in this he is mistaken. Mentel, in his "Paranesis de vera origine Typographiæ, p. 52, says that Bergellanus's poem was printed in 1510, which could not be the case, as mention is made in it of Charles V. who was not emperor until 1519. Walkius, who wrote in 1608, asserts that Bergellanus wrote or published his poem eighty years before, which brings us to 1528, but in fact it was not written or published until 1540 and 1541, as appears clearly by the author's dedication to cardinal Albert, archbishop of Mentz and marquis of Brandebourg. There have been six editions of it, separate or joined to other works on the subject. The two last are by Prosper Marchand in his History of Printing, Hague, 1740, 4to, and by Wolfius in his "Monumenta typographica."[2]

BERGEN (CHARLES AUGUSTUS DE), a German anatomist and botanist, was born August 11, 1704, at Francfort on the Oder. His father, John George Bergen, was professor of anatomy and botany in that university. After his early studies, his father gave him some instructions in the principles of medicine, and then sent him to Leyden, where he studied under Boerhaave and Albinus. He also

[1] Biog. Universelle. [2] Moreri.

went to Paris for farther improvement in anatomy. The reputation of Saltzman and Nicolai next induced him to pass some time at Strasburgh, and after visiting other celebrated universities in Germany, he returned to Francfort, and took his doctor's degree in 1731. The following year he was appointed professor-extraordinary, and, in 1738, succeeded, on the death of his father, to the chair of anatomy and botany. In 1744 he became professor of therapeutics and pathology, in room of Goelicke, which he retained with high credit until his death, October 7, 1760, on which occasion his life, in the form of an eloge, was published in the Leipsic Medical Commentaries, vol. IX.

Bergen is the author of a great many works on botany, and various branches of natural history. In 1742 he published a dissertation to prove the superiority of the system of Linnæus to that of Tournefort, but afterwards he changed his opinion, and his "Francfort Flora," published in 1750, is arranged on the Tournefortian system, although with improvements. This Flora was originally only a new edition of the "Vade Mecum" of Johrenius, one of his predecessors in the botanical chair, but unquestionably his additions were then new and important. He also proposed a new classification of shells, published observations on the anatomy of frogs, and several dissertations or memoirs on various plants and animals. His academical dissertations on anatomy were published by Haller, who particularly praises those on the intercostal nerve and on the cellular membrane. His works not included in that collection are, 1. "Icon nova ventriculorum cerebri," Francfort, 1734. 2. "Programma de pia matre," Nuremberg, 1736, 4to. 3. "Programma de nervis quibusdam cranii ad novem paria hactenus non relatis," Francfort, 1738. 4. "Methodus cranii ossa dissuendi, et machinæ hunc in finem constructæ, delineatio," 1741, 4to. 5. "Pentas obervationum anatomico-physiologicarum," 1743, 4to. 6. "Elementa physiologiæ," Geneva, 1749, 8vo, after the manner of Boerhaave's Institutes. 7. "Anatomes experimentalis, pars prima et secunda," Francfort, 1755, 1758, 8vo. 8. Several dissertations and theses, in the medical journals. 9. "Programma," already mentioned, on the comparative merits of the Linnæan and Tournefortian systems, Francfort, 1742, 4to; Leipsic, 1742, 4to. 10. "Dissertatio de Aloide," Francfort, 1753, 4to, with a supplement in the Nova Act. Acad. Nat. Curiosor. vol. II. 11. "Catalogus

stirpium quas hortus academiæ Viadrinæ (Francfort) complectitur," 1744, 8vo. 12. "Flora Francofurtana," ibid. 1750, 8vo. 13. "Classes conchyliorum," Nuremberg, 1760, 4to. Adanson consecrated a genus to the memory of Bergen under the name of Bergena, but it was not adopted by Linnæus.[1]

BERGER (JOHN HENRY DE), a learned lawyer, was born at Gera, Jan. 27, 1657, and studied at Halle, Leipsic, and Jena. He afterwards was appointed professor of law at Wittemberg, and counsellor at Dresden. In 1713, Charles VI. invited him to Vienna in quality of aulic counsellor of the empire, and he died there November 25, 1732. Of his numerous works, which have been often reprinted, the following are the principal: 1. "Electa processus executivi, processorii, provocatorii et matrimonialis," Leipsic, 1705, 4to. 2. "Electa disceptationum forensium," the best edition of which is that of Th. Hayme, 1738, 3 vols. 4to. 3. "Electa jurisprudentiæ criminalis," Leipsic, 1706, 4to. 4. "Responsa ex omni jure," 1708, folio. 5. "Œconomia juris," 1731, folio. Berger left three sons, Christopher Henry, Frederic Louis, and John Augustus, who all followed the profession of the law with distinguished merit.[2]

BERGER (JOHN WILLIAM), brother to the preceding, was professor of eloquence at Wittemberg, aulic counsellor to the elector of Saxony, Augustus II. king of Poland, and died in 1751. He wrote several interesting dissertations, mostly on points of ancient history and literature, among which are, 1. "Dissert. Sex de Libanio," Wittemberg, 1696, 1698, 4to. 2. "De antiqua poetarum sapientia," 1699, 4to. 3. "De Virgilio oratore," 1705, 4to. 4. "Dissert. tres de Lino," 1707, 4to. 5. "Disciplina Longini selecta," 1712, 4to. 6. "De Mysteriis Cereris et Bacchi," 1723, 4to. 7. "De Trajano non Optimo," 1725, 4to. 8. "De Stephanophoris veterum," 1725, 4to, &c. Saxius, who has given a much fuller list of his dissertations, praises him as a man of most extensive learning, and who had scarcely his equal in Germany. Yet from one of his works we should be inclined to doubt his taste. Among those enumerated by Saxius is one, "De naturali pulchritudine orationis," 1719, in which he attempts to prove that Cæsar's Commentaries (the pure, simple, and elegant style of which is more remote from the sublime than that

[1] Biog. Universelle. [2] Moreri.—Biog. Universelle.—Saxii Onomast.

of any of the classical authors) contain the most complete exemplification of all Longinus's rules relating to sublime writing. After his death was published "Conspectus Bibliothecæ Bergerianæ;" also "Libri Manuscripti et impressi, collati cum Manuscriptis ex Bibliotheca Jo. Gul. de Berger," 1752, 8vo. Another brother, JOHN GODFREY DE BERGER, was an eminent physician, and published, 1. "Physiologica medica," Wittemberg, 1701, and often reprinted. 2. "De Thermis Carolinis commentatio," ibid. 1709, 4to. He died October 3, 1736.[1]

BERGER (THEODORE), professor of law and history at Cobourg, was born at Unterlautern in 1683, studied at Halle, and accompanied several young gentlemen on their travels. He died November 20, 1773. His "Universal History," published, in German, at Cobourg, folio, is highly esteemed by his countrymen, and passed through five editions. It has since been continued by professor Wolfgang Jæger, 1781, folio.[2]

BERGERAC (SAVINIEN CYRANO DE), was born about 1620, in the castle of Bergerac in Perigord, and was at first very indifferently educated by a poor country priest. He afterwards came to Paris, and gave himself up to every kind of dissipation. He then entered as a cadet in the regiment of guards, and endeavoured to acquire reputation on the score of bravery, by acting as second in many duels, besides those in which he was a principal, scarce a day passing in which he had not some affair of this kind on his hands. Whoever observed his nose with any attention, which was a very remarkable one, was sure to be involved in a quarrel with him. The courage he shewed upon these occasions, and some desperate actions in which he distinguished himself when in the army, procured him the name of the Intrepid, which he retained to the end of his life. He was shot through the body at the siege of Mouzon, and run through the neck at the siege of Arras, in 1640; and the hardships he suffered at these two sieges, the little hopes he had of preferment, and perhaps his attachment to letters, made him renounce war, and apply himself altogether to certain literary pursuits. Amidst all his follies he had never neglected literature, but often withdrew himself, during the bustle and dissipation of a soldier's life, to read and to write. He composed many works, in which he shewed some genius and extravagance of imagination,

[1] Biog. Universelle.—Blair's Lectures.—Saxii Onomasticon.
[2] Biog. Universelle.

Marshal-Gassion, who loved men of wit and courage, because he had both himself, would have Bergerac with him; but he, being passionately fond of liberty, looked upon this advantage as a constraint that would never agree with him, and therefore refused it. At length, however, in compliance with his friends, who pressed him to procure a patron at court, he overcame his scruples, and placed himself with the duke of Arpajon in 1653. To this nobleman he dedicated his works the same year, for he had published none before, consisting of some letters written in his youth, with a tragedy on the death of Agrippina, widow of Germanicus. He afterwards printed a comedy called "The Pedant," but his other works were not printed till after his death. His "Comic history of the states and empires of the Moon" was printed in 1656. His "Comic history of the states and empires of the Sun," several letters and dialogues, and a fragment of physics, were all collected and published afterwards in a volume. These comic histories and fragments shew that he was well acquainted with the Cartesian philosophy. He died in 1655, aged only thirty-five years, his death being occasioned by a blow upon his head which he unluckily received from the fall of a piece of wood a few months before.

The earl of Orrery, in his "Remarks on the life and writings of Swift," has taken occasion to speak of him in the following manner: "Cyrano de Bergerac is a French author of a singular character, who had a very peculiar turn of wit and humour, in many respects resembling that of Swift. He wanted the advantages of learning and a regular education; his imagination was less guarded and correct, but more agreeably extravagant. He has introduced into his philosophical romance the system of des Cartes, which was then much admired, intermixed with several fine strokes of just satire on the wild and immechanical inquiries of the philosophers and astronomers of that age; and in many parts he has evidently directed the plan which the dean of St. Patrick's has pursued." This opinion was first quoted in the Monthly Review (vol. X.), when Derrick translated and published Bergerac's "Voyage to the Moon," 1753, 12mo. But Swift is not the only person indebted to Bergerac. His countrymen allow that Moliere, in several of his characters, Fontenelle, in his "Plurality of Worlds," and Voltaire, in his "Micromegas," have taken many hints and sketches from this eccentric writer. There

have been various editions of his works at Paris, Amsterdam, Trevoux, &c.: the last was printed at Paris, 1741, 3 vols. 12mo.[1]

BERGHEM (Nicolas.) See BERCHEM.

BERGIER (Nicolas), an eminent French antiquary, was born at Rheims, March 1, 1567, and not 1557, as asserted by Bayle, Moreri, and Niceron. After finishing his studies at the university of that city, he became preceptor to the children of count de St. Souplet, who always testified his respect for him on account of the pains he bestowed on their education. He then was admitted an advocate, and appointed law-professor and syndic of the city, a place which he filled during many of the elections. His talents and virtues were so highly estimated by his fellow-citizens, that as a mark of their confidence they employed him on their affairs at Paris. During his visits to that metropolis, he commenced a friendship with Dupuy and Peiresc, and formed an acquaintance with the president de Bellievre, who obtained for him the place of historiographer by brevet, with a pension of two hundred crowns. He was on a visit at the country-house of this celebrated magistrate, when he was attacked by a fever, which terminated fatally, August 18, 1623, in his fifty-seventh year. The president honoured him with an affectionate epitaph, which is printed in his two principal works. He is particularly known in the literary world by his "Histoire des grands chemins de l'empire Romain," a work in which he was assisted by his friend Peiresc, who furnished him with many necessary documents. It was first printed in 4to, 1622, and in the course of a century became very scarce. In 1712 the first book of it was translated into English, and published at London, in 8vo, entitled "The general history of the Highways in all parts of the world, particularly in Great Britain." In 1728, John Leonard, bookseller and printer at Brussels, published a new edition of the original, 2 vols. 4to, from a copy corrected by the author; and one yet more improved was printed at the same place, in 1736, 2 vols. 4to. They are both scarce, but the first is reckoned the best printed. It has also been translated into Latin by Henninius, professor in the university of Duisbourg, with learned notes, and the remarks of the abbe Du Bos, for Grævius's antiquities, vol. X.; but Bayle is mistaken in supposing that this

[1] Biog. Universelle.—Dict. Hist.—Moreri, et L'Avocat in Cyrano.

work was translated into Latin and Italian by Benedict Bacchini, who, however, made some progress himself in a work "De viis antiquorum Romanorum in Italia," and doubtless would have availed himself of Bergier's labours. Besides this history of the Roman roads, Bergier had begun a history of Rheims, the manuscript of which the president de Bellievre wished Andre Duschesne to complete, but some obstruction arising on the part of the chapter of Rheims, who refused Duschesne access to their archives, he declined proceeding with the undertaking. The son of the author, however, John Bergier, unwilling that the whole should be lost, published the two books left complete by his father, with a sketch of the other fourteen of which it was to consist. This was entitled "Dessein de l'Histoire de Reims," ibid. 1635, 4to. Bergier was also author of 1. "Le point du Jour, ou Traité du Commencement des Jours et de l'endroit ou il est etabli sur la terre," Rheims, 1629, 12mo. The first, a Paris edition, 1617, was entitled "Archemeron." His object is to attain some general rule for avoiding the disputes respecting the celebration of the Catholic festivals. 2. "Le Bouquet royal," Paris, 1610, 8vo; Rheims, 1637, 4to, enlarged, an account of the devises and inscriptions which graced the entrance of Louis XIII. into Rheims. 3. "Police generale de la France," 1617. 4. Various Latin and French poems inserted in the collections, but we cannot pronounce him very successful as a poet.[1]

BERGIER (NICOLAS SYLVESTER), a French writer of considerable note, was born at Darnay in Lorraine, December 31, 1718. In the career of promotion he was first curate of Flangebouche, a small village in Franche-Comté, then professor of theology, principal of the college of Besançon, a canon of the church of Paris, and confessor to the king's aunts. Throughout life he was one of the most strenuous opponents of the modern philosophers of France. He acquired an early name by some essays on various literary subjects, to which the prizes were adjudged at Besançon; and his reputation was considerably heightened by his very ingenious and plausible work, entitled "Elements primitifs des Langues, &c." Paris, 1764, 12mo. Soon after he published another, which was favourably received by the learned world, "Origine des Dieux du Paganisme et

[1] Biog. Universelle.—Gen. Dict.—Niceron, vol. VI.—Moreri.—Memoirs of Literature, vols. IV. and VII.

les sens des Fables decouvert, par une explication suivie des Poesies d'Hesiode," Paris, 1767, 2 vols. 12mo. When about the same time he found religion attacked in every quarter by a combination of men of talents in France, he determined to endeavour to counteract their schemes. With this view he wrote "La Certitude des Preuves du Christianisme," 1768, 12mo, particularly directed against the "Examen critique des Apologistes de la religion Chretienne," improperly attributed to Freret; and it was allowed to have been written with much sense, precision, and moderation. This work, which occasioned more friends and more enemies to Bergier than any other, passed through three editions in the same year, besides being translated into Italian and Spanish. Voltaire, to whom the popularity of any writings of this tendency must have been peculiarly unpleasant, affected to answer it in his "Conseils raisonables," written with his usual art, but more remarkable for wit than argument. Bergier answered the "Conseils," the only instance in which he noticed any of his adversaries in public. He had another more contemptible antagonist, the noted Anacharsis Cloots, who published what he, and perhaps no man else, would have called "Certitude des Preuves du Mahometisme." About this time the clergy of France, sensible of Bergier's services, gave him a pension of two thousand livres, and offered him some valuable benefices, but he would only accept of a canonry in Notre Dame, and it was even against his inclination that he was afterwards appointed confessor to the mesdames, the last king's aunts. Free from ambition, modest and simple in dress and manners, he was desirous only of a retired life, and at Paris he lived as he had done in the country, in the midst of his books. This study produced, successively, 1. "Le Deisme refuté par lui-meme," Paris, 1765, 1766, 1768, 2 vols. 12mo, an examination of the religious principle of Rousseau. 2. "Apologie de la Religion Chretienne contre l'auteur du Christianisme devoilé," (the baron Holbach) Paris, 1769, 2 vols. 12mo. 3. "Examen du Materialisme, ou refutation du systeme de la Nature," Paris, 1771, 2 vols. 12mo. 4. "Traité historique et dogmatique de la vraie Religion, &c." Paris, 1780, 12 vols. 12mo. This is, in some respect, a collection of the sentiments of the ablest writers against infidelity. 5. "Discours sur le Mariage des Protestants," 1787, 8vo. 6. "Observations sur le Divorce," ibid. 1790, 8vo. He also compiled a the-

ological dictionary, which makes a part of the "Encyclopedie methodique," 3 vols. 4to. The abbé Barruel says, that when this work was first undertaken, some deference was still paid to religion; and Bergier thought it incumbent on him to yield to the pressing solicitations of his friends, lest the part treating of religion should fall into the hands of its enemies, but in this they were deceived. Bergier, indeed, performed his task as might have been expected; but in other parts of the work the compilers exceeded their predecessors in licentious sentiments, and at the same time availed themselves of the name of Bergier as a cloak. M. Barbier attributes to our author the sketch of Metaphysics inserted in the "Cours d'etude de l'usage de l'Ecole militaire." In all his works there is a logical arrangement and precision, and the only objection the French critics have is to his style, which is sometimes rather diffuse. He died at Paris, April 9, 1790. He was a member of the academy of Besançon, and an associate of that of inscriptions and belles-lettres. [1]

BERGIUS (JOHN HENRY LOUIS), a German writer, was born at Laaspa in 1718, and died in 1781. He published, 1. "Cameralisten Bibliothek," a complete catalogue of all books, pamphlets, &c. on the subjects of political economy, police, finances, &c. Nuremberg, 1765, 8vo. 2. "A Magazine of Police and Administration, in alphabetical order," Francfort, 1767, 1773, 8 vols. 4to. 3. "New Magazine of Police, &c." Leipsic, 1775—80, 6 vols. 4to. 4. "A collection of the principal German laws, relative to police and administration," Francfort, 4 vols. 1780—81. This last was continued by professor Beckmann of Gottingen. [2]

BERGIUS (PETER JONAS), a physician and professor of natural history at Stockholm, and a member of the academy of sciences of that city, died in 1791. He wrote many works of considerable reputation. Having received from Grubb, the director of the Swedish India company, an herbal of plants collected at the Cape of Good Hope, he drew up a description of them, under the title of "Descriptiones plantarum ex Capite Bonæ Spei," Stockholm, 1767, 8vo, but generally quoted by the shorter title of "Flora Capensis." Bergius discovered several plants in that colony, which had escaped the knowledge of preceding bota-

[1] Biog. Universelle.—Barruel's Memoirs of Jacobinism, vol. I. p. 67.
[2] Biog. Universelle.

nists, and established several genera, one of which he dedicated to Grubb, but this title was not generally adopted. He also published various memoirs on plants in the transactions of the societies of which he was a member, and, without ever travelling out of Sweden, found means to acquire a very accurate knowledge of the most rare exotics, and in compliment to his skill Linnæus consecrated to him a new genus by the name of Bergia. He wrote a vegetable "Materia medica," under the title of "Materia medica e regno vegetabili, sistens simplicia officinalia pariter atque culinaria," Stockholm, 1778, 8vo; 1782, 2 vols. 8vo; and in the Swedish, a treatise on fruit trees, 1780, and a historical work on the city of Stockholm in the fifteenth and sixteenth century.[1]

BERGIUS (BENGTS or BENEDICT), brother of the preceding, a commissary of the bank of Stockholm, and a member of the academy, was born in 1725, and died in 1784. Being equally attached to the study of natural history, the brothers kept between them a very large garden, in which they cultivated rare plants, and which they bequeathed to the academy of Stockholm, with funds for a professorship of agriculture and gardening. The present professor is the celebrated Olaus Swartz. Benedict Bergius wrote various papers inserted among those of the academy, on the colour and change of colour of animals, on certain plants, the history of fishes, &c. and after his death appeared an ingenious treatise of his, in Swedish, on "Nicety in diet among all people," which was translated into German, and published by Reinold Forster and Sprengel at Halle, 1792.[2]

BERGLER (STEPHEN), was born at Hermanstadt, the capital of Transylvania, about 1680, and leaving his country in pursuit of employment, engaged with Fritsch, the opulent and spirited bookseller of Leipsic, as corrector of the press, but his turbulent and unsocial character having occasioned a dispute between him and Fritsch, he went to Amsterdam, where his intimate knowledge of Greek recommended him to the superintendance of Wetstein's edition of Homer, 1702, 2 vols. 12mo, and the magnificent edition of the Onomasticon of Pollux, 2 vols. fol. 1706. Bergler afterwards went to Hamburgh, where he assisted Fabricius in his Bibl. Græca, and his edition of Sextus Empiricus,

[1] Biog. Universelle. [2] Ibid.

Leipsic, 1718, folio. Returning then to Leipsic, he transcribed an ancient scholiast on Homer, published a new edition of Alciphron, with excellent notes, 1715, 8vo, and made some progress in an edition of Herodotus, in a new translation of Herodian, more literal than that of Politian, and in an edition of Aristophanes, which was published by the younger Burmann in 1760, 2 vols. 4to. Amidst all these employments, he contributed several excellent papers to the Leipsic "Acta Eruditorum." It is to him likewise that we owe the Latin translation of the four books of Genesius on the Byzantine history, which is inserted in vol. XXIII. of that collection, published at Venice in 1733, but is not in the fine Louvre edition. For Fritsch, to whom he seems to have been reconciled, he translated a Greek work of Alexander Maurocordato, hospodar of Walachia, which was published, with the original text, under the title "Liber de officiis," Leipsic, 1722, 4to, and London, 1724, 12mo. For this he was so liberally rewarded by John Nicolas, prince of Walachia, and son to the author, that he determined to quit Leipsic, and attach himself to his patron. He went accordingly to Walachia, where the prince had a capital library of manuscripts, collected at a vast expence. Bergler found there the introduction and first three chapters of Eusebius's "Evangelical Demonstration," hitherto undiscovered, and sent a copy of them to Fabricius, by whom they were printed in his "Delectus argumentorum," Hamburgh, 1725, 4to. On the death of the prince, however, Bergler being without support, went to Constantinople, where he died in 1746, after having, it is said, embraced Mahometanism. He was a most accomplished scholar in Greek and Latin, and an accurate editor; but his unsteady turn and unsocial disposition procured him many enemies, and even among his friends he was rather tolerated than admired.[1]

BERGMAN (Sir Torbern), a celebrated chemist and natural philosopher, was born March 20, 1735, at Catharineberg in Westgothland. His father was receiver-general of the finances, and had destined him to the same employment; but nature had designed him for the sciences, to which he had an irresistible inclination from his earliest years. His first studies were confined to mathematics and physics, and all efforts that were made to divert him from

[1] Biog. Universelle.—Saxii Onomasticon.

science having proved ineffectual, he was sent to Upsal with permission to follow the bent of his inclination. Linnæus at that time filled the whole kingdom with his fame. Instigated by his example, the Swedish youth flocked around him; and accomplished disciples leaving his school, carried the name and the system of their master to the most distant parts of the globe. Bergman, struck with the splendour of this renown, attached himself to the man whose merit had procured it, and by whom he was very soon distinguished. He applied himself at first to the study of insects, and made several ingenious researches into their history; among others into that of the genus of *tenthredo*, so often and so cruelly preyed on by the larvæ of the ichneumons, that nestle in their bowels and devour them. He discovered that the leech is oviparous, and that the coccus aquaticus is the egg of this animal, from whence issue ten or twelve young. Linnæus, who had at first denied this fact, was struck with astonishment when he saw it proved. "Vidi et obstupui!" were the words he pronounced, and which he wrote at the foot of the memoir when he gave it his sanction. Mr. Bergman soon distinguished himself as an astronomer, naturalist, and geometrician; but these are not the titles by which he acquired his fame. The chair of chemistry and mineralogy, which had been filled by the celebrated Wallerius, becoming vacant by his resignation, Mr. Bergman was among the number of the competitors; and without having before this period discovered any particular attention to chemistry, he published a memoir on the preparation of alum, that astonished his friends as well as his adversaries; but it was warmly attacked in the periodical publications, and Wallerius himself criticised it without reserve. The dispute, we may suppose, was deemed of high importance, since the prince Gustavus, afterwards king of Sweden, and then chancellor of the university, took cognizance of the affair, and after having consulted two persons, the most able to give him advice, and whose testimony went in favour of Bergman, he addressed a memorial, written with his own hand, in answer to all the objections urged against the candidate, to the consistory of the university and to the senate, who elected him agreeably to his highness's wishes.

Bergman had now to satisfy the hopes that were conceived of him; to justify the opinion of those who recommended him; to fill the place of Wallerius; and to put envy to

silence; nor was he unsuccessful in any of these attempts. He did not follow the common track in the study of chemistry. As he had received the lessons of no master, he was tainted with the prejudices of no school. Accustomed to precision, and having no time to lose, he applied himself to experiments without paying any attention to theories; he repeated those often which he considered as the most important and instructive, and reduced them to method, an improvement till then unknown. He first introduced into chemistry the process by analysis, which ought to be applied to every science; for there should be but one method of teaching and learning, as there is but one of judging well. These views have been laid down by Mr. Bergman in an excellent discourse, which contains, if we may use the phrase, his profession of faith in what relates to the science. It is here that he displays himself without disguise to his reader, and here it is of importance to study him with attention. The productions of volcanoes had never been analysed when Messrs. Ferber and Troil brought a rich collection of them into Sweden, at the sight of which Mr. Bergman conceived the design of investigating their nature. He examined first of all the matters least altered by the fire, and the forms of which were still to be discerned; he followed them in their changes progressively; he determined, he imitated their more complicated appearances; he knew the effects which would result from the mixture and decomposition of the saline substances which are found abundantly in these productions. He discovered such as were formed in the humid way; and then in his laboratory he observed the process of nature; that combat of flames and explosions; that chaos in which the elements seem to clash and to confound one another, unveiled themselves to his eyes. He saw the fire of volcanoes kindled in the midst of pyritical combinations, and sea-salt decomposed by clays; he saw fixed air disengaged from calcined calcareous stones, spreading upon the surface of the earth, and filling caverns in which flame and animal life are equally extinguished; he saw the sulphureous acid thrown out in waves, convert itself into the vitriolic by mere contact with the air; and distilling through the rocks, from the alum veins of the solfatara. He saw the bitumens as they melted; the inflammable and sulphureous airs exhaling; and the waters become mineral and impregnated with the fire and vapours of those stu-

pendous furnaces, preparing for the beings that move and dispute on the crust of the abyss, a remedy for pain and a balsam for disease.

The continual application bestowed by Mr. Bergman on his studies having affected his health, he was advised to interrupt them if he wished to prolong his life: but he found happiness only in study, and would not forfeit his title to reputation by a few years more of inactivity and languor. By this enthusiasm, however, he exhausted his strength, and died July 8, 1784. The university of Upsal paid the most distinguished honours to his memory; and the academy of Stockholm consecrated to him a medal to perpetuate the regret of all the learned in Europe for his loss. His principal publications were: 1. "A physical description of the Earth," 1770—74, 2 vols. 8vo, a much admired work, and translated into the Danish, German, and Italian languages. 2. Various "Eloges" of the members of the academy of Stockholm. 3. An edition of Scheffer's "Physics." 4. Many papers in the Transactions of the Academies of Stockholm, Berlin, Montpellier, and the Royal Society, London. These smaller pieces form 6 vols. 8vo, under the title "Opuscula physica et chemica," 1779—90, a part of which was translated under the title of "Physical and Chemical essays," and published by Dr. Edmund Cullen, London, 1786, 2 vols.[1]

BERGOMASCO. See CASTELLO.

BERIGARD or BEAUREGARD (CLAUDE GUILLERMET, SIGNOR DE), was born at Moulins in 1578, and taught philosophy with reputation at Pisa and at Padua, where he died of an umbilical hernia, in 1663. We have by him, 1. "Circulus Pisanus," printed in 1641, at Florence, 4to. This book treats of the ancient philosophy, and that of Aristotle. 2. "Dubitationes in dialogum Galilæi pro terræ immobilitate," 1632, 4to, under the fictitious name of Galilæus Lynceus; a work which brought upon him the charge of pyrrhonism and materialism, not without foundation. He has been reproached with acknowledging no other moving principle of the world than primitive matter. Whatever he professed, his works are now in little repute, yet Chaufepie has bestowed a copious article on him.[2]

BERING (VITUS), a Latin poet, born in Denmark in 1617, whose taste for letters does not appear to have im-

[1] Eloges des Academiciens, Berlin, 12mo, vol. IV. 36.—Biog. Universelle.
[2] Chaufepie.—Moreri.—Gen Dict.—Saxii Onomasticon.

peded his fortune, was a member of the royal council of finances, and historiographer to his majesty. It was to justify his promotion to this last office, that he published "Florus Danicus, sive Danicarum rerum a primordio regni ad tempora usque Christiani I. Oldenburgici Breviarium." This work was printed in fol. 1698, at Odensee, the capital of Funen, at the private press of Thomas Kingorius, bishop of that island, who spared no expence to make an elegant book. The bookseller, however, to whom the sale was consigned, eager to get rid of the unsold copies, printed a new title with the date of 1700, and when that did not quite answer his expectations, he printed another with the date of 1709, and notwithstanding this obvious trick, there are connoisseurs who think the pretended edition of 1709 preferable to that of 1698. In 1716, however, a second edition was published in 8vo, at Tirnaro, under the direction of the Jesuits of that place. Bering's poetry, printed separately, was collected in the 2d vol. of "Deliciæ quorundam Danorum," Leyden, 1693, 12mo. The smaller pieces, lyrics, sonnets, &c. are the best; he had not genius for the more serious efforts of the muse. He died in 1675.[1]

BERKELEY (GEORGE), an eminent and learned prelate, was born in Ireland, at Kilcrin, near Thomastown, the 12th of March 1684. He was the son of William Berkeley of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the restoration, and there obtained the collectorship of Belfast. George had the first part of his education at Kilkenny school, under Dr. Hinton; was admitted pensioner of Trinity college, Dublin, at the age of fifteen, under Dr. Hall; and chosen fellow of that college June the 9th, 1707, after a very strict examination, which he went through with great credit.

The first public proof he gave of his literary abilities was his "Arithmetica absque Algebra aut Euclide demonstrata;" which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son to the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems

[1] Biog. Univ.—Baillet Jugemens des Savans.—Morcri.—Saxii Onomast.

inscribed to his pupil Mr. Samuel Molineux, whose father was the friend and correspondent of Locke. This little piece is so far curious, as it shews his early and strong passion for the mathematics, his admiration of those great names in philosophy, Locke and Newton, some of whose positions he afterwards ventured to call in question, and the commencement of his application to those more subtile metaphysical studies, to which his genius was peculiarly adapted.

In 1709, came forth the "Theory of Vision," which, of all his works, seems to do the greatest honour to his sagacity; being, as Dr. Reid observes, the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy to draw from them. The boundary is here traced out between the ideas of sight and touch; and it is shewn, that, though habit has so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connection; insomuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, outness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Cheselden, in 1728. "A vindication of the Theory of Vision" was published by him in 1733.

In 1710 appeared "The Principles of human knowledge;" and, in 1713, "Dialogues between Hylas and Philonous:" but to them the same praise has not been given, and to this day their real tendency is a disputed point. The object of both pieces is to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules termed laws of nature, from which, in the ordinary course of his government, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to

have been written in opposition to sceptics and atheists; and the author's inquiry is into the chief cause of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion; which cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, he is led to combat and explode a doctrine maintained by Locke and others, of there being a power in the mind of abstracting general ideas. Mr. Hume says, that these works "form the best lessons of scepticism, which are to be found either among the ancient or modern philosophers, Bayle not excepted." Dr. Beattie also considers them as having a sceptical tendency. He adds, that if Berkeley's argument be conclusive, it proves that to be false which every man must necessarily believe, every moment of his life, to be true, and that to be true which no man since the foundation of the world was ever capable of believing for a single moment. Berkeley's doctrine attacks the most incontestable dictates of common sense, and pretends to demonstrate that the clearest principles of human conviction, and those which have determined the judgment of men in all ages, and by which the judgment of all reasonable men must be determined, are certainly fallacious. It may just be observed, that Berkeley had not reached his 27th year when he published this singular system. The author of his life in the Biog. Brit. asserts that "the airy visions of romances, to the reading of which he was much addicted, disgust at the books of metaphysics then received in the university, and that inquisitive attention to the operations of the mind which about this time was excited by the writings of Locke and Malebranche, probably gave birth to his disbelief of the existence of matter." Whatever influence the other causes here assigned might have had, we have the authority of his relict, Mrs. Berkeley, that he had a very great dislike to romances, and indeed it would be difficult to discover in any of these volumes of absurd fiction the grounds of such a work as Berkeley's.

In 1712 he published three sermons in favour of passive obedience and non-resistance, which underwent at least three editions, and afterwards had nearly done him some

injury in his fortune. They caused him to be represented as a Jacobite, and stood in his way with the house of Hanover, till Mr. Molineux, above-mentioned, took off the impression, and first made him known to queen Caroline, whose secretary, when princess, Mr. Molineux had been. Acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him; sir Richard Steele, for instance, and Dr. Swift. For the former he wrote several papers in the Guardian, and at his house became acquainted with Pope, with whom he afterwards lived in friendship. It is said he had a guinea and a dinner with Steele for every paper he wrote in the Guardian. Swift recommended him to the celebrated earl of Peterborough, who being appointed ambassador to the king of Sicily and the Italian states, took Berkeley with him as chaplain and secretary in November 1713. He returned to England with this nobleman in August 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system. "Poor philosopher Berkeley," says he to his friend Swift, "has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one."

His hopes of preferment expiring with the fall of queen Anne's ministry, he some time after embraced an offer made him by Dr. St. George Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. When he arrived at Paris, having more leisure than when he first passed through that city, Mr. Berkeley took care to pay his respects to his rival in metaphysical sagacity, the illustrious Pere Malebranche. He found this ingenious father in his cell, cooking in a small pipkin a medicine for a disorder with which he was then troubled, an inflammation on the lungs. The conversation naturally turned on our author's system, of which the other had received some knowledge from a translation just published. But the issue of this debate proved tragical to poor Malebranche. In the heat of disputation he raised his voice so high, and gave way so freely to the natural impetuosity of a man of parts and a Frenchman, that he brought on himself a

violent increase of his disorder, which carried him off a few days after. In this excursion Mr. Berkeley employed four years; and, besides those places which fall within the grand tour, visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Freind), Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he had with great industry collected very considerable materials for a natural history of it, but unfortunately lost them in the passage to Naples. What injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for observation and description, in a letter to Mr. Pope concerning the island of Inarime (now Ischia) dated October 22, 1717; and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Vesuvius. On his way homeward, he drew up at Lyons a curious tract "De Motu," which was inserted in the memoirs of the royal academy of sciences at Paris, who had proposed the subject. He arrived at London in 1721; and, being much affected with the miseries of the nation, occasioned by the South Sea scheme in 1720, published the same year "An essay towards preventing the ruin of Great Britain;" reprinted in his miscellaneous tracts.

His way was open now into the very first company. Mr. Pope introduced him to lord Burlington, and lord Burlington recommended him to the duke of Grafton; who, being lord-lieutenant of Ireland, took him over as one of his chaplains in 1721, and November this year he is said to have accumulated the degrees of bachelor and doctor in divinity; but a writer in the Gent. Mag. 1776 asserts that he never went to Ireland as chaplain to any lieutenant, and that he was created D. D. by his college in 1717, when he was in Italy. The year following he had a very unexpected increase of fortune from Mrs. Vanhomrigh, the celebrated Vanessa, to whom he had been introduced by Swift: this lady had intended Swift for her heir, but, perceiving herself to be slighted by him, she left near 8000*l.* between her two executors, of whom Berkeley was one. In his life in the Biog. Brit. it is said that Swift had often taken him to dine at this lady's house, but Mrs. Berkeley, his widow, asserts that he never dined there but once, and that by chance. Dr. Berkeley, as executor, destroyed as much of Vanessa's correspondence as he could find. Mr.

Marshal, the other executor, published the "Cadenus and Vanessa," which, according to Dr. Delany, proved fatal to Stella. May 18, 1724, he was promoted to the deanery of Derry, worth 1100*l. per annum*, and resigned his fellowship.

In 1725 he published, and it has since been re-printed in his miscellaneous tracts, "A proposal for converting the savage Americans to Christianity, by a college to be erected in the Summer Islands, otherwise called the Isles of Bermuda:" a scheme which had employed his thoughts for three or four years past; and for which he was disposed to make many personal sacrifices. As what he deemed necessary steps he offered to resign all his preferment, and to dedicate the remainder of his life to instructing the American youth, on a stipend of 100*l.* yearly; he prevailed with three junior fellows of Trinity college, Dublin, to give up all their prospects at home, and to exchange their fellowships for a settlement in the Atlantic ocean at 40*l.* a year; he procured his plan to be laid before George I. who commanded sir Robert Walpole to lay it before the commons; and further granted him a charter for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate Indian scholars at 10*l.* a year each; he obtained a grant from the commons of a sum, to be determined by the king; and accordingly 20,000*l.* was promised by the minister, for the purchase of lands, and erecting the college. Trusting to these promising appearances, he married the daughter of John Forster, esq. speaker of the Irish house of commons, the 1st of August 1728; and actually set sail in September following for Rhode Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Yet the scheme entirely failed, and Berkeley was obliged to return, after residing near two years at Newport. The reason given is, that the minister never heartily embraced the project, and the money was turned into another channel. During his residence in America, when he was not employed as an itinerant preacher, which business could not be discharged in the winter, he preached every Sunday at Newport, where was the nearest episcopal church, and to that church he gave an organ. When the season and his health permitted, he visited the continent, not only in its outward skirts, but penetrated far into its recesses. The same generous desire of advancing the best interests

of mankind which induced him to cross the Atlantic, uniformly actuated him whilst America was the scene of his ministry. The missionaries from the English society, who resided within about a hundred miles of Rhode Island, agreed among themselves to hold a sort of synod at Dr. Berkeley's house there, twice in a year, in order to enjoy the advantages of his advice and exhortations. Four of these meetings were accordingly held. One of the principal points which the doctor then pressed upon his fellow-labourers, was the absolute necessity of conciliating, by all innocent means, the affection of their hearers, and also of their dissenting neighbours. His own example, indeed, very eminently enforced his precepts upon this head; for it is scarcely possible to conceive a conduct more uniformly kind, tender, beneficent, and liberal than his was. He seemed to have only one wish in his heart, which was to alleviate misery, and to diffuse happiness. Finding, at length, that the fear of offending the dissenters at home, and of inclining the colonies to assert independency, had determined the minister to make any use, rather than the best use, of the money destined for, and promised to St. Paul's college, the dean of Derry took a reluctant leave of a country, where the name of Berkeley was long and justly revered more than that of any European whatever. At his departure, he gave a farm of a hundred acres, which lay round his house, and his house itself, as a benefaction to Yale and Harvard colleges: and the value of that land, then not insignificant because cultivated, became afterwards very considerable. He gave, of his own property, to one of these colleges, and to several missionaries, books to the amount of five hundred pounds. To the other college he made a large donation of books purchased by others, and trusted to his disposal.

In 1732, he published "The Minute Philosopher," in 2 vols. 8vo. This masterly work is written in a series of dialogues on the model of Plato, a philosopher of whom he is said to have been very fond; and in it he pursues the freethinker through the various characters of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic.

We have already related by what means, and upon what occasion, Dr. Berkeley had first the honour of being known to queen Caroline. This princess delighted much in attending to philosophical conversations between learned

and ingenious men; for which purpose she had, when princess of Wales, appointed a particular day in the week, when the most eminent for literary abilities at that time in England were invited to attend her royal highness in the evening: a practice which she continued after her accession to the throne. Of this company were doctors Clarke, Hoadly, Berkeley, and Sherlock. Clarke and Berkeley were generally considered as principals in the debates that arose upon those occasions; and Hoadly adhered to the former, as Sherlock did to the latter. Hoadly was no friend to our author: he affected to consider his philosophy and his Bermuda project as the reveries of a visionary. Sherlock (who was afterwards bishop of London) on the other hand warmly espoused his cause; and particularly, when the "Minute Philosopher" came out, he carried a copy of it to the queen, and left it to her majesty to determine, whether such a work could be the production of a disordered understanding. After dean Berkeley's return from Rhode Island, the queen often commanded his attendance to discourse with him on what he had observed worthy of notice in America. His agreeable and instructive conversation engaged that discerning princess so much in his favour, that the rich deanery of Down in Ireland falling vacant, he was at her desire named to it, and the king's letter actually came over for his appointment. But his friend lord Burlington having neglected to notify the royal intentions in proper time to the duke of Dorset, then lord lieutenant of Ireland, his excellency was so offended at this disposal of the richest deanery in Ireland, without his concurrence, that it was thought proper not to press the matter any farther. Her majesty upon this declared, that since they would not suffer Dr. Berkeley to be a dean in Ireland, he should be a bishop: and accordingly, in 1733, the bishopric of Cloyne becoming vacant, he was by letters patent, dated March 17, promoted to that see, and was consecrated at St. Paul's church in Dublin, on the 19th of May following, by Theophilus archbishop of Cashel, assisted by the bishops of Raphoe and Killaloe. His lordship repaired immediately to his manse-house at Cloyne, where he constantly resided (except one winter that he attended the business of parliament in Dublin) and applied himself with vigour to the faithful discharge of all episcopal duties. He revived in his diocese the useful office of

rural dean, which had gone into disuse; visited frequently parochially; and confirmed in several parts of his see.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had, many years before this, given him an account of their common friend Dr. Garth's behaviour in his last illness, which was equally unpleasing to both these advocates of revealed religion. For, when Addison went to see the doctor, and began to discourse with him seriously about another world, "Surely, Addison," replied he, "I have good reason not to believe those trifles, since my friend Dr. Halley, who has dealt so much in demonstration, has assured me, that the doctrines of Christianity are incomprehensible, and the religion itself an imposture." The bishop, therefore, addressed to him, as to an infidel mathematician, a discourse called the "Analyst;" with a view to show that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove, that the doctrine of fluxions furnished a clear example. This attack gave occasion to a smart controversy upon the subject of fluxions; the principal answers to the "Analyst" were written by a person under the name of Philalethes Cantabrigiensis, generally supposed to be Dr. Jurin, who published a piece entitled "Geometry no friend to Infidelity," 1734. To this the bishop replied in "A Defence of Freethinking in Mathematics," 1735; which drew a second answer the same year from Philalethes, styled "The minute Mathematician, or the Freethinker no just thinker:" and here the controversy ended, and whatever fault mathematicians may find in this hostile attempt of our bishop, it must be acknowledged they have reaped no inconsiderable advantage from it, inasmuch as it gave rise to the Treatise of Fluxions by Maclaurin, in which the whole doctrine is delivered with more precision and fulness than ever was done before, or probably than ever would have been done, if no attack had been made upon it.

But the bishop, ever active and attentive to the public good, was continually sending forth something or other: in 1735, the "Querist;" in 1736, "A Discourse addressed to Magistrates," occasioned by the enormous licence

and irreligion of the times; and many other things afterwards of a smaller kind. In 1744 came forth his celebrated and curious book, entitled, "Siris; a chain of philosophical reflections and inquiries concerning the virtues of Tar Water:" a medicine which had been useful to himself in a case of nervous colic. This work, he has been heard to declare, cost him more time and pains than any other he had ever been engaged in. It underwent a second impression, with additions and emendations, in 1747; and was followed by "Farther thoughts on Tar Water," in 1752. In July, the same year, he removed with his lady and family to Oxford, partly to superintend the education of his son, the subject of the following article, but chiefly to indulge the passion for learned retirement, which had ever strongly possessed him, and was one of his motives to form the Bermuda project. But as none could be more sensible than his lordship of the impropriety of a bishop's non-residence, he previously endeavoured to exchange his high preferment for some canonry or headship at Oxford. Failing of success in this, he actually wrote over to the secretary of state, to request that he might have permission to resign his bishopric, worth at that time at least 1400*l. per annum*. So uncommon a petition excited his majesty's curiosity to inquire who was the extraordinary man that preferred it: being told that it was his old acquaintance Dr. Berkeley, he declared that he should die a bishop in spite of himself, but gave him full liberty to reside where he pleased. The bishop's last act before he left Cloyne was to sign a lease of the demesne lands in that neighbourhood, to be renewed yearly at the rent of 200*l.* which sum he directed to be distributed every year, until his return, among poor house-keepers of Cloyne, Youghal, and Aghadda. The author of his life in the Biog. Brit. magnifies his love for the beauties of Cloyne, but the fact was, that he had never any idea of Cloyne as a beautiful situation, and we are happy to draw from the same authority which corrects this error, some additional particulars of his disinterested spirit. He declared to Mrs. Berkeley, soon after he was advanced to the prelacy, that his resolution was never to change his see; because, as he afterwards confessed to the archbishop of Tuam, and the late earl of Shannon, he had very early in life got the world under his feet, and he hoped to trample on it to his latest moment. These two warm friends had been pressing him to

think of a translation: but he did not love episcopal translations. He thought that they were sometimes really hurtful to individuals, and that they often gave, though unjustly, a handle to suspect of mean views, an order to which that holy and humble man was himself an honour, and to which it may be said, without adulation, that he would have been an honour in any age of the church. Humble and unaspiring as was the bishop of Cloyne, the earl of Chesterfield sought him out; and when, as a tribute to exalted merit, that nobleman offered to him the see of Clogher, where he was told he might immediately receive fines to the amount of ten thousand pounds, he consulted Mrs. Berkeley, as having a family, and, with her full approbation, not only declined the bishopric of Clogher, but the offer which accompanied that proposal, of any other translation which might become feasible during lord Chesterfield's administration. The primacy was vacated before the expiration of that period. On that occasion, the bishop said to Mrs. Berkeley, "I desire to add one more to the list of churchmen, who are evidently dead to ambition and avarice." Just before his embarkation for America, queen Caroline endeavoured to stagger his resolution, by the offer of an English mitre; but, in reply, he assured her majesty, that he chose rather to be president of St. Paul's college, than primate of all England.

At Oxford he lived highly respected, and collected and printed the same year all his smaller pieces in 8vo; but he did not live long; for, on Sunday evening, Jan. 14, 1753, as he was in the midst of his family, listening to the lesson in the burial service which his lady was reading to him, he was seized with what was called a palsy in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered: as he lay upon a couch, and seemed to be asleep, till his daughter, on presenting him with a dish of tea, first perperceived his insensibility. His remains were interred at Christ church, Oxford, and there is an elegant marble monument over him, with an inscription by Dr. Markham, then master of Westminster school and late archbishop of York.

As to his person, he was handsome, with a countenance full of meaning and kindness, remarkable for great strength of limbs; and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with

the hypochondria, and latterly with a nervous colic, from which he was greatly relieved by the virtues of his favourite tar-water, which he brought into extensive use. It was at one time a fashion to drink this medicine, to which more virtues were attached than the good bishop had ever thought of. When at Cloyne, he spent the morning, and often a great part of the day, in study; and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as a very great man. Atterbury once declared that he did not think so much understanding, so much knowledge, so much innocence, and so much humility, had been the portion of any but angels, until he saw Mr. Berkeley.

Dr. Berkeley has not been very fortunate in his biographers. An account of him was drawn up by his brother, the Rev. Dr. Robert Berkeley, vicar-general of Cloyne, who died in 1787. This was first inserted in the Biog. Britannica, and many mistakes pointed out, and additions made to it in a subsequent volume of that work. Previously to this, in 1776, an "Account of his Life" was published in a thin octavo volume, at London, which probably was drawn up from family information. Of this a second edition was published in 1784, professedly "with improvements," but the errors both of the first edition and of the Biog. Brit. which had then appeared, are retained. In 1784 a new edition of the bishop's entire works was published at Dublin and London, 2 vols. 4to, with the octavo life prefixed. The third vol. of the Biog. Brit. contains some important information from the bishop's widow (who died 1786) and which we have endeavoured to incorporate. It remains only to be noticed that the romance called the "Adventures of Signor Gaudentio di Lucca," often attributed to our author, was certainly not his production.[1]

BERKELEY (GEORGE, LL. D. prebendary of Canterbury,) second son of the preceding, by Anne, eldest daughter of the right hon. John Forster, a privy-counsellor and speaker of the Irish house of commons, by Anne, daughter to the right hon. John Monck, brother to the duke of Albemarle, was born on the 28th of September

[1] Biog. Brit.—Life, 8vo. 1784.—Gent. Mag. See Index.—Reid, Beattie, and Mr. Dugald Stewart in his late Essays (1810) have treated of Dr. Berkeley's Metaphysics.—British Essayists, Preface to the Guardian.

1733, old style, in Grosvenor-street, Grosvenor-square. In his infancy he was removed with the family to Ireland, where he was instructed in the classics by his father only, the bishop taking that part of the education of his sons on himself. Instructed in every elegant and useful accomplishment, Mr. Berkeley was, at the age of nineteen, sent over to Oxford; his father leaving it to his own choice to enter a gentleman commoner, either at Christ church or St. John's college. But bishop Conybeare, then dean of Christ church, on his arrival offering him a studentship in that society, he accepted it, finding many of the students to be gentlemen of the first character for learning and rank in the kingdom. His first tutor was the late learned archbishop of York, Dr. Markham; on whose removal to Westminster-school, he put himself under the tuition of Dr. Smallwell, afterwards bishop of Oxford. Having taken the degree of B. A. he served the office of collector in the university, and as he was allowed by his contemporaries to be an excellent Latin scholar, his collector's speech was universally admired and applauded. In 1758 he took a small living from his society, the vicarage of East Garston, Berks, from which he was removed, in 1759, by archbishop Secker, his sole patron, to the vicarage of Bray, Berks; of which he was only the fifth vicar since the reformation. In 1759, also, he took the degree of M. A.—The kindness of archbishop Secker (who testified the highest respect for bishop Berkeley's memory by his attention to his deserving son) did not rest here; he gave him also the chancellorship of Brecknock, the rectory of Acton, Middlesex, and the sixth prebendal stall in the church of Canterbury. In 1768 he had taken the degree of LL. D: for which he went out grand compounder, and soon afterwards resigned the rectory of Acton. Some time after he had obtained the chancellorship of Brecknock, he put himself to very considerable expence in order to render permanent two ten pounds per annum, issuing out of the estate, to two poor Welch curacies. The vicarage of Bray he exchanged for that of Cookham near Maidenhead, and had afterwards from the church of Canterbury the vicarage of East-Peckham, Kent, which he relinquished on obtaining the rectory of St. Clement's Danes; which with the vicarage of Tyshurst, Sussex (to which he was presented by the church of Canterbury in 1792, when he vacated Cookham), and with the chancellorship of Brecknock, he held till his death. His

illness had been long and painful, but borne with exemplary resignation; and his death was so calm and easy that no pang was observed, no groan was heard, by his attending wife and relations. He died Jan. 6, 1795, and was interred in his father's vault in Christ church, Oxford. Not long before his death, he expressed his warmest gratitude to Mrs. Berkeley, of whose affection he was truly sensible, and of whom he took a most tender farewell. Dr. Berkeley's qualifications and attainments were such as occasioned his death to be lamented by many. He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman. He possessed an exquisite sensibility. To alleviate the sufferings of the sick and needy, and to patronize the friendless, were employments in which his heart and his hand ever co-operated. In the pulpit his manner was animated, and his matter forcible. His conversation always enlivened the social meetings where he was present; for he was equalled by few in affability of temper and address, in the happy recital of agreeable anecdote, in the ingenious discussion of literary subjects, or in the brilliant display of a lively imagination.

Dr. Berkeley published two or three single sermons; one of which, preached on the anniversary of king Charles's martyrdom, 1785, entitled "The danger of violent innovations in the state, how specious soever the pretence, exemplified from the reigns of the two first Stuarts," has gone through six editions, the last in 1794; one on Good Friday 1787; one at Cookham on the king's accession, 1789. His Sermon on the consecration of bishop Horne was not published until after his death. In 1799, his widow published a volume of his Sermons with a biographical preface. He married, in 1761, Eliza, eldest daughter and coheiress of the rev. Henry Finsham, M. A. by Eliza, youngest daughter and one of the coheiresses of the truly pious and learned Francis Cherry, esq. of Shottesbrook-house in the county of Berks, by whom he had four children, now no more. The late bishop Horne, we may add, was one of Dr. Berkeley's earliest and most intimate friends, the loss of whom he severely felt, and of whom he was used to speak with the sincerest respect and the most affectionate regard.

This memoir, we have some reason to think, was drawn up for the preceding edition of this work, by his widow, a lady who claims some notice on her own account. She died

at Kensington, Nov. 4, 1800, leaving a character rather difficult to appreciate. In 1797, she published the "Poems" of her son George Monck Berkeley, esq. in a magnificent quarto volume, with a very long, rambling preface of anecdotes and remarks, amidst which she exhibits many traits of her own character. She was unquestionably a lady of considerable talents, but her fancy was exuberant, and her petty resentments were magnified into an importance visible perhaps only to herself. She had accumulated a stock of various knowledge, understood French perfectly and spoke it fluently. She likewise read Spanish and Hebrew, and always took her Spanish Prayer-book with her to church. This was but one of her peculiarities. In conversation, as in writing, she was extremely entertaining, except to those who wished also to entertain; and her stories and anecdotes, although given in correct and fluent language, lost much of their effect, sometimes from length, and sometimes from repetition. She had, however, a warm friendly heart, amidst all her oddities; and her very numerous contributions to the Gentleman's Magazine contain no small portion of entertainment and information. Her son, the above-mentioned George Monck Berkeley, published in 1789, an amusing volume of anecdote and biography, under the title of "Literary Relics."[1]

BERKELEY (GEORGE EARL OF) descended in a direct line from Robert Fitzharding, who was of the royal house of Denmark. He with his nephew, Charles Berkeley, had the principal management of the duke of York's family, and was one of the privy council in the reign of Charles II. James II. and William III. At the restoration he manifested great loyalty for Charles II. and was advanced to the dignity of viscount Dursley and earl of Berkeley in 1679. One of his most munificent acts was his bestowing on the public library of Sion college, a valuable collection of books formed by sir Robert Coke. He died Oct. 14, 1698, aged seventy-one, and was buried at Cranford in Middlesex. Lord Orford attributes to him, on good authority, a curious and scarce work of the religious cast, entitled "Historical applications and occasional meditations upon several subjects. Written by a person of honour," 1670, 12mo. In this book are several striking instances of the testimony which some men of eminence have borne to the

[1] Dr. Berkeley's Sermons.—Gent. Mag. 1795, 1800, and 1793, p. 185.

importance of religious life, and the consolation to be received from it, especially at the approach of death. Fenton, in his observations on a short poem, prefixed to this work by Waller, says that his lordship was a person of strict virtue and piety, but of such undistinguishing affability to men of all ranks and parties, that Wycherley has been supposed to have drawn his character of "Lord Plausible," in the Plain Dealer, from him; a circumstance that cannot detract much from his lordship's reputation, for Wycherley was a poor judge of men of "strict virtue and piety." Besides the above work, of which a third edition appeared in 1680, lord Berkeley published, the same year, "A speech to the Levant Company at their annual election, Feb. 9, 1680."[1]

BERKELEY (Sir Robert), one of the justices of the king's bench in the time of Charles I. was born in 1584, the second son of Rowland Berkeley, esq. of Spetchly in Worcestershire, where his descendants yet live; and was by the female line, descended from Thomas Mowbray, duke of Norfolk, who flourished in the reigns of Henry IV. and V. In the 12 James I. he served the office of high sheriff for the county of Worcester; in the 3d Charles I. was made king's serjeant, and in the 8th of the same reign, was made a justice of the court of king's bench. While in this office, he, with eleven of his brethren, gave his opinion in favour of ship-money; and if we may judge from the tenor of his conduct in private life, as well as upon the bench, from honest motives; but as he had been active on other occasions in what he seems to have thought his duty, and was a man of fortune, he was singled out by parliament as a proper object of their vengeance. He was accordingly impeached of high treason, and adjudged to pay a fine of 20,000*l.* to be deprived of his office of judge, and rendered incapable of holding any place, or receiving any honour in the state or commonwealth: he was also to be imprisoned in the Tower during the pleasure of the house of lords. Having made some "satisfaction" for his fine to the parliament, he was by their authority, discharged from the whole, and set at liberty, after he had been upwards of seven months in the Tower. But he afterwards suffered greatly by the plunderings and exactions

[1] Park's edit. of the Royal and Noble Authors.—Collins's Peerage.—Granger, vol. III.

of the rebels, and a little before the battle of Worcester, the Presbyterians, though engaged in the king's service, retained their ancient animosity against him, and burnt his house at Spetchly to the ground. He afterwards converted the stables into a dwelling-house, and lived with content, and even dignity, upon the wreck of his fortune. He was a true son of the church of England, and suffered more from the seduction of his only son Thomas to the church of Rome, at Brussels, than from all the calamities of the civil war. He died Aug. 5, 1656.[1]

BERKELEY (SIR WILLIAM), a native of London, was the youngest son of sir Maurice Berkeley, and brother of John lord Berkeley of Stratton. He was elected probationer fellow of Merton college, Oxford, in 1625, and four years after was admitted M. A. In 1630, he set out on his travels, where he seems to have acquired that knowledge which fitted him for public business, and on his return, became gentleman of the privy-chamber to Charles I. In 1646, he went on some commission to Virginia, of which province he had afterwards the government. He invited many of the royalists to retire thither as a place of security, and hinted in a letter to king Charles I. that it would not be an unfit place as a retreat for his majesty; depending, perhaps, more upon the improbability of its being attacked, than on its means of defence. Virginia, however, was not long a place of safety; the parliament sent some ships with a small force, who took possession of the province without difficulty, and removed sir William Berkeley from the government, but suffered him to remain unmolested upon his private estate. In 1660, on the death of colonel Matthews, in consideration of his services, particularly in defending the English from being killed by the natives, and in destroying great numbers of the Indians without losing three of his own men, he was again made governor, and continued in that office until 1676, when he returned to England, after an absence of thirty years. He died the following year, and was buried July 13, in the parish church of Twickenham. His writings are, "The Lost Lady," a tragi-comedy, Lond. 1639, fol. and, as the editor of the Biog. Dram. thinks, another play called "Cornelia," 1662, not printed, but ascribed to a "sir William Bartley." He wrote also a

[1] Granger's Biog. and Letters by Malcolm, p. 217, 253—261.—Peck's Desiderata, vol. II.—Lloyd's Memoirs, fol. p. 94, 95.

"Description of Virginia," fol. In Francis Moryson's edition of "The Laws of Virginia," Lond. 1662, fol. the preface informs us that sir William was the author of the best of them.[1]

BERKENHOUT (Dr. JOHN), an English miscellaneous writer, was born, about 1730, at Leeds in Yorkshire, and educated at the grammar-school in that town. His father, who was a merchant, and a native of Holland, intended him for trade; and with that view sent him at an early age to Germany, in order to learn foreign languages. After continuing a few years in that country, he made the tour of Europe in company with one or more English noblemen. On their return to Germany they visited Berlin, where Mr. Berkenhout met with a near relation of his father's, the baron de Bielfeldt, a nobleman then in high estimation with the late king of Prussia; distinguished as one of the founders of the royal academy of sciences at Berlin, and universally known as a politician and a man of letters. With this relation our young traveller fixed his abode for some time; and, regardless of his original destination, became a cadet in a Prussian regiment of foot. He soon obtained an ensign's commission; and, in the space of a few years, was advanced to the rank of captain. He quitted the Prussian service on the declaration of war between England and France in 1756, and was honoured with the command of a company in the service of his native country. When peace was concluded in 1760, he went to Edinburgh, and commenced student of physic. During his residence at that university he compiled his "Clavis Anglica Linguæ Botanicæ;" a book of singular utility to all students of botany, and at that time the only botanical lexicon in our language, and particularly expletive of the Linnæan system. It was not, however, published until 1765.

Having continued some years at Edinburgh, Mr. Berkenhout went to the university of Leyden, where he took the degree of doctor of physic, in 1765, as we learn from his "Dissertatio medica inauguralis de Podagra," dedicated to his relation baron de Bielfeldt. Returning to England, Dr. Berkenhout settled at Isleworth in Middlesex, and in 1766, published his "Pharmacopœia Medici," 12mo, the third edition of which was printed in 1782. In 1769, he

[1] Ath. Ox. II. 586.—Biog. Dram.—Lysons's Environs, vol. III.

published "Outlines of the Natural History of Great Britain and Ireland, vol. I.; vol. II. appeared in 1770, and vol. III. in 1771. The encouragement this work met with afforded at least a proof that something of the kind was wanted. The three volumes were reprinted together in 1773, and in 1788 were again published in 2 vols. 8vo, under the title of "Synopsis of the Natural History of Great Britain, &c." In 1771, he published "Dr. Cadogan's dissertation on the Gout, examined and refuted;" and in 1777, "Biographia Literaria, or a Biographical History of Literature; containing the lives of English, Scotch, and Irish authors, from the dawn of letters in these kingdoms to the present time, chronologically and classically arranged," 4to, vol. I. the only volume which appeared. The lives are very short, and the author frequently introduces sentiments hostile to religious establishments and doctrines, which could not be very acceptable to English readers. The dates and facts, however, are given with great accuracy, and in many of the lives he profited by the assistance of George Steevens, esq. the celebrated commentator on Shakspeare. This was followed by "A treatise on Hysterical Diseases, translated from the French." In 1778, he was sent by government with certain commissioners to treat with America, but neither the commissioners nor their secretary were suffered by the congress to proceed further than New-York. Dr. Berkenhout, however, found means to penetrate as far as Philadelphia, where the congress was then assembled. He appears to have remained in that city for some time without molestation; but at last on suspicion that he was sent by lord North for the purpose of tampering with some of their leading members, he was seized and committed to prison. How long he remained a state prisoner, or by what means he obtained his liberty, we are not informed; but we find from the public prints, that he rejoined the commissioners at New York, and returned with them to England.—For this temporary sacrifice of the emoluments of his profession, and in consideration of political services, he obtained a pension. In 1780, he published his "Lucubrations on Ways and Means, inscribed to lord North," proposing certain taxes, some of which were adopted by that minister, and some afterwards by Mr. Pitt. Dr. Berkenhout's friends at that time appear to have taken some pains to point him out as an inventor of taxes. His next work was "An essay

on the Bite of a Mad Dog, in which the claim to infallibility of the principal preservative remedies against the Hydrophobia is examined." In the year following Dr. Berkenhout published his "Symptomatology;" a book which is too universally known to require any recommendation. In 1788, appeared "First lines of the theory and practice of Philosophical Chemistry," dedicated to Mr. Eden, afterwards lord Auckland, whom the doctor accompanied to America. Of this book it is sufficient to say, that it exhibits a satisfactory display of the present state of chemistry. His last publication was "Letters on Education, to his son at Oxford," 1791, 2 vols. 12mo; but in 1779, he published a continuation of Dr. Campbell's "Lives of the Admirals," 4 vols. 8vo; and once printed "Proposals for a history of Middlesex, including London," 4 vols. fol. which, as the design dropt, were never circulated. There is also reason to suppose him the author of certain humorous publications, in prose and verse, to which he did not think fit to prefix his name, and of a translation from the Swedish language, of the celebrated count Tessin's letters to the late king of Sweden. It is dedicated to the prince of Wales, his present majesty of Great Britain; and was, we believe, Mr. Berkenhout's first publication. He died the 3d of April 1791, aged 60.

When we reflect on the variety of books that bear his name, we cannot but be surprised at the extent and variety of the knowledge they contain. He was originally intended for a merchant; thence his knowledge of the principles of commerce. He was some years in one of the best disciplined armies in Europe; thence his knowledge of the art of war. His translation of count Tessin's Letters shew him to be well acquainted with the Swedish language, and that he is a good poet. His Pharmacopœia Medici, &c. demonstrate his skill in his profession. His Outlines of Natural History, and his Botanical Lexicon, prove his knowledge in every branch of natural history. His First lines of Philosophical Chemistry have convinced the world of his intimate acquaintance with that science. His essay on Ways and Means proves him well acquainted with the system of taxation. All his writings prove him to have been a classical scholar, and it is known that the Italian, French, German, and Dutch languages were familiar to him. He was moreover a painter; and played well, it is said, on various musical instruments. To these acquire-

ments may be added, a considerable degree of mathematical knowledge, which he attained in the course of his military studies. An individual so universally informed as Dr. Berkenhout, is an extraordinary appearance in the republic of letters.—In this character, which, we believe, was published in his life-time, there is the evident hand of a friend. Dr. Berkenhout, however, may be allowed to have been an ingenious and well-informed man, but as an author he ranks among the useful, rather than the original; and the comparisons of his friends between him and the "admirable Chrichton" are, to say the least, highly injudicious.[1]

BERNARD (St.) one of the most, if not the most distinguished character of the twelfth century, was born at Fountaine, a village of Burgundy, in 1091, and was the son of Tecelinus, a military nobleman, renowned for what was then deemed piety. His mother, Aleth, who has the same character, had seven children by her husband, of whom Bernard was the third. From his infancy he was devoted to religion and study, and made a rapid progress in the learning of the times. He took an early resolution to retire from the world, and engaged all his brothers, and several of his friends in the same monastic views with himself. The most rigid rules were most agreeable to his inclination, and hence he became a Cistertian, the strictest of the orders in France. The Cistertians were at that time but few in number, men being discouraged from uniting with them on account of their excessive austerities. Bernard, however, by his superior genius, his eminent piety, and his ardent zeal, gave to this order a lustre and a celebrity, which their institution by no means deserved. At the age of twenty-three, with more than thirty companions, he entered into the monastery. Other houses of the order arose soon after, and he himself was appointed abbot of Clairval. To those noviciates who desired admission, he used to say, "If ye hasten to those things which are within, dismiss your bodies, which ye brought from the world; let the spirits alone enter; the flesh profiteth nothing." Yet Bernard gradually learned to correct the harshness and asperity of his sentiments, and while he preached mortification to his disciples, led them on with more mild-

[1] Corrected from the very erroneous account in the last edition of this Dictionary.—European Magazine, 1788.—Gent. Mag. vol. LXI.

ness and clemency than he exercised towards himself. For some time he injured his own health exceedingly by austerities, and, as he afterwards confessed, threw a stumbling block in the way of the weak, by exacting of them a degree of perfection, which he himself had not attained. After he had recovered from these excesses, he began to exert himself by travelling and preaching from place to place, and such were his powers of eloquence, or the character in which he was viewed, that he soon acquired an astonishing prevalence, and his word became a law to princes and nobles. His eloquence, great as it was, was aided in the opinion of his hearers by his sincerity and humility, and there can be no doubt that his reputation for those qualities was justly founded. He constantly refused the highest ecclesiastical dignities, among which the bishoprics of Genoa, Milan, and Rheims, may be instanced, although his qualifications were indisputable. Such was his influence, that during a schism which happened in the church of Rome, his authority determined both Louis VI. king of France and Henry I. king of England, to support the claims of Innocent II., one instance, among many, to prove the ascendancy he had acquired. Yet although no potentate, civil or ecclesiastical, possessed such real power as he did, in the Christian world, and though he stood the highest in the judgment of all men, he remained in his own estimation the lowest, and referred all he did to divine grace.

His power, however, was not always employed to the best purposes. The crusade of Louis VII. was supported by Bernard's eloquence, who unhappily prevailed to draw numbers to join that monarch in his absurd expedition, which was, in its consequences, pregnant with misery and ruin. In his dispute with the celebrated Abelard, he appears more in character. At a council called at Soissons in 1121, Abelard was charged with tritheism, and with having asserted, that God the father was alone Almighty. He was ordered to burn his books, and to recite the symbol of Athanasius, with all which he complied, and was set at liberty: but it was long after this before Bernard took any particular notice of Abelard, having either heard little of the controversy, or not being called upon to deliver his sentiments. Abelard, however, notwithstanding his retractations, persevered in teaching his heresies, and it became, at length, impossible for his errors to escape the

observation of the abbot of Clairval. Having studied the subject, his first step was to admonish Abelard in a private conference, but finding that that had no effect, he opposed him in some of his writings, on which Abelard challenged him to dispute the matter at a solemn assembly which was to be held at the city of Sens in 1140. Bernard was at first unwilling to submit these important doctrines to a decision which was rather that of personal talent, than of deliberative wisdom, and would have declined appearing, had not his friends represented that his absence might injure the cause. He accordingly met his antagonist, and began to open the case, when Abelard very unexpectedly put an end to the matter by appealing to the pope. Bernard, who afterwards wrote to the same pope an account of Abelard's conduct, very justly blames him for appealing from judges whom he had himself chosen. Notwithstanding this appeal, however, Abelard's sentiments were condemned, and the pope ordered his books to be burned, and himself confined in some monastery; and that of Cluni being chosen, he remained in it until his death about two years after.

The next opponent of consequence with whom St. Bernard had to contend, was Gilbert de Porrée, bishop of Poictiers. The errors attributed to Gilbert, arose from certain metaphysical subtleties, which induced him to deny the incarnation of the divine nature; but these refined notions being above the comprehension of St. Bernard, he opposed them with great vehemence in the council of Paris, 1147, and in that of Rheims, 1148: but in this latter council Gilbert, in order to put an end to the dispute, offered to submit his opinions to the judgment of the assembly, and of the Roman pontiff, by whom they were condemned. Towards the end of his days, Bernard was chosen to be mediator between the people of Mentz and some neighbouring princes, whom he reconciled with his usual skill. On his return, he fell sick of a weakness in his stomach, and died Aug. 20, 1153, leaving nearly one hundred and sixty monasteries of his order, founded by his care.

Bernard has had the fate of most of the eminent characters during the early ages of the church, to be excessively applauded by one party, and as much and as unjustly depreciated by the other. Of his austerities and his miracles, little notice need be now taken. The former he was himself willing to allow were unjustifiable, and the latter

are probably the forgeries of a period later than his own. In his conduct as well as his writings we see many intolerant prejudices and much superstition; a strong predilection for the Roman hierarchy, and particularly for the monastic character. On the other hand, although his learning was but moderate, he could have been no ordinary man who attained such influence, not only over public opinion, but over men of the highest rank and power; and he has been praised by the protestant writers for deviating in many respects from the dogmas of the popish religion, and maintaining some of those essential doctrines which afterwards occasioned a separation between the two churches. He denied transubstantiation, allowed of only two sacraments, and placed salvation on the imputation of Christ's righteousness, denying all works of supererogation, &c. As to his talents, one of his modern biographers allows that his style was lively and florid, his thoughts noble and ingenious, his imagination brilliant, and fertile in allegories. He is full of sensibility and tenderness, first gains the mind by a delicate and insinuating manner, then touches the heart with force and vehemence. The Holy Scripture was so familiar to this writer, that he adopts its words and expressions in almost every period and every phrase. St. Bernard's sermons are considered as master-pieces of sentiment and force. Henry de Valois preferred them to all those of the ancients, whether Greek or Latin. It appears that he preached in French; that monks who were not learned assisted at his conferences, and that Latin was then not understood by the people. His Sermons are to be seen in old French at the library of the fathers Fuillautines, rue St. Honoré at Paris, in a MS. which is very near St. Bernard's time; and the council of Tours, held in the year 813, ordered the bishops when they delivered the homilies of the fathers, to translate them from Latin into *Langue romance*, that the people might understand them. This proves that it was the custom to preach in French long before the time of St. Bernard. The best edition of the works of St. Bernard, who is regarded as the last of the fathers, is that of Mabillon, 2 vols. 1690, fol. the first of which contains such pieces as are undoubtedly Bernard's. Those in the second volume are not of equal authority. Besides the lives prefixed to this edition by various writers, there are three separate lives, one by Lemaistre, Paris, 1649, 8vo; another by Villefore, 1704, 4to; and a third

by Clemencet, 1773, 4to, which is usually considered as the thirteenth volume of the literary history of France.[1]

BERNARD of MENTHON, a monk in the tenth century, who was born in the year 923, in the neighbourhood of Annecy, of one of the most illustrious houses of Savoy, rendered himself not more celebrated in the annals of religion than of benevolence, by two hospitable establishments which he formed, and where, for nine hundred years, travellers have found relief from the dangers of passing the Alps in the severe part of the season. Bernard, influenced by pious motives and a love of study, refused in his early years a proposal of marriage to which his parents attached great importance, and embraced the ecclesiastical life. He afterwards was promoted to be archdeacon of Aoste, which includes the places of official and grand-vicar, and consequently gave him considerable weight in the government of the diocese. This he employed in the laudable purposes of converting the wretched inhabitants of the neighbouring mountains, who were idolaters, and made very great progress in ameliorating their manners, as well as religious opinions. Affected at the same time with the dangers and hardships sustained by the French and German pilgrims in travelling to Rome, he resolved to build on the summit of the Alps two *hospitia*, or hotels, for their reception, one on mount Joux (*mons Jovis*, so called from a temple of Jupiter erected there), and the other, the colonnade of Jove, so called from a colonnade or series of upright stones placed on the snow to point out a safe track. These places of reception were afterwards called, and are still known by the names of the Great and Little St. Bernard. The care of them the founder entrusted to regular canons of the order of St. Augustin, who have continued without interruption to our days, each succession of monks during this long period, zealously performing the duties of hospitality according to the benevolent intentions of St. Bernard. The situation is the most inhospitable by nature that can be conceived; even in spring, the cold is extreme; and the whole is covered with snow or ice, whose appearances are varied only by storms and clouds. Their principal monastery on Great St. Bernard, is probably the highest habitation in Europe, being two thousand five hun-

[1] Dupin.—Mosheim.—Milner's Church History.—Moreri.—Saxii Onomast. —Cave.—Freytag's Adparatus Litterarius.—Fabric. Bibl. Med. et Infim. Latin. —Butler's Lives of the Saints, &c.

dred toises above the sea. Morning and evening their dogs, trained for the purpose, trace out the weary and perishing traveller, and by their means, many lives are saved, the utmost care being taken to recover them, even when recovery seems most improbable. After thus establishing these hospitia, Bernard returned to his itinerant labours among the neighbouring countries until his death, May 28, 1008. The Bollandists have published, with notes, two authentic lives of St. Bernard de Menthon, one written by Richard, his successor in the archdeaconry of Aoste, by which it appears that he was neither a Cistertian, nor of the regular canons, as some writers have asserted. The two hospitals possessed considerable property in Savoy, of which they were deprived afterwards, but the establishment still subsists, and the kind and charitable duties of it have lately been performed by secular priests.[1]

BERNARD (ANDREW), successively poet laureate of Henry VII. and VIII. kings of England, was a native of Tholouse, and an Augustine monk. By an instrument in Rymer's Fœdera, Vol. XII. p. 317, *pro Poeta laureato*, dated 1486, the king grants to Andrew Bernard, *poetæ laureato*, which, as Mr. Warton remarks, we may construe either "the laureated poet," or "a poet laureat," a salary of ten marks, until he can obtain some equivalent appointment. He is also supposed to have been the royal historiographer, and preceptor in grammar to prince Arthur. All the pieces now to be found, which he wrote in the character of poet laureat, are in Latin. Among them are, an "Address to Henry VIII. for the most auspicious beginning of the tenth year of his reign," with "An epithalamium on the Marriage of Francis the dauphin of France with the king's daughter." These were formerly in the possession of Mr. Thomas Martin of Palgrave, the antiquary; "A New Year's gift for 1515," in the library of New college, Oxford; and "Verses wishing prosperity to his Majesty's thirteenth year," in the British museum. He has also left some Latin hymns, a Latin life of St. Andrew, and many Latin prose pieces, which he wrote as historiographer to both monarchs, particularly a "Chronicle of the life and achievements of Henry VII. to the taking of Perkin Warbeck," and other historical commentaries on the reign of that king, which are all in the Cot-

[1] Biog. Universelle.—Dict. Hist.

tonian library. He was living in 1522, but is not mentioned by Bale, Pits, or Tanner.[1]

BERNARD (CATHARINE), of the academy of the Ricovrati of Padua, was born at Rouen, and died at Paris in 1712. She acquired some poetical fame, her works being several times crowned by the French academy, and that of the Jeux floraux. Two of her tragedies were represented at the French theatre, "Laodamia," in 1689, and "Brutus" in 1690. It is thought she composed these pieces conjointly with Fontenelle and the two Corneille's, who were her relations. She wrote also some other poems with ease and delicacy. Some distinction is set upon her poetical petition, which has some wit, to Louis XIV. to ask for the 200 crowns, the annual gratification given her by that prince; it is inserted in the "Recueil de vers choisis du pere Bouhours." She discontinued writing for the theatre at the instance of madame de Pont-Chartrain, who gave her a pension. She even suppressed several little pieces, which might have given a bad impression of her manners and religion. Three romances are likewise ascribed to her: "The count d'Amboise," in 12mo; "The miseries of Love;" and "Inès of Cordova," 12mo. Some of the journalists have attributed to mademoiselle Bernard the account of the isle of Borneo, and others to Fontenelle. "It may be doubted," says the abbé Trublet, "whether it be hers; and it is to be wished that it is not." It is an allegorical account of the religious disputes of that period. Beauchamps says she wrote the tragedy of "Bradamante," represented in 1695, which is certainly the same with that in the works of Thomas Corneille. Her Eloge is in the "Histoire du Theatre François."[2]

BERNARD (CHARLES), king's counsellor, and historiographer of France, was born at Paris Dec. 25, 1571, and died in 1640. The chief part of his labours were directed to the history of France; on which he wrote, 1. "La Conjunction des mers," on the junction of the ocean with the Mediterranean by the Burgundy canal, 1613, 4to. 2. "Discours sur l'etat des Finances," Paris, 1614, 4to. 3. "Histoire des guerres de Louis XIII. contre les religionnaires rebelles," ibid. 1633, fol. Of this only about three dozen copies were printed, but the whole was afterwards

[1] Warton's Hist. of Poetry, vol. II. p. 132.—Malone's Life of Dryden, vol. I. p. 82.

[2] Dict. Hist.—Biog. Universelle.—Moreri.

inserted in his history of Louis XIII. 4. "Carte genealogique de la royale maison de Bourbon, avec des Eloges des princes, &c." ibid. 1634, fol. and 1646, under the title of "Genealogie de la maison de Bourbon." 5. "Histoire de Louis XIII. jusqu'a la guerre declarée contre les Espagnols, avec un Discours sur la vie de l'auteur," ibid. 1646, fol. This account of the life of the author was written by Charles Sorel, his nephew, who also continued the work down to 1643. The abbe de Gendre says that Bernard is deficient both in style and taste, dealing too much in trifles and digressions, and too prolix in his descriptions of works of architecture, as well as in common-place reflections. He allows, however, that he gives a good account of military affairs, and developes with great skill the intrigues of the court, with which he had a good opportunity of being acquainted.[1]

BERNARD (CLAUDE), called Father Bernard, or the Poor Priest, was born December 26, 1588, at Dijon, son of Stephen Bernard, lieut.-gen. of Châlons-sur-Saone. He had a lively imagination and wit, which, joined to a jovial temper, made him a welcome guest in all gay companies. Going to Paris with M. de Bellegarde, governor of Dijon, he gave himself up to public amusements, and all the vanities of the age, making it his business to act comedies for the diversion of such persons of quality as he was acquainted with; but at length he grew disgusted with the world, and devoted himself wholly to relieving and comforting the poor. He assisted them by his charities and exhortations to the end of his days, with incredible fervour, stooping and humbling himself to do the meanest offices for them. Father Bernard having persisted in refusing all the benefices offered him by the court, cardinal Richelieu told him one day, that he absolutely insisted on his asking him for something, and left him alone to consider of it. When the cardinal returned half an hour after, Bernard said, "Monseigneur, after much study, I have at last found out a favour to ask of you: When I attend any sufferers to the gibbet to assist them in their last moments, we are carried in a cart with so bad a bottom, that we are every moment in danger of falling to the ground. Be pleased, therefore, Monseigneur, to order that some better boards may be put to the cart." Cardinal Richelieu

[1] Biog. Universelle.—Le Long's Bibl. Hist. de la France.

laughed heartily at this request, and gave orders directly that the cart should be thoroughly repaired. Father Bernard was ever ready to assist the unhappy by his good offices, for which purpose he one day presented a petition to a nobleman in place, who being of a very hasty temper, flew into a violent passion, and said a thousand injurious things of the person for whom the priest interested himself, but Bernard still persisted in his request; at which the nobleman was at last so irritated, that he gave him a box on the ear. Bernard immediately fell at his feet, and, presenting the other ear, said, "Give me a good blow on this also, my lord, and grant my petition." The nobleman was so affected by this apparent humility as to grant Bernard's request. He died March 23, 1641. The French clergy had such a veneration for him as often to solicit that he might be enrolled in the calendar of saints. In 1638 he founded the school of the Thirty-three, so called from the number of years our Saviour passed on earth, and a very excellent seminary. Immediately after his death appeared "Le Testament du reverend pere Bernard, et ses pensées pieuses," Paris, 1641, 8vo, and "Le Recit des choses arrivées à la mort du rev. pere Bernard," same year. The abbé Papillon also quotes a work entitled "Entretiens pendant sa derniere maladie." His life was written by several authors, by Legauffre, Giry, de la Serre, Gerson, and Lempereur the Jesuit. This last, which was published at Paris, 1708, 12mo, is too full of visions, revelations, and miracles, to afford any just idea of Bernard.[1]

BERNARD (EDWARD), a learned critic and astronomer, was born at Perry St. Paul, commonly called Pauler's Perry, near Towcester in Northamptonshire, the 2d of May 1638. He received some part of his education at Northampton; but his father dying when he was very young, his mother sent him to an uncle in London, who entered him at Merchant-taylors-school, in 1648: here he continued till June 1655, when he was elected scholar of St. John's college in Oxford, of which also he became afterwards fellow. During his stay at school, he had accumulated an uncommon fund of classical learning, so that when he went to the university, he was a great master of the Greek and Latin tongues, and not unacquainted with the Hebrew. He had also previously acquired a good Latin style, could compose

[1] Lavocat.—Biog. Univ.—Marchand.

verses well, and often used to divert himself with writing epigrams, but he quitted these juvenile employments when at the university, and applied himself to history, philology, and philosophy, and made himself master of the Hebrew, Syriac, Arabic, and Coptic. He applied himself next to the mathematics, under the famous Dr. J. Wallis. He took the degree of B. A. Feb. the 12th, 1659; that of master, April 16, 1662; and that of B. D. June 9, 1668. December following he went to Leyden, to consult several Oriental manuscripts left to that university by Joseph Scaliger and Levinus Warner, and especially the 5th, 6th, and 7th books of Apollonius Pergæus's conic sections; the Greek text of which is lost, but which are preserved in the Arabic version of that author. This version had been brought from the East by James Golius, and was in the possession of his executor, who, pleased that Mr. Bernard's chief design in coming to Holland was to examine this manuscript, allowed him the free use of it. He accordingly transcribed these three books, with the diagrams, intending to publish them at Oxford, with a Latin version, and proper commentaries; but was prevented from completing this design. Abraham Echellensis had published a Latin translation of these books in 1661, and Christianus Ravius gave another in 1669: but Dr. Smith remarks, that these two authors, though well skilled in the Arabic language, were entirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the press; and that Mr. Bernard, who understood both the language and the subject, and was furnished with all the proper helps for such a design, was abandoned by his friends, though they had before urged him to undertake it. It was, however, at last published by Dr. Halley in 1710.

At his return to Oxford, he examined and collated the most valuable manuscripts in the Bodleian library; which induced those who published ancient authors, to apply to him for observations or emendations, which he readily imparted, and by this means became engaged in a very extensive correspondence with the learned in most countries. In 1669, the celebrated Christopher Wren, Savilian professor of astronomy at Oxford, having been appointed surveyor-general of his majesty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard,

which obliged the latter to confine his application more particularly to the study of astronomy. In 1672, the master and fellows of his college presented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the master, being advanced to the bishopric of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the Savilian professorship of astronomy, vacant by the resignation of sir Christopher Wren; for, by the statutes of the founder, sir Henry Savile, the professors are not allowed to hold any other office either ecclesiastical or civil.

About this time a scheme was set on foot at Oxford, of collecting and publishing the ancient mathematicians. Mr. Bernard, who had first formed the project, collected all the books published on that subject since the invention of printing, and all the MSS. he could discover in the Bodleian and Savilian libraries, which he arranged in order of time, and according to the matter they contained. Of this he drew up a synopsis or view, which he presented to bishop Fell, a great encourager of the undertaking. This was published by his biographer, Dr. Thomas Smith, at the end of his life. As a specimen, Mr. Bernard published also a few sheets of Euclid, in folio, containing the Greek text, and a Latin version, with Proclus's commentary in Greek and Latin, and learned scholia and corollaries. He undertook also an edition of the "Parva syntaxis Alexandrina;" in which, besides Euclid, are contained the small treatises of Theodosius, Autolycus, Menelaus, Aristarchus, and Hipsicles: but it was never published. In 1676, he was sent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural sons of the king, by the duchess of Cleveland, with whom they then lived at Paris; but the plainness and simplicity of his manners not suiting the gaiety of the duchess's family, he continued with them only one year, when he returned to Oxford: having reaped however the advantage, during his stay at Paris, of becoming acquainted with most of the learned men in that city, particularly Justel, Huet, Mabillon, Quesnel, Dacier, Renaudot, and others.

Upon his return to the university, he applied himself to his former studies; and though, in conformity to the obligation of his professorship, he devoted the greatest part of his time to mathematics, yet his inclination was now more

to history, chronology, and antiquities. He undertook a new edition of Josephus, but it was never completed. The history of this undertaking is somewhat curious. Several years before, bishop Fell had resolved, with our author's assistance, to print at the theatre at Oxford a new edition of Josephus, more correct than any of the former. But, either for want of proper means to complete that work, or in expectation of one promised by the learned Andrew Bosius, this design was laid aside. Upon the death of Bosius, it was resumed again; and Mr. Bernard collected all the manuscripts he could procure out of the libraries of Great Britain, both of the Greek text and Epiphanius's Latin translation, and purchased Bosius's valuable papers of his executors at a great price. Then he published a specimen of his edition of Josephus, and wrote great numbers of letters to his learned friends in France, Holland, Germany, and other countries, to desire their assistance in that work. He laboured in it a good while with the utmost vigour and resolution, though his constitution was much broken by intense application. But this noble undertaking was left unfinished, for these two reasons. First, many persons complained of Epiphanius's translation, because it was defective, and not answerable to the original in many places, and required a new version, or at least to have that of Gelenius revised and corrected. Secondly, objections were made to the heap of various readings that were to be introduced in this edition, and with the length of the commentaries, in which whole dissertations were inserted without any apparent necessity, that ought to have been placed at the end of the work, or printed by themselves. These things occasioning a contest between Mr. Bernard and the curators of the Oxford press, the printing of it was interrupted: and at last the purpose of having it done at the expence of the university, was defeated by the death of bishop Fell. However, about six or seven years after, Mr. Bernard was prevailed upon by three booksellers of Oxford to resume the work, and to publish it in a less form upon the model of his specimen; but they not being able to bear the expence of it, on account of the war, after a few sheets were printed off, desisted from their undertaking. These repeated discouragements hindered the learned author from proceeding further than the four first books, and part of the fifth, of the Jewish Antiquities; and the first book, and part of the second, of the Destruction of Jerusalem;

which were printed at the Theatre at Oxford in 1686 and 1687, and published in 1700, fol. In the notes, the learned author shews himself an universal scholar and discerning critic; and appears to have been master of most of the Oriental learning and languages. These notes have been incorporated into Havercamp's edition.

In 1683, he went again to Leyden, to be present at the sale of Nicholas Heinsius's library; where he purchased, at a great price, several of the classical authors, that had been either collated with manuscripts, or illustrated with the original notes of Joseph Scaliger, Bonaventure Vulcanius, the two Heinsiuses, and other celebrated critics. Here he renewed his acquaintance with several persons of eminent learning, particularly Grævius, Spanheim, Triglandius, Gronovius, Perizonius, Ryckius, Gallæus, Rulæus, and especially Nicholas Witsen, burgomaster of Amsterdam, who presented him with a Coptic dictionary, brought from Egypt by Theodore Petræus of Holsatia; and afterwards transmitted to him in 1686, the Coptic and Ethiopic types made of iron, for the use of the printing-press at Oxford. With such civilities he was so much pleased, and especially with the opportunities he had of making improvements in Oriental learning, that he would have settled at Leyden, if he could have been chosen professor of the Oriental languages in that university, but not being able to compass this, he returned to Oxford. He began now to be tired of astronomy, and his health declining, he was desirous to resign; but no other preferment offering, he was obliged to hold his professorship some years longer than he intended; in 1684 he took his degree of D. D. and in 1691, being presented to the rectory of Brightwell in Berkshire, he quitted his professorship, and was succeeded by David Gregory, professor of mathematics at Edinburgh. In 1692, he was employed in drawing up a catalogue of the manuscripts in Great Britain and Ireland, which was published at Oxford 1697, fol. Dr. Bernard's share in this undertaking was the drawing up a most useful and complete alphabetical Index; to which he prefixed this title, "Librorum manuscriptorum Magnæ Britanniæ et Hiberniæ, atque externarum aliquot Bibliothecarum Index secundum alphabetum Edwardus Bernardus construxit Oxonii." In this Index he mentions a great number of valuable Greek manuscripts, which are to be found in several foreign libraries, as well as our own.

Towards the latter end of his life, he was much afflicted with the stone, yet, notwithstanding this and other infirmities, he took a third voyage to Holland, to attend the sale of Golius's manuscripts. After six or seven weeks absence, he returned to London, and from thence to Oxford. There he fell into a languishing consumption, which put an end to his life, Jan. 12, 1696, before he was quite fifty-nine years of age. Four days after, he was interred in St. John's chapel, where a monument of white marble was soon erected for him by his widow, to whom he had been married only three years. In the middle of it there is the form of an Heart carved, circumscribed with these words, according to his own direction a little before he died, HABEMUS COR BERNARDI: and underneath E. B. S. T. P. Obiit Jan. 12, 1696. The same is also repeated on a small square marble, under which he was buried. As to this learned man's character, Dr. Smith, who knew him well, gives him a very great one. "He was (says he) of a mild disposition, averse to wrangling and disputes; and if by chance or otherwise he happened to be present where contests ran high, he would deliver his opinion with great candour and modesty, and in few words, but entirely to the purpose. He was a candid judge of other men's performances; not too censorious even on trifling books, if they contained nothing contrary to good manners, virtue, or religion; and to those which displayed wit, learning, or good sense, none gave more ready and more ample praise. Though he was a true son of the Church of England, yet he judged favourably and charitably of dissenters of all denominations. His piety and prudence never suffered him to be hurried away by an immoderate zeal, in declaiming against the errors of others. His piety was sincere and unaffected, and his devotions both in public and private very regular and exemplary. Of his great and extensive learning, the works he published, and the manuscripts he has left, are a sufficient evidence." This character is supported by the concurring evidence of all his learned contemporaries. The works he published were: 1. "Tables of the longitudes and latitudes of the fixed Stars." 2. "The Obliquity of the Ecliptic from the observations of the ancients, in Latin." 3. "A Latin letter to Mr. John Flamsteed, containing observations on the Eclipse of the Sun, July 2, 1684, at Oxford." All these are in the Philosophical Transactions.

4. "A treatise of the ancient Weights and Measures," printed first at the end of Dr. Edward Pocock's Commentary on Hosea, Oxford, 1685, fol.; and afterwards reprinted in Latin, with very great additions and alterations, under this title, "De mensuris & ponderibus antiquis, libri tres," Oxon. 1688, 8vo. 5. "Private Devotions, with a brief explication of the Ten Commandments," Oxford, 1689, 12mo. 6. "Orbis eruditi Literatura à charactere Samaritico deducta;" printed at Oxford from a copper-plate, on one side of a broad sheet of paper: containing at one view, the different forms of letters used by the Phœnicians, Samaritans, Jews, Syrians, Arabs, Persians, Brachmans, and other Indian philosophers, Malabarians, Greeks, Cophts, Russians, Sclavonians, Æthiopians, Francs, Saxons, Goths, &c. all collected from ancient inscriptions, coins, and manuscripts: together with the abbreviations used by the Greeks, physicians, mathematicians, and chymists. 7. "Etymologicum Britannicum, or derivations of the British and English words from the Russian, Sclavonian, Persian, and Armenian languages; printed at the end of Dr. Hickes's Grammatica Anglo-Saxonica & Moeso-Gothica," Oxon. 1689, 4to. 8. He edited Mr. William Guise's "Misnæ pars prima, ordinis primi Zeraim tituli septem," Oxon. 1690, 4to. 9. "Chronologiæ Samaritanæ Synopsis," in two tables; the first containing the most famous epochas, and remarkable events, from the beginning of the world; the second a catalogue of the Samaritan High Priests from Aaron, published in the "Acta Eruditorum Lipsiensia," April 1691, p. 167, &c. He also was author of the following: 10. "Notæ in fragmentum Seguierianum Stephani Byzantini;" in the library of monsieur Seguier, chancellor of France: part of which, relating to Dodone, were published by Gronovius, at the end of his "Exercitationes de Dodone," Leyden, 1681. 11. "Adnotationes in Epistolam S. Barnabæ," published in bishop Fell's edition of that author, Oxon. 1685, 8vo. 12. "Short notes, in Greek and Latin, upon Cotelerius's edition of the Apostolical Fathers, printed in the Amsterdam edition of them. 13. "Veterum testimonia de Versione LXXII interpretum," printed at the end of Aristeæ Historia LXXII interpretum, published by Dr. Henry Aldrich, Oxon. 1692, 8vo. 14. He translated into Latin, the letters of the Samaritans, which Dr. R. Huntington procured them to write to their brethren, the Jews in England, in 1673,

while he was at Sichem. Dr. Smith having obtained a copy of this translation, gave it to the learned Job Ludolfus, when he was in England, who published it in the collection of Samaritan Epistles, written to himself and other learned men. Besides these works, he also assisted several learned men in their editions of books, and collated manuscripts for them; and left behind him in manuscript many books of his own composition, with very large collections; which, together with the books enriched in the margin with the notes of the most learned men, and collected by him in France and Holland, were purchased by the curators of the Bodleian library, for the sum of two hundred pounds. They likewise bought a considerable number of curious and valuable books out of his library, which were wanting in the Bodleian, for which they paid one hundred and forty pounds. The rest of his books were sold by auction, all men of letters striving to purchase those which had any observations of Dr. Bernard's own hand.[1]

BERNARD (SIR FRANCIS), bart. descended from an ancient and respectable family originally of Yorkshire, was educated at Westminster school, where in 1725, he was elected into the college; and in 1729, became a student of Christ Church, Oxford, and took his master's degree in 1736. From Oxford he removed to the Middle Temple, of which society he was afterwards a bencher. He practised at the bar some years; and, going the Midland circuit, was elected steward of the city of Lincoln, and also officiated as recorder at Boston in that circuit. In February, 1758, he was appointed governor of New Jersey; and in January, 1760, governor of Massachusetts Bay. Of this last province he continued governor ten years, receiving, during that time, the repeated and uniform approbation of the crown, amid many successive changes of the ministry at home; and likewise preserving the confidence and good opinion of all ranks in the province, until the differences arising between the two countries, and the opposition given to the orders sent from Great Britain, made it a part of his official duty to take decisive measures for supporting the authority of government; which, although generally approved in this country, could not fail, on the spot, to weaken and gradually undermine the degree of popularity he before enjoyed. His conduct, however, in

[1] Biog. Brit. from his Life by Dr. Thomas Smith, published with bishop Huntington's Letters, 8vo. 1704.

that trying and difficult situation gave such entire satisfaction to his majesty, that he was advanced while abroad, and without any solicitation, to the dignity of a baronet, in 1769, and was denominated of Nettleham, the present family estate near Lincoln.

The favourable sentiments which the province entertained for sir Francis before the controversy took place between Great Britain and the colonies, are shown by the expressions of acknowledgement and affection in their several addresses to him up to that period, and the constant approbation with which he was honoured by his majesty, appears from the dispatches of the different secretaries of state laid before the House of Commons, and printed by their order. His "Case before the Privy Council," printed in 1770; and his "Select Letters," in 1774; explain in a very satisfactory manner his conduct during the progress of the American revolution. After the war commenced, sir Francis returned to England, and resided mostly at Nether Wichendon, or Aylesbury in Buckinghamshire. He died June 16, 1779, leaving a numerous family, of whom his third son, sir Thomas, the present baronet, chancellor of the diocese of Durham, is well known as a scholar and philanthropist. In 1752, sir Francis, who cultivated a highly classical taste, published "Antonii Alsopi Odarum libri duo," 4to. (See ALSOP), dedicated in an elegant copy of verses to Thomas duke of Newcastle.[1]

BERNARD (DR. FRANCIS), was chief physician to king James II. He was a man of learning, and what is now termed an able bibliographer. His private collection of books, which were scarce and curious, sold for upwards of 1600*l.* in 1698; a large sum at that time, when the passion for rare books was much more moderate than now. He died Feb. 9, 1697, aged 69 years. Mr. Charles Bernard, brother to Francis, and surgeon to the princess Anne, daughter of king James, had also a curious library, which was sold by auction in 1711. The "Spaccio della Bestia triomfante," by Jordano Bruno, an Italian atheist, which is said in number 389 of the Spectator to have sold for 30*l.* was in this sale. Mr. Ames informs us that this book was printed in England by Thomas Vautrollier in 1584. An English edition of it was printed in 1713.[2]

[1] Nichols's Literary Anecdotes.—Betham's Baronetage.
[2] Ibid.—Dibdin's Bibliomania.—Granger.

BERNARD (JAMES), professor of philosophy and mathematics, and minister of the Walloon church at Leyden, was born Sept. 1, 1658, at Nions in Dauphiné. He received the rudiments of his education in a protestant academy, at Die in Dauphiné, and went afterwards to Geneva, where he studied philosophy, and acquired a critical knowledge of the Hebrew language under the professor Michael Turretin. He returned to France in 1679, and was chosen minister of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinsobres in the same province; but the persecutions raised against the protestants in France having obliged him to leave his native country, he retired to Geneva in 1683, and as he did not think himself sufficiently secure there, he went to Lausanne, where he remained until the revocation of the edict of Nantes. He then proceeded to Holland, where he was appointed one of the pensionary ministers of Ganda, and taught philosophy: but having married after he came to Holland, and the city of Ganda not being very populous, he had not a sufficient number of scholars to maintain his family; and therefore obtained leave to reside at the Hague, but went to Ganda to preach in his turn, which was about four times a year. About the same time Le Clerc, who was his relation, procured him a small supply from the town of Tergow, as preacher; and at the Hague he farther improved his circumstances by teaching philosophy, belles-lettres, and mathematics. Before he went to live at the Hague, he had published a kind of political state of Europe, entitled "Histoire abregée de l'Europe," &c. The work was begun in July 1686, and continued monthly till December 1688; making five volumes in 12mo. In 1692, he began his "Lettres Historiques," containing an account of the most important transactions in Europe, with reflections, which was also published monthly, till 1698: it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his "Bibliotheque universelle," in 1691, Mr. Bernard wrote the greatest part of the 20th volume, and by himself carried on the five following, to the year 1693; but as the French critics think, not with equal ability and spirit. In 1699, he collected and published "Actes et negotiations de la Paix de Ryswic," four vols. 12mo: a new edition of this collection was published in 1707, five vols. 12mo. He did not put his name to any

of these works, nor to the general collection of the treaties of peace, which he published in 1700; and which consists of the treaties, contracts, acts of guaranty, &c. betwixt the powers of Europe, four vols. fol. The first contains the preface, and the treaties made since the year 536 to 1500. The second consists of Mr. Amelot de la Houssay's historical and political reflections, and the treaties from 1500 to 1600. The third includes the treaties from 1601 to 1661; and the fourth, those from 1661 to 1700, with a general alphabetical index to the whole. He prefixed his name, however, to his continuation of Bayle's "Nouvelles de la Republique des Lettres," which was begun in 1698, and continued till December 1710. This undertaking engaged him in some disputes, particularly with one Mr. de Vallone, a monk, who having embraced the reformed religion, wrote some metaphysical books concerning predestination. Mr. Bernard having given an account of one of these books, the author was so displeased with it, that he printed a libel against Mr. Bernard, and gave it about privately amongst his friends. He was also engaged in a long dispute with Mr. Bayle upon the two following questions: 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the existence of a deity? 2. Whether atheism be worse than idolatry?

Mr. Bernard having acquired great reputation by his works, as well as by his sermons at Ganda and the Hague, the congregation of the Walloon church at Leyden were desirous to have him for one of their ministers: but they could not accomplish their desire whilst king William lived, who refused twice to confirm the election of Mr. Bernard, as being a republican in his principles, and having delivered his sentiments too freely in a sermon before this prince: yet these appear to have been the same sentiments which justified the revolution to which that sovereign owed the crown of these kingdoms. After king William's death, however, he was unanimously chosen in 1705; and about the same time appointed professor of philosophy and mathematics at Leyden; the university presenting him with the degrees of doctor of philosophy, and master of arts. In 1716, he published "A Supplement to Moreri's dictionary," in two vols. folio. The same year he resumed his "Nouvelles de la Republique des Lettres," and continued it till his death, which happened the 27th of April 1718, in the 60th year of his age.

Mr. Bernard was well skilled in polite literature, and a perfect master of the Hebrew tongue. He studied the scriptures with great attention; and though he was not reckoned of the first class of mathematicians, yet he could explain the principles of that science in a very clear and able manner. As to philosophy, he had applied himself to that of Des Cartes; yet after he came into Holland, having learned the English tongue, he used to read the best books from England, and had acquired some taste for the Newtonian philosophy. Besides the works above mentioned, he published, 1. "Le Theatre des etats du duc de Savoie, traduit du Latin de Bleau," Hague, 1700, 2 vols. fol. a beautiful book, with elegant engravings. 2. "Traité de la repentance tardive," Amst. 1712, 12mo. 3. "De l'excellence de la religion Chretienne," ibid. 1714, 2 vols. 8vo; a translation of which was published by his grandson, Mr. Bernard, of Doncaster, Lond. 1793, 8vo, with the life of the author, and notes. [1]

BERNARD (JOHN STEPHEN), a learned Dutch physician, was born in 1718, at Berlin, where his father, Gabriel Bernard, was a minister of the reformed church. His son came to Holland to study physic and determined to remain there. Having an extraordinary fondness for the study of Greek, in which he had made great progress, he wished to render this knowledge subservient to his profession, and with that view projected a new edition of the lesser Greek physicians, whose works were become very scarce and dear. He began first at Leyden, in 1743, with Demetrius Pepagomenus on the gout; and next year published an introduction to anatomy by an anonymous author, and a nomenclature of the parts of the human body by Hypatius, both in one volume. In 1745, he published Palladius on fevers, and an inedited Chemical glossary, with some extracts, likewise inedited from the different poetical chemists. The same year appeared his edition of Psellus on the virtues of stones. In 1749, he published Synesius on fevers, hitherto inedited, and wrote, in the ninth volume of Dorville's "Miscellaneæ Observationes Novæ," an account of the variations of a manuscript copy of the lexicons or glossaries of Erotian, and Galen. In 1754, when Neaulme, the Dutch bookseller, designed

[1] Gen. Dict. from Le Clerc in Nouvelles de la Rep. des Lettres, 1618, May and June.—Dict. Hist.—Moreri.—Biog. Universelle.—Life prefixed to his "Excellence of the Christian Religion."

a new edition of Longus's romance, Bernard read the proofs, and introduced some important corrections of the text. As he did not put his name to this edition, Messrs. Boden, Dutens, and Villoison, who were also editors of Longus after him, knew no other way of referring to him than as the "Paris editor," being deceived by Neaulme's dating the work from Paris, instead of Amsterdam, where it was printed. In 1757, he superintended an edition of Thomas Magister, but his professional engagements not allowing him sufficient leisure, the preface was written by Oudendorp. From this time, Bernard having ceased to write, and having retired to Arnheim, was completely forgot until, says the editor of the Biog. Universelle, his death was announced by Saxius in 1790; but this seems a mistake. Saxius gives an account of him, as of some other living authors, but leaves his death blank. Bernard, however, to contradict such a rumour, or, as his biographer expresses himself, in order to "show some signs of life," published a Greek fragment on the dropsy. It was his purpose next to publish Theophilus Nonnus, "De curatione morborum." This work, on which he had bestowed the labour of many years, and which is one of his best editions, was published at Gotha in 1794, a year after his death. A short time before this event, he sent to the society of arts and sciences at Utrecht, remarks on some Greek authors, which appeared in the first volume of the "Acta Litteraria" of that society. In 1795, Dr. Gruner published various letters and pieces of criticism, which Bernard, who was his intimate friend, had sent to him, under the title of "Bernardi Reliquiæ medico-criticæ." Several very learned and curious letters from Bernard were also published in Reiske's Memoirs, Leipsic, 1783.[1]

BERNARD (JOHN FREDERIC), an industrious and learned bookseller of Amsterdam, distinguished himself about the beginning of the last century, both as author and editor of various works of considerable importance. He wrote rather learnedly than elegantly, yet with so much impartiality and candour, that he had many readers. The following list has been given of the principal works of which he was editor: 1. "Recueil de voyages au Nord, contenant divers memoires tres-utiles au commerce et a la navigation," Amst. 1715—38, 10 vols. 12mo. To these he

[1] Biog. Universelle.—Saxii Onomasticon.

wrote the preliminary dissertation, the two dissertations on the means of useful travel, and the account of Great Tartary. 2. "Memoires du comte de Brienne, ministre d'etat sous Louis XIV. avec des notes," ibid. 1719, 3 vols. 12mo. 3. "Picart's Religious Ceremonies," ibid. 1723—43, 9 vols. fol. 4. "Superstitions anciennes et modernes," 1733—36, 2 vols. fol. The second Amsterdam edition of these two works was printed in 1739—43, 11 vols. folio; and in 1741 the abbes Banier and le Mascrier published another edition at Paris, 7 vols. folio, with Picart's designs, but the articles differently arranged; and M. Poucelin gave afterwards an abridgment, with the same cuts, Paris, 4 vols. fol. Lastly, M. Prudhomme undertook a new edition of the Dutch copy, with many additions respecting the history of religion from the commencement of the eighteenth century, and additional plates to those of Picart, comprised in 13 folio volumes, besides an additional volume of new matter. 5. "Dialogues critiques et philosophiques, par D. Charte-Livry (J. F. Bernard)," ibid. 1730, 12mo. 6. "Reflections morales, satyriques et comiques," Liege, 1733, 12mo. This work has been attributed to D. Durand, but he absolutely denied it, and Desfontaines assures us that it was written by Bernard. 7. "Histoire critique des Journaux, par Camusat," Amst. 1734, 2 vols. 12mo. 8. "Dissertations mêlées sur divers sujets importans et curieux," Amst. 1740, 2 vols. 12mo. Of these two last Bernard is only the editor. 9. An edition of Rabelais, 1741, 3 vols. 4to, with Picart's cuts, a well-known and most beautiful book. Bernard, who flourished as a bookseller of great eminence from the year 1711, died at Amsterdam in 1752.[1]

BERNARD (NICHOLAS), a learned English divine of the seventeenth century, was educated in the university of Cambridge, where he took the degree of M. A. and was incorporated to the same degree at Oxford, July 15, 1628. He was probably created D. D. of the university of Dublin, but this has not been exactly ascertained. He was ordained by primate Usher, in 1626, in St. Peter's church, Drogheda, while he was only B. A. and made his chaplain, and soon after, by his interest, was promoted to the deanery of Ardagh. His Grace having daily opportunities of taking notice of the learning and judgment of Mr. Bernard,

[1] Biog. Universelle.

employed him in making collections for some works he was then meditating, particularly for the antiquities of the British churches; which did not appear till 1639. The primate always expressed great friendship and esteem for him; and upon taking his leave of him at Drogheda in 1640, gave him "A serious preparative against the heavy sorrows and miseries that he should feel before he saw him again, and spoke of them with that confidence, as if they had been within his view." This serious discourse proved in the event to be a prophecy, as will be noticed in the life of that prelate. The year following, Dr. Bernard published a book and a sermon which gave offence. These were entitled, 1. "The penitent death of a woful Sinner; or, the penitent death of John Atherton, late bishop of Waterford in Ireland, who was executed at Dublin the fifth of December, 1640; with some annotations on several passages," London, 1641, 4to; 1642, 8vo. 2. "A sermon preached at the burial of John Atherton, the next night after his execution, in St. John's church, Dublin," Lond. 1641, 4to; 1642, 8vo. Dr. Bernard had the best opportunity in the world of knowing the truth of the fact for which bishop Atherton suffered, having attended him in his exemplary preparation for death, and in his last moments, and he gives us his behaviour and confession fairly and honestly. The cause of offence seems, upon the whole, to have been an opinion that this disgraceful affair had better be buried in oblivion. Archbishop Usher, however, who saw Dr. Bernard's good intentions, did not withdraw from him his favour or countenance. The same year was published a pamphlet of his writing, upon the siege of Drogheda, of which he was an eye-witness. In the summer of 1642, having lost most of his substance, he returned safe to England to attend on the lord primate, and carried with him Usher's valuable library, which was afterwards removed to Ireland, and is now in Trinity-college, Dublin. Upon his arrival in England, he was presented, by the earl of Bridgwater, to the rich rectory of Whitchurch in Shropshire, and after the declension of the royal cause, was made chaplain to the Protector, one of his almoners, and preacher to the society of Gray's inn. Being thus comfortably settled, in 1642 he found leisure, from his pastoral charge, to publish "The whole proceedings of the siege of Drogheda," London and Dublin, 1642, 4to; and Dublin, 1736; and "A Dialogue between Paul and Agrippa," London, 1642, 4to. After

the restoration of king Charles II. in 1660, having no confidence in the settlement of the state of Ireland, he declined returning and taking possession of his deanery, and continued at Whitchurch to his death, which happened in winter, 1661. His other works were, 1. "A farewell sermon of comfort and concord, preached at Drogheda," 1651, 8vo. 2. "The life and death of Dr. James Usher, late archbishop of Armagh, primate and metropolitan of all Ireland, in a sermon preached at his funeral in the abbey of Westminster, on the 17th of April, 1656," London, 1656, 12mo, afterwards enlarged. 3. "The judgment of the late archbishop of Armagh and primate of Ireland; concerning first, the extent of Christ's death and satisfaction; secondly, of the Sabbath, and observation of the Lord's day," &c. London, 1657, 8vo. This treatise was answered by Dr. Peter Heylyn, in a book entitled "Respondet Petrus; or, the answer of Peter Heylyn, D.D. to so much of Dr. Bernard's book entitled 'The judgment of the late primate of Ireland,' &c. as he is made a party by the said lord primate in the point of the Sabbath," London, 1658, 4to. He also published several letters which passed between him and Dr. Heylyn; —and published and enlarged several posthumous works of Dr. Usher; as, "His judgment on Babylon being the present see of Rome, Rev. xviii. 4, with a sermon of bishop Bedell's upon the same words," London, 1659.—"Devotions of the ancient church, in seven pious prayers," &c. London, 1660, 8vo.—"Clavi trabales, or nails fastened by some great masters of assemblies, confirming the king's supremacy, the subject's duty, and church government by bishops; being a collection of some pieces written on these subjects by archbishop Usher, Mr. Hooker, bishop Andrews, and Dr. Hadrian Saravia; with a preface by the bishop of Lincoln," London, 1661, 4to.[1]

BERNARD (PETER JOSEPH), a French poet, was the son of a sculptor at Grenoble in Dauphiné, and born in 1710. Being sent to the college of Jesuits at Lyons, he made rapid progress under able masters, who were desirous of attaching him to their body; but the young scholar, too fond of liberty and pleasure, would not consent to that confinement. Being drawn to Paris by the wish to make a figure in the poetical world, he was obliged to employ himself for two years as clerk to a notary. The light pieces of

[1] Biog. Britannica.—Wood's Fasti, vol. I.—Lloyd's Memoirs, fol. 701.

poetry he sent abroad at intervals, of which the best are the epistle to Claudine, and the song of the Rose, procured him a patron in the marquis de Pezay, who took him with him to the campaign of Italy. Bernard was at the battles of Parma and Guastalla; and behaved with considerable bravery. Being presented to the marechal de Coigni, who commanded there, he was lucky enough to please him by his wit and agreeable manners. The marechal took him to be his secretary, admitted him to his intimacy, and some time afterwards procured him the place of secretary-general of the dragoons. From gratitude he attached himself constantly to this Mæcenas, till 1756, when he was deprived of him by death. He was in great request in all the select companies of the court and of Paris; whom he delighted by the brilliant wit, and warmth of his verses and airs, of which some are worthy of Anacreon. In 1771 the sudden loss of his memory put an end to his happiness, and he fell into a state of mental imbecillity. In this condition he went to a revival of his opera of Castor, and was incessantly asking, "Is the king come? Is the king pleased with it? Is madame de Pompadour pleased with it?" thinking he was all the while at Versailles; and rioting in the delirium of a courtly poet. He died in this unhappy state, Nov. 1, 1775. Besides his lighter pieces of poetry, which got him the appellation of le gentil Bernard, several operas added much to his reputation. In 1803 an edition of his works was published in 2 vols. 8vo, and 4 vols. 18mo, comprehending several pieces not before published; but upon the whole, according to the opinion of his countrymen, his talents were not of the first order, and his popularity appears to have been owing more to his gratifying the passions than the taste of his companions and readers.[1]

BERNARD (Richard), an English divine of the seventeenth century, and rector of Batecombe in Somersetshire, was author of "Thesaurus Biblicus," a laborious work formerly much used by way of concordance. He was also author of an "Abstract and Epitome of the Bible." In 1627 he published "A guide to grand jurymen with respect to Witches," the country where he lived being, if we may believe Glanville, formerly much infested with them. He died in 1641, and was succeeded by the famous non-

[1] Dict. Hist.—Biog. Universelle.

conformist Richard Allein, of whom there is an account in vol. I. p. 479, of this work. Mr. Bernard, of whom we have no farther biographical memoirs, was also the author of an allegorical work, entitled "The Isle of Man, or legal proceeding in Man-shire against sin;" the tenth edition of which was published in 1635. This work has been lately reprinted, from a conjecture that Bunyan might have taken from it the plan of his "Pilgrim's Progress." The two authors agree, however, in our opinion, only in the personification of graces and sins, or virtues and vices, which is of higher origin than either; and, if the comparative merits of the two works be examined, no reader can hesitate a moment in giving the preference to Bunyan.[1]

BERNARD (RICHARD), another author of whom we know only that he lived at Epworth in Lincolnshire, in the reign of queen Elizabeth, is chiefly noticeable as having given the first entire translation of Terence's comedies, published in 1598, 4to, and often reprinted between that year and 1641.[2]

BERNARD (SAMUEL), an opulent financier of France, was the son of Samuel Bernard, an engraver (mentioned by Strutt), who died in 1687. He was born in 1651, but how educated, or by what means he raised his fortune, we are not told. Under the ministry of Chamillard he became a farmer general, and accumulated a capital of thirty-three millions, of which he made a very liberal use, but seems to have been proudly aware of the superiority of lender over borrower. When Louis XIV. wanted supplies, Bernard granted them, but always in consequence of his majesty's applying to him in person. Louis XV. when in need of similar help, sent certain persons to Bernard, whose answer was, that "those who wanted his assistance might at least take the trouble to apply themselves." He was accordingly presented to the king, who said many flattering things to him, and ordered the courtiers to pay him every mark of respect. Bernard was now called the saviour of the state; all the courtiers entertained him in succession; he dined with the marshal Noailles, and supped with the duchess of Tallard, and played and lost what they pleased. They sneered at his manners, which were citizen-like, and he lent the millions which they demanded. Bernard, however, was of a benevolent turn; the poor of

[1] Last edition of this Dict.—Granger. [2] Jacob's Lives.—Biog. Dram.

the military order were particularly the subjects of his bounty, and, frequently as they might apply, they never were refused. On his death it was found that he had lent ten millions, of which he never received a farthing in return. In his speculations he was both bold and successful. One day he had asked a person of distinction to dine with him, and had promised to treat him with some excellent mountain, not knowing at that time that his stock was exhausted. After dinner his servant announced this lamentable deficiency, and Bernard, not a little hurt at the unseasonable discovery, immediately dispatched one of his clerks to Holland, with instructions to purchase every drop of mountain in the port of Amsterdam, by which he afterwards gained an immense sum. Of his family, so little was known, that he was supposed to be of Jewish descent, but without any reason. He used to say, that if they would make him a chevalier, his name would no longer hurt their delicate feelings, and accordingly, he received letters of nobility. He then purchased several estates with titles, and among others, those of the counts of Coubert; and during the last years of his life, he was generally called the chevalier Bernard. One of his sons, president of one of the chambers of inquiry in parliament, bore the name of Rieux; another was called the count de Coubert, and his grandson, Anne-Gabriel-Henry Bernard, assumed the title of marquis de Boulainvilliers. He married his daughter to Molé, first president, and thus became grandfather to the duchess de Cossé-Brissac; and his family, by these revolutions, became allied to the great names of Biron, Duroure, and Boulainvilliers. Bernard was the friend of the keeper of the seals, Chauvelin, and remained faithful to him when disgraced. It is said that he was, or in his old age became superstitious, and fancied his life connected with that of a black fowl, of which he took great care, convinced that its death would be the prelude to his own. He lived, however, to the advanced age of eighty-eight, dying in 1739. Another account informs us, that the greater part of his thirty-three millions was dissipated within ten years after his death, and that one of his sons, who was president of the parliament of Paris, died a bankrupt. Such vicissitudes are too common in all ages to excite much surprize.[1]

[1] Biog. Universelle.—Dict. Hist.

BERNARDI DEL CASTEL BOLOGNESE (JOHN), so called from Castel Bolognese in the Romania, where he was born in 1495, distinguished himself for his admirable skill in engraving on precious stones. After having resided for several years with Alphonso duke of Ferrara, where his works excited universal admiration, he went to Rome, and attached himself to the cardinal Hyppolito de Medicis, whose friendship he preferred to the brilliant offers made by Charles V. who was very desirous of his residing in Spain. At Rome, Bernard executed some medals in honour of Clement VII. of such exquisite beauty, as to meet with the applause even of his rivals. Among the chefs-d'œuvre which he left, are two engravings on crystal, which have been particularly noticed by connoisseurs. The subjects are the "Fall of Phæton," and "Tityus with the vulture," from designs by Michael Angelo, both which were thought to approach to the perfection of the ancients. Enriched by the patronage of cardinal de Medicis, and esteemed by all who knew him, he passed his latter days in a charming retreat, at Faenza, which he had enriched with a fine collection of pictures, and where he died in 1555.[1]

BERNARDI (JOHN), usually called major Bernardi, an adventurer of whom there is a very prolix, but not very interesting account in the Biographia Britannica, was born at Evesham, in 1657, and was descended from an honourable family which had flourished at Lucca in Italy, from the year 1097. His grandfather Philip, a count of the Roman empire, lived in England as resident from Genoa twenty-eight years, and married a native of this country. His father Francis succeeded to this office; but, taking disgust at some measures adopted by the senate of Genoa, resigned, and retiring to Evesham, amused himself with gardening, on which he spent a considerable sum of money, and set a good example in that science to the town. John, his son, the subject of this article, of a spirited and restless temper, having received some harsh usage from his father, at the age of thirteen ran away to avoid his severity, and perhaps without any determinate purpose. He retained, notwithstanding, several friends, and was for some time supported by them, but their friendship appears to have gone little farther; for soon after he en-

[1] Biog. Univ.—Dict. Hist.

listed as a common soldier in the service of the prince of Orange. In this station he showed uncommon talents and bravery, and in a short time obtained a captain's commission in the service of the States. In April 1677, he married a Dutch lady of good family, with whom he enjoyed much conjugal happiness for eleven years. The English regiments in the Dutch service being recalled by James II. very few of them, but among those few was Bernardi, would obey the summons, and of course, he could not sign the association, into which the prince of Orange wished the regiments to enter. He thus lost his favour, and having no other alternative, and probably wishing for no other, he followed the abdicated James II. into Ireland; who, soon after, sent him on some commission into Scotland, from whence, as the ruin of his master now became inevitable, he once more retired to Holland. Venturing, however, to appear in London in 1695, he was committed to Newgate March 25, 1696, on suspicion of being an abettor of the plot to assassinate king William, and although sufficient evidence could not be brought to prove the fact, he was sentenced and continued in prison by the express decree of six successive parliaments, with five other persons, where he remained for more than forty years. As this was a circumstance wholly without a precedent, it has been supposed that there must have been something in his character particularly dangerous, to induce four sovereigns and six parliaments to protract his confinement, without either legally condemning or pardoning him.

In his confinement he had the courage to venture on a second marriage, which proved a very fortunate event to him, as he thus not only enjoyed the soothing converse of a true friend, but was even supported during his whole imprisonment by the care and industry of his wife. Ten children were the produce of this marriage, the inheritors of misery and confinement. In the mean time he is said to have borne his imprisonment with such resignation and evenness of temper, as to have excited much respect and love in the few who enjoyed his acquaintance. In the earlier part of life he had received several dangerous wounds, which now breaking out afresh, and giving him great torment, afforded a fresh trial of his equanimity and firmness. At length he died Sept. 20, 1736, leaving his wife and numerous family probably in a destitute state; but what

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became of them afterwards is not known. Bernardi was a little, brisk, and active man, of a very cheerful disposition, and, as may appear even from this short narrative, of great courage and constancy of mind.[1]

BERNARDINE, an ecclesiastic and saint, was born at Massa, in Tuscany, Sept. 8, 1380. Having lost his mother at three years of age, and his father at seven, his relations in 1392 sent for him to Sienna, where he learned grammar under Onuphrius, and philosophy under John Spoletanus. In 1396 he entered himself among the confraternity of the disciplinaries in the hospital de la Scala in that city: and in 1400, when the plague ravaged all Italy, he attended upon the sick in that hospital with the utmost diligence and humanity. In 1404 he entered into a monastery of the Franciscan order, near Sienna, and, having been ordained priest, became an eminent preacher. He was afterwards sent to Jerusalem, as commissary of the holy land; and upon his return to Italy, visited several cities, where he preached with great applause. His enemies accused him to pope Martin V. of having advanced in his sermons erroneous propositions; upon which he was ordered to Rome, where he vindicated himself, and was allowed to continue his preaching. The cities of Ferrara, Sienna, and Urbino, desired pope Eugenius IV. to appoint him their bishop; but Bernardine refused to accept of this honour. He repaired and founded above 300 monasteries in that country. He died at Aquila in Abruzzo, May 20, 1444, and was canonised in 1450, by pope Nicholas.

His works were first published by Peter Rodolphus, bishop of Sinigaglia, 1591, Venice, 4 vols. 4to, and father de Labaye published a new edition at Paris, 1636, 5 vols. fol. which has been followed by one of the same number of volumes, at Venice, 1745. The edition of 1591 is thus analyzed: Volume I. contains his "Quadragesimale de Religione Christiana;" including sixty-one Lent sermons. The second contains "Quadragesimale de Evangelio æterno," or a course of Lent sermons upon the everlasting gospel. The third contains two "Adventualia," one concerning the life of Christ, according to Mr. Wharton, in his appendix to Dr. Cave's Historia Literaria, or concerning the Beatitudes, according to Du Pin; the

[1] Biog. Brit. from a Life published by himself.—Tindal's Hist. of Evesham.

other concerning Inspirations. The same volume likewise includes two "Quadragesimalia," one concerning the Spiritual Combat, and the other entitled the Seraphim, or of Love; several sermons upon the four last things, and others entitled Extraordinary, to the number of twenty-five; "A treatise upon Confession;" the "Mirror of Sinners;" a discourse upon the precepts of the rule of the Minorite friars, or a "Tract concerning the Precepts of a Religious;" a letter to the monks of his order in Italy, concerning several regulations; "Holy Breathings to God, for every day;" a dialogue concerning Obedience. Father de la Haye is not of opinion the two Quadragesimalia in this volume are the genuine productions of our author, because they are written in a different style, and with less elevation and learning than the other works of St. Bernardine. The last volume contains his sermons upon several other Sundays of the year, and the festivals of our Saviour and the Saints, with a "Commentary upon the Apocalypse." We have not now extant his treatise of the "Conception of the blessed Virgin," mentioned by Trithemius and other authors. The sermons of St. Bernardine are not written in a very pure style; but they contain a great deal of solid morality, and he does not fall so frequently into false conceits and puerilities, as the other preachers of that age.[1]

BERNARDONI (PETER ANTONY), an Italian poet, was born at Vignola, in the duchy of Modena, June 30, 1672. His early studies afforded great promise of talents, and at the age of nineteen he was admitted into the academy of the Arcadians. He resided a considerable time at Bologna, where he established a colony of Arcadians, and for this reason in the title of some of his works he is styled a Bolognese, although certainly not a native of that city. In 1701 he was appointed imperial poet at the court of Vienna, which he would fain have given up in favour of Apostolo Zeno, but the latter declined it, and Bernardoni accordingly filled the office under the two emperors Leopold and Joseph I. He died at Bologna, Jan. 19, 1714. He published two collections of poetry: 1. "I Fiori, primizie poetiche, divise in rime amorose, sacre, morali, e funebri," Bologna, 1694, 12mo; and "Rime varie," Vienna, 1705, 4to. 2. Several tragedies and musical dramas, oratorios,

[1] Gen. Dict.—Moreri.—Biog. Universelle.—Dupin.—Cave.

&c. all which were collected in the edition of his works published at Bologna, 1706—7, 3 vols. 8vo.[1]

BERNAZZANO, a Milanese painter, flourished about the year 1536. His Christian name is not known. Orlandi speaks of him by the name only of Bernazzano of Milan. His friend Cæsar de Sesta, the scholar of Leonard da Vinci, being a good painter of figures, but deficient in landscape, a branch in which Bernazzano excelled, they agreed to a partnership in their works. Among their numerous paintings is a "baptism of our Saviour," in which Bernazzano painted some fruit so naturally that birds came and pecked at it. Such anecdotes are not uncommon in the history of painting, but generally to be received with caution. Lomazzo in his Trattato dell'arte della pittura," Milan, 1584, 4to, does not give the date of Bernazzano's death.[2]

BERNEGGER (MATTHIAS), who was born Feb. 8, 1582, at Hallstadt, in Austria, became rector of the college, and professor of history at Strasburgh, where he died Feb. 3, 1640. He was esteemed one of the best critics of his time, and had particularly studied the works of Thucydides, Tacitus, Suetonius, and Sallust. Niceron (vol. XXVII) has a large catalogue of his writings, of which the principal are: 1. "Hypobolimæa D. Mariæ Deiparæ Camera, seu Idolum Lauretanum, &c. dejectum," Strasburgh, 1619, 4to. 2. "De jure eligendi reges et principes," ibid. 1627, 4to. He edited an edition of Tacitus, 1638, 4to, and one of Pliny the younger, with a selection of notes, 1635, 4to. He likewise translated Galileo from the Latin. Bernegger corresponded with Kepler and Grotius, and their letters were published under the titles "Epistolæ mutuæ H. Grotii et Matt. Berneggeri," Strasburgh, 1667, 12mo; and "Epistolæ Joannis Kepleri, &c." ibid. 1672, 12mo. Freinshem was his nephew. His "Observationes miscellanei" on history, &c. were published by his son in 1669, 8vo.[3]

BERNERS (JULIANA), on account of her being one of the earliest female writers in England, is entitled to some notice in this work, although the most painful research has discovered very little of her personal history. She is frequently called Juliana Barnes, but Berners was her more proper name. She was an Essex lady, and, accord-

[1] Biog. Universelle.—Quadrio's Hist. Poet. vol. III.
[2] Biog. Univ.—Moreri.—Pilkington.
[3] Biog. Univ.—Freheri Theatrum.—Baillet Jugemens de Savans.—Saxii Onomasticon.

ing to Mr. Ballard, was probably born at Roding in that county, about the beginning of the fifteenth century; being the daughter of sir James Berners of Berners Roding, and sister of Richard lord Berners. If, however, as is generally agreed, sir James Berners was her father, her birth could have been very little after 1388; for in that year sir James Berners was beheaded, as an enemy to the public, together with other favourites and corrupt ministers of king Richard the second. The education of Juliana seems to have been the very best which that age could afford, and her attainments were such, that she is celebrated by various authors for her uncommon learning and her other accomplishments, which rendered her every way capable and deserving of the office she bore; which was that of prioress of Sopewell nunnery. This was a cell to, and very near St. Alban's, and a good part of the shell of it is still standing. Here she lived in high esteem, and flourished, according to Bale, Tanner, and Ballard, about the year 1460; but if what we have said concerning her birth be the true account, she must have flourished somewhat earlier. She was a very beautiful lady, of great spirit, and loved masculine exercises, such as hawking, hunting, &c. With these sports she used to recreate herself, and so thoroughly was she skilled in them, that she wrote treatises of hawking, hunting, and heraldry. "From an abbess disposed to turn author," says Mr. Warton, "we might more reasonably have expected a manual of meditations for the closet, or select rules for making salves, or distilling strong waters. But the diversions of the field were not thought inconsistent with the character of a religious lady of this eminent rank, who resembled an abbot in respect of exercising an extensive manerial jurisdiction, and who hawked and hunted in common with other ladies of distinction." So well esteemed were Juliana Berners's treatises, and indeed so popular were the subjects on which they were written, that they were published in the very infancy of the art of printing. The first edition is said to have been printed at St. Alban's, in 1481. It was certainly printed at the same place in 1486, in a small folio; and again, at Westminster, by W. de Worde, in 1496, in 4to. Among Cryne's books in the Bodleian library, there is a black letter copy of this work, "imprynted at London in Paul's Churchyarde by me Hary Tab." It was again printed, with wooden cuts, by William Copland, without

date, and entitled, "The boke of Hawkyng, Hunting, and Fishing, with all the properties and medecynes that are necessary to be kept." Here the tract on Armory is omitted, which seems to have been first inserted that the work might contain a complete course of education for a gentleman. The same title is in W. Powel's edition, 1550. The last impression of it was in 4to, at London, in 1595, under the following title, "The gentleman's academie: or the book of St. Albans; containing three most exact and excellent books; the first of Hawking, the second of all the proper terms of Hunting, and the last of Armory; all compiled by Juliana Barnes, in the year from the incarnation of Christ, 1486. And now reduced into better method by G. M." This editor is certainly mistaken in saying that the whole work was composed in 1486. Juliana Berners could scarcely have been living at that time; and even if she was not then dead, the book must have been written by her in a more early period of life. It is said, indeed, in the Colophon at the end of the St. Alban's edition, "And here now endith the Boke of blasyng of armys, translatyt and compylyt togedyr at Saynt Albons the yere from thyncarnacyon of our Lorde Jhesu Crist MCCCCLXXXVI." But all we can justly infer from hence is, that that part of the work which relates to heraldry was not drawn up by Juliana Berners. It is observable, that though the whole treatise is usually ascribed to her, her name is only subjoined to the book on hawking and hunting; and that what relates to the blasing of arms contains no more than abstracts from a performance of Nicholas Upton, written about 1441. It is highly probable, therefore, that this latter part, if it was compiled so late as in 1486, was added by another hand; and, indeed, if Juliana Berners was the daughter of sir James Berners, there can be no doubt about the matter. That part of our abbess's work which relates to hunting, is written in rhyme. It is spoken in her own person; in which, being otherwise a woman of authority, she assumes the title of Dame. Mr. Warton suspects the whole to be a translation from the French or Latin. The barbarism of the times strongly appears in the indelicate expressions which Juliana Berners often uses, and which are equally incompatible with her sex and profession. The book on armory begins with the following curious piece of sacred heraldry: "Of the offspring of the gentilman Jafeth, come

Habraham, Moyses, Aron, and the profettys; and also the kyng of the right lyne of Mary, of whom that gentilman Jhesus was borne, very God and man: after his manhode kynge of the land of Jude and of Jues, gentilman by his modre Mary, prince of cote armure, &c." The most diligent inquirers have not been able to determine the exact period of Juliana Berners's decease; but from what is mentioned above, it is probable that she died sooner than has commonly been imagined.

The public have been recently gratified with a fac-simile reprint of Juliana Berners's curious work, as printed by Wynkyn de Worde, preceded by a biographical and bibliographical dissertation, so copious and correct, as to render all subsequent attempts superfluous. Joseph Haslewood, esq. the editor, has left no sources unexplored, and no means untried, by which light might be thrown upon the work or its supposed authoress. He is of opinion that the only parts of the work which can safely be attributed to her pen, are: 1. A small portion of the treatise on Hawking. 2. The treatise upon Hunting. 3. A short list of the beasts of chase: and, 4. Another short one of beasts and fowls. This fac-simile edition, of which one hundred and fifty copies only were printed, is executed with uncommon accuracy and fidelity, and does high credit to the taste, minute attention, and perseverance (for all are necessary in an attempt of this kind) displayed by the printer, Mr. Joseph Harding. At the late sale of the library of the duke of Roxburgh, an imperfect copy of Wynkyn de Worde's edition was sold for 147*l.*[1]

BERNI (FRANCIS), called by some writers BERNA or BERNIA, was one of the most celebrated Italian poets of the sixteenth century. He was born about the conclusion of the fifteenth, at Lamporecchio, in that part of Tuscany called Val-di-Nievole, of a noble but impoverished family of Florence. In his nineteenth year he went to Rome, to his relation cardinal Bibiena, who according to his own account, did him neither good nor harm. He was then obliged to take the office of secretary to Giberti, bishop of Verona, who was datary to pope Leo X. On this he assumed the ecclesiastical habit, in hopes of sharing some of that prelate's patronage, but the mean and dull employment of his

[1] Biog. Brit.—Mr. Haslewood's reprint.—Dibdin's Antiquities, vol. II.—Ellis's Specimens, vol. I.—Ballard's Memoirs.—Warton's Hist. of Poetry, vol. II. p. 171.

office of secretary, and for which he was ill paid, was very unsuitable to his disposition. There was at Rome what he liked better, a society or academy of young ecclesiastics as gay as himself, and lovers of wit and poetry like himself, who, no doubt in order to point out their taste for wine, and their thoughtless habits, were called *Vignajuoli*, vine-dressers. To this belonged Mauro, Casa, Firenzuola, Capilupi, and many others. In their meetings they laughed at every thing, and made verses and witticisms on the most grave and solemn subjects. The compositions Berni contributed on these occasions, were so superior to the others, that verses composed in the same style began to be called "La poesia Bernesca."

Berni was at Rome in 1527, when it was plundered by the army of the constable of Bourbon, and lost all he possessed. He then travelled with his patron Giberti to Verona, Venice, and Padua, but being tired of the service, and having no longer any hopes of adding to a canonry in the church of Florence, which he had possessed some years, he retired to that city with a view to a life of independence and moderation. Here an acquaintance which he unhappily formed with two great men proved fatal to him, Alexander de Medici, duke of Florence, and the young cardinal Hippolito de Medici, each of whom is supposed to have contended with the other, which should first destroy his rival by poison. One of them is said to have been desirous of employing Berni in this detestable project, and he having refused his assistance, fell a victim to the revenge of his patron, by a death of similar treachery. The cardinal certainly died in 1535, and, according to all historians, by poison. The death of Berni is fixed on July 26, 1536, from which long interval it has been thought improbable that the duke Alexander would have caused him to be poisoned, for not having concurred in the destruction of a rival who had been dead probably a year; but there is nothing in the character of Alexander to make us think he would scruple at this additional crime, and that for a very good reason, to get rid of one who was privy to his design upon the cardinal.

Berni's character was in all respects a singular one, but in few deserving imitation. His morals as well as his writings were of the licentious cast, and as to his manners, indolence seemed to predominate. He had no pleasure in music, dancing, gaming, or hunting: his sole delight was

in having nothing to do, and stretching himself at full length on his bed. His chief exercise was to eat a little, and then compose himself to sleep, and after sleep to eat again. He observed neither days nor almanacks; and his servants were ordered to bring him no news whether good or bad. That he was not, however, so entirely devoted to indolence, as we might, from the character which he has chosen to give of himself, be induced to believe, sufficiently appears from his numerous writings, and particularly from his having reformed and new-modelled the extensive poem of "Orlando Innamorato" of the count Bojardo. This work he is said to have undertaken in competition with the "Orlando Furioso" of Ariosto, which has given occasion to accuse Berni of presumption and of ignorance; but Berni was too well acquainted with the nature of his own talents, calculated only for the burlesque and ridiculous, to suppose that he could rival Ariosto. He has, however, both in this and in other parts of his writings, shewn that he could occasionally elevate his style; and the introductory verses to each canto of the Orlando Innamorato, which are generally his own composition, are not the least admired nor the least valuable parts of the work. That the alterations of Berni raised the poem of Bojardo into more general notice, may be conjectured from the various editions of the reformed work, which issued from the press soon after its first appearance, and which are yet sought after with avidity. Some of these editions are, that of Venice, 1541, 4to; of Milan, 1542, 8vo; and Venice, with additions, 1545, 4to; which last is in great request. There are two very correct modern editions; that of Naples, but dated Florence, 1725, and that by Molini, Paris, 1768, 4 vols. 12mo. Berni's other works are, 1. "Rime burlesche," often reprinted with those of Casa, Mauro, Molza, and other poets of the same class. The first edition is that of Venice, 1538, 8vo. Another valuable edition is that of Grazzini, called Lasca, in 2 vols. Florence, 1548, and 1555, 8vo. This last volume is the most rare, being printed only once, and the other twice. 2. "La Catrina, atto scenico rusticale," Florence, 1567, 8vo, written in the common dialect of the peasantry of Tuscany, like the "Nencia" of Barberino, the "Cecco" of Varlongo, &c. It was afterwards printed in a collection of comedies of the sixteenth century, Naples, 1731, 8vo. 3. "Carmina," or Latin poems, to be found in the "Carmina quinque Etruscorum

poetarum," Florence, 1562, 8vo, and in the "Carmina illustrium poetarum Italorum," ibid, 1719, 8vo.[1]

BERNI (COUNT FRANCIS), a lawyer, philosopher, orator, and poet, of Ferrara, was born in 1610. After having pursued his studies with great success, and taken his law degrees, in the university of his native city, he was chosen professor of the belles lettres, then first secretary, and in that quality was sent to compliment pope Innocent X. on his election to the papal chair. He lived in considerable favour with that pope, as well as with Alexander VII. and Clement IX. his successors, and the dukes of Mantua, Charles I. and II. who conferred upon him the title of Count. His poetical talents were principally devoted to the drama; and one of his plays "Gli Sforzi del Desiderio," represented at Ferrara in 1652, was so successful, that the archduke Ferdinand Charles, struck with its popularity, no sooner returned home than he sent for the author and some architects from Ferrara, to build two theatres for similar representations. Berni was married seven times, and had, as might be expected, a numerous family, of whom nine sons and daughters survived him. He died Oct. 13, 1673. Eleven of his dramas, formerly published separately, were printed in one volume, at Ferrara, 1666, 12mo. He published also a miscellany of discourses, problems, &c. entitled "Accademia," Ferrara, 2 vols. 4to, without date, and reprinted in 1658. Many of his lyric poems are in the collections.[2]

BERNIER (FRANCIS) was distinguished in the brilliant age of Louis XIV. as a philosopher and traveller, and his merit, in both respects, was enhanced by his personal accomplishments, which procured him a degree of celebrity when living, that has not yet perished. His treatises on philosophy, it is true, are no longer read, for which the progress of science since the seventeenth century may account, but his voyages and travels are still in high estimation. They made the world acquainted with countries which no European had before visited, and none have since described so well, and threw light on the revolutions of India at a very interesting period, the time of Aureng-Zeb. George Forster places Bernier in the first class of Indian historians, praises his simple and engaging style,

[1] Biog. Universelle.—Roscoe's Leo.—Baillet Jugemens des Savans.—Moreri.
[2] Biog. Universelle.

his judgment and his accuracy; and the letter in which Forster bestows this encomium was written from Cachemire, which Bernier has so well described. Bernier lived in intimacy with the most illustrious characters of his time, and was particularly intimate with the celebrated Ninon de Lenclos, madame de la Sabliere, Chapelle, whose eloge he wrote, and St. Evremont, who represents him as deserving, by his fine figure, manners and conversation, the title of the Genteel Philosopher. He assisted Boileau in fabricating a burlesque decree in favour of Aristotle, which the president Lamoignon had almost signed, when he saw through the joke, and candidly confessed that it had prevented him from signing a decree that would have been fully as ridiculous.

Bernier was born at Angers, but in what year is not known. He first studied medicine, and took a doctor's degree at Montpellier, and then began to indulge his taste for travelling. In 1654, he went to Syria, and thence to Egypt. After remaining more than a year at Grand Cairo, he was attacked by the plague, but embarked some time after at Suez, for India, where he resided twelve years, eight of them as physician to the emperor Aureng Zeb. The favourite minister of that prince, the emir Danichmend, a friend of science and literature, patronized him, and took him to Çachemire. On his return Bernier published his voyages and philosophical works. In 1685 he visited England, and died at Paris, Sept. 22, 1688. His works are, 1. "Histoire de la derniere revolution des etats du Grand-Mogul, &c." 4 vols. 1670, 1671, 12mo. This work procured him the name of the Mogul. It has been often reprinted under the title of "Voyages de Francois Bernier, &c." and translated into English, 1671, 1675, 8vo. 2. "Abregé de la philosophie de Gassendi," Lyons, 1678, 8 vols. 12mo, and 1684, 7 vols. His own philosophy inclines to the Epicurean. 3. "Memoire sur le quietisme des Indes;" "Extraits de diverses pieces envoyées pour etrennes par M. Bernier a Madame de la Sabliere," and "Eloge de M. Chapelle," inserted in the Journal de Savans, 1688. 4. "Traité du libre et du volontaire," Amst. 1685, 12mo, and some other papers in the literary Journals.[1]

[1] Biog. Universelle.—Gen. Dict.—Moreri.

BERNIER (JOHN), a physician, born in 1622, at Blois, where he practised for twenty-eight years, and afterwards at Paris, had the title of Physician to Madame. He wrote, 1. "A history of Blois," Paris, 1682, 4to, very inaccurate in the opinion of Liron. 2. "Medical Essays," 1689, 4to. 3. "Anti-Menagiana," 1693, 12mo. 4. "Critique on the Works of Rabelais," Paris, 1697, 12mo, full of verbosity and false wit. His rank of physician to Madame did not rescue him from poverty, and his disappointments gave him a strong tincture of chagrin and melancholy, which is manifest in all his writings. His erudition was extremely superficial, but he talked incessantly. Menage used to say that he ought to talk well, for he did nothing else; but, added he, Bernier is *vir levis armaturæ*. He died May 18, 1698.[1]

BERNIER (NICHOLAS), an eminent musician and composer, was born at Mante on the Seine, in 1664. By his merit in his profession he attained to be conductor of the music in the chapel of St. Stephen, and afterwards in that of the king. The regent duke of Orleans admired his works, and patronized their author. This prince having given him a motet of his own composition to examine, and being impatient for his observations thereon, went to the house of Bernier, and entering his study, found the abbé de la Croix there criticising his piece, while the musician himself was in another room carousing and singing with a company of his friends. The duke broke in upon and interrupted their mirth, with a reprimand of Bernier for his inattention to the task assigned him. This musician died at Paris in 1734. His five books of Cantatas and Songs for one and two voices, the words of which were written by Rousseau and Fuselier, have procured him great reputation. There are besides, of his composition, "Les Nuits de Sceaux," and many motets, which are still much approved of.[2]

BERNINI (JOHN LAURENCE), called the CAVALIER BERNIN, and by some styled the modern Michael Angelo, because he united the knowledge and practice of painting, statuary, and architecture, owes his extensive reputation principally to his excellence in the latter branch. His

[1] Biog. Universelle.—Moreri.—Dict. Hist.
[2] Biog. Universelle.—Dict. Hist.

father, Peter Bernini, left Tuscany when young, and went to Rome to study painting and sculpture. Having acquired considerable skill in both, he removed to Naples, and practised with great success. There in 1598, his son, the subject of this memoir, was born, and from his earliest years discovered a surprising capacity for the fine arts, having at the age of eight executed a head in marble, which was considered as a prodigy. His father, desirous of cultivating so promising a genius, brought him to Rome, and imparted to him a taste for the great masters, which he never altogether lost, although in the sequel he did not follow their track. The pope expressed a desire to see this extraordinary child who had astonished the artists, and when introduced, asked him if he knew how to sketch a head,—"Whose head?" said Bernini.—"You know then how to draw any; let it be that of St. Paul," replied the pope. The boy performed the task before him in about half an hour, and the pope, enchanted with the specimen, recommended him warmly to cardinal Barberini, that celebrated patron of the arts. "Direct his studies," added his holiness, "and he will become the Michael Angelo of the age." About the same time, happening to be in St. Peter's church, with Annibal Carrache, and some other celebrated artists, Carrache, looking to the cupola, said it would be very desirable to find a man of genius great enough to form and erect two objects in the middle, and at the end of that temple, which should correspond to its dimensions." The young Bernini instantly exclaimed with enthusiasm, "Would I were that man," little thinking that one day he was to fulfil Carrache's wish.

One of Bernini's first works was a portrait in marble of the prelate Montajo, a likeness so striking, that it was said to be Montajo petrified. He afterwards made busts of the pope, some of the cardinals, and some large figures after nature; a St. Laurence, a groupe of Æneas and Anchises, and David about to sling the stone at Goliath, of which our great artist sir Joshua Reynolds observes, that Bernini has given a very mean expression to David, representing him as biting his under lip, which is far from being a general expression, and still farther from being dignified; but Bernini, who was as yet young, might have seen it in one or two instances, and mistook accident for generality. He was but in his eighteenth year when he executed his Apollo and Daphne, a work, from which, as sir

Joshua remarks, the world justly expected he would rival the best productions of ancient Greece, but this was not ultimately the case. We are told, however, that when, about the close of his life, he surveyed this groupe, he allowed that since that time he had made very little progress. In truth his style was now more pure, and had less of manner in it than afterwards.

His success in the mean time was great, and Gregory XV. who succeeded Paul V. being equally struck with his merit, created him a knight; but it was left for cardinal Barberini, when he came to the pontificate, to complete Bernini's good fortune. Immediately after that event he said to Bernini, "If you are happy to see me pope, I am more proud yet that you live under my pontificate," and from that time began to employ him in designs for embellishing Rome, and gave him a pension of three hundred crowns *per* month. Without altogether quitting statuary, therefore, Bernini now employed his talents on architecture, and recollecting Carrache's wish, he designed the canopy for the principal altar, called the confessional of St. Peter, supported by four wreathed columns, enriched with figures and ornaments of exquisite taste. When this magnificent work was completed, in about nine years, the pope rewarded him with six thousand crowns, besides increasing his pensions, and extending his liberality to Bernini's brothers. Another work of his was the fountain of Barcaccia, which has been praised more than it merits, at least it is inferior to that of the Barberini palace.

It would be perhaps tedious to enumerate all the productions of Bernini's genius at this time, but the following are the principal: the Barberini palace; the campanile of St. Peter; the model of the tomb of the countess Matilda, which was executed by his pupils; and that of his benefactor pope Urban VIII. When his reputation reached England, Charles I. was desirous of having a bust of himself by an artist of such eminence, and sent him three portraits by Vandyke of different positions. By this means Bernini was enabled to make an excellent likeness, with which the king was so pleased that he took from his finger a diamond ring valued at six thousand crowns, and sent it to Bernini to adorn the hand that could perform such wonders. About the same time an Englishman came to Italy, and had his bust executed by our artist, for which he also paid six thousand crowns. The bust of Charles I. was ori-

ginally placed in Greenwich hospital, but is now in Westminster hall, in a circular recess over the stairs, leading to the chancellor's chamber, between the court of chancery and that of the king's bench, yet it is doubted whether this be really Bernini's celebrated bust, or only one taken from it. Vertue was of opinion that the bust now existing was of an earlier date, and that Bernini's was destroyed during the civil war.

In 1644, cardinal Mazarin, who had known Bernini at Rome, endeavoured, but in vain, to induce him to visit France, and offered him, on the part of Louis XIV. places to the value of 12,000 crowns. Yet he was not happy at home. When Urban VIII. his steady patron, died, and Innocent X. succeeded, envy at his superior talents and high favour with the pontiff, began to appear. The campanile which he had constructed for St. Peter's, over the portico, which it appeared was not on a secure foundation, threatened to fall, and immediately it was industriously reported that the weight of the campanile would endanger the portico, and perhaps even the dome itself. Although all this was exaggerated, it became necessary to remove the campanile, and the enemies of Bernini triumphed, while the pope, prejudiced against him, deprived him of one part of his labours, and allowed the rest to be suspended. In the mean time he executed for the church of St. Mary the fine groupe of St. Theresa and the angel, one of his most admired works; and became at length a favourite with the pope by a stratagem of his holiness's nephew. The pope, having an intention of building a new fountain in the piazza Navona, consulted all the artists of Rome, with the exception of Bernini, whom he affected to forget; but his nephew prince Ludovisi having procured a model from our artist, contrived to shew it to the pope, who was so much struck with it, as to receive Bernini into favour, and appoint him to the work, which he executed with his usual taste. About the same time he built the palace of Monte Citorio.

Alexander VII. who succeeded pope Innocent X. and who had a high respect for Bernini, and was an encourager of the arts, requested him to make a design for the further decoration of St. Peter's, which produced the celebrated circular colonnade, so appropriate to the building as to seem part of the scheme of the original architect. He was not, however, so successful in the composition of the

pulpit of St. Peter's, supported by colossal figures representing the four doctors of the church, which, although altered from his first model, has neither the freedom nor spirit of his other works; among which may now be enumerated the Odechalchi palace, the rotunda of St. Riccio, and the noviciate of the Jesuits at Monte Cavallo.

Although he had refused to come to France, Louis XIV. was still desirous to avail himself of his talents, as well as to pay him a compliment, by consulting him on the restoration of the Louvre. His minister, Colbert, accordingly sent him the plans of that palace, and requested him to put upon paper "some of those admirable thoughts which were so familiar to him." Bernini immediately made a sketch for the new building, which afforded so much satisfaction to the king, that he wrote to inform him of the very great desire he had to see, and become acquainted, with so illustrious a character, provided this did not interfere with his engagements to the pope, or his personal convenience. Such condescension our artist could no longer resist; and although now in his sixty-eighth year, departed from Rome, in 1665, with one of his sons, two of his pupils, and a numerous suite. No artist ever travelled with so much pomp or pleasure. All the princes through whose dominions he passed loaded him with presents. In France he was received and complimented by the magistrates at the gates of each city, and that even at Lyons, where it was customary to restrict such a compliment to princes of the blood only. As he approached Paris, the king's *maitre d'hotel* was sent to meet him, with instructions to do the honours of receiving him and conducting him every where. This gentleman, M. de Chautelon, was so sensible of the importance of his commission, that he wrote a journal of all his proceedings while in company with Bernini, a curious work still preserved in manuscript. On his arrival, our artist was conducted to a hotel prepared for him, and where Colbert visited him as representative of the king, to whom he was afterwards introduced at St. Germains, received with great honour, had a long conversation with the king, and, as well as his son, was admitted to the minister's table.

Bernini now began his operations on the Louvre, but he did not see, as has been reported, Perrault's celebrated colonnade, the design of which was not presented to the king until after his departure, nor was it finished until five

years after, so that the surprize with which it is said to have struck him, and the liberal praise he bestowed upon it, to which Voltaire has given currency in his poems, are founded on a mistake. During Bernini's five months residence at Paris, he laid the foundation, from his own design, of the colonnade of the Louvre, which was to join it to the Tuileries by a gallery; but as this could have been executed only by destroying all that had been already built, Perrault's plan was afterwards adopted. In the mean time, he made a bust of Louis XIV. who frequently sat to him, and took pleasure in his conversation, which sometimes appears to have been rather familiar. One day after his majesty had sat a whole hour, the artist, delighted with so great an honour, exclaimed "A miracle! a great monarch, young, and a Frenchman, has sat quiet for an hour!" Another time, wishing to see more of the king's forehead, he put back the curls of hair which covered the place, and said, "Your majesty can shew your face to all the world;" and the courtiers, always intent upon some frivolous compliment, made a fashion of this disposition of the hair, which they called "*la coeffure à la Bernin.*"

Bernini, however, was not wholly reconciled to his errand here. The great work for which he came was not carried on after his designs, and he is said to have met with some disgust, which inclined him to return to Rome. Accordingly, on pretence that the pope required his presence, he took leave of the king, who made him a present of ten thousand crowns, and settled a pension on him of two thousand, and another of four hundred on his son. The expenses of his return were also defrayed by his majesty, who, with a view to immortalize the visit, caused a medal to be struck, with a portrait of the artist, and on the reverse the muses of his art, with this inscription, "*Singularis in singulis, in omnibus unicus.*" Before his departure, Bernini engaged to make an equestrian statue of Louis XIV. in marble, and of colossal proportion, which he finished in four years; but whether from its having no resemblance of the king, or from some fault found with the composition, it was, soon after its arrival, changed into Curtius leaping into the gulph, and is now in the gardens at Versailles.

On his return to Rome, he was received with the greatest demonstrations of joy, and the pope appointed his son canon of St. Maria Maggiore, and gave him several bene-

fices. Cardinal Rospigliosi having become pope by the title of Clement IX. Bernini was admitted into his favour, and employed in several works, particularly the embellishment of the bridge of St. Angelo, and when he had attained his seventieth year, he executed one of his masterpieces, the tomb of Alexander VII. At the age of eighty, he made a beautiful demi-figure in bas-relief, for Christina queen of Sweden, of our Saviour. Being even after this engaged on some architectural works, particularly the repairs of the old palace of the chancery, he applied himself with so much zeal and ardour, as to injure his health. He became restless and weak, and at length totally exhausted, dying Nov. 28, 1680, in the eighty-second year of his age. He was interred in the church of St. Maria Maggiore, with great pomp. By his will, he left to the pope a large painting of our Saviour, executed by himself when he practised that art formerly; and to the queen of Sweden, the piece of sculpture we have just mentioned, which her majesty had refused before, thinking she could not afford to pay for it. He left to his children a statue of Truth, and a fortune of 400,000 Roman crowns.

Bernini was of an ordinary person and dark complexion; his face indicated genius; his look was lively and sprightly, but strongly expressive, when in anger. Although of a fiery temperament, he could not bear the rays of the sun without being incommoded. His health was very delicate until he arrived at his fortieth year, but after that it appeared confirmed, and he bore the greatest fatigues of body and mind, without being visited by any illness, during the whole of his long life. In his diet he was temperate, except in the article of fruit. He spoke guardedly of the works of other artists, and with great modesty of his own. Of the antique statues he gave the preference to the Laocoon, and to the Torso; and used thus to class the great painters, Raphael, Corregio, Titian, Annibal Carrache, &c.

As an artist, although he must ever stand high, yet his reputation did not increase with his years. He was of opinion that in order to be distinguished, the artist must place himself above all rules, and strike out a new path for himself, and this he certainly did in some degree, but his success was neither uniform nor permanent. But his own confessions, when at the close of life he reviewed his works, are sufficient to silence all criticism. He then dis-

covered that in endeavouring to remove from his mind the restraint of rules, and all imitation of the antique and of nature, he fell into a manner; that he mistook facility of execution for the inspiration of genius, and that in endeavouring to heighten the expression of the graceful, he became affected, and encumbered beauty with a superfluity of ornament. In the mean time, however, the vast influence of his name produced many imitators, and his merit, great as it may still be seen in his existing works, was rather unfavourable to the advancement of the arts. The memoirs of Charles Perrault, published in 1759, contain many curious particulars of Bernini.[1]

BERNIS (FRANCIS JOACHIM DE PIERRES), count of Lyons, and a cardinal and statesman of France, was born at Marcel de l'Ardeche, May 22, 1715, of a noble and ancient family, but not very rich; which circumstance induced his friends to bring him up to the church, as the most likely profession in which he might rise. In this they were not disappointed, as he gradually attained the highest ecclesiastical dignities. When young he was placed at the seminary of St. Sulpice in Paris, and after remaining there some years, he appeared in the world with every personal accomplishment that could introduce him into notice; but his morals appear to have been for some time an obstruction to promotion. The cardinal de Fleury, then prime-minister, who had the patronage of all favours, and who had promised him his countenance, thinking him of a spirit too worldly for the church, sent for him and gave him a lecture on his dissipated conduct, concluding with these words: "You can have no expectations of promotion, while I live," to which the young abbé Bernis, making a profound bow, replied, "Sir, I can wait!" Some think this *bon mot*, which became very current, was not original; but it is certain that Bernis remained for a long while in a state not far removed from poverty, and yet contrived, by means of strict parsimony, to make a decent figure at the houses to which he was invited. Being a writer of verses, and consequently a dealer in compliments, he was always acceptable, and at length by madame Pompadour's interest, was introduced to Louis XV. The good effects of this, at first, were only an apartment

[1] Biog. Universelle.—Dict. Hist.—Moreri.—Reynolds's Works, vol. I. p. 87; II. p. 27.—Pennant's Hist. of London.—Dodd's Church History, vol. III. p. 38.—Walpole's Painters.

in the Tuileries, to which his patroness added the furniture, and a pension of fifteen hundred livres; yet it soon led to greater matters. Having been appointed ambassador to Venice, he was remarked to have acquired the good opinion and confidence of a state rather difficult to please in appointments of this description, and of this they gave him a strong proof, in a contest they had with pope Benedict XIV. who appointed Bernis as his negociator. On this occasion the state of Venice approved the choice, the consequence of which was, that Bernis effected a reconciliation to the entire satisfaction of both parties. On his return, he became a great favourite at court, acquired considerable influence, and at length, being admitted into the council, was appointed foreign minister. But in this situation he was either unskilful or unfortunate; the disasters of the seven years war, and the peace of 1763, were laid to his charge; but according to Duclos, he was less to blame than his colleagues, and it is certain that in some instances he has been unjustly censured. It was said, in particular, that he argued for a declaration of war against Prussia, because Frederick the Great had ridiculed his poetry in the following line,

"Evitez de Bernis la sterile abondance;"

but the fact was, that Bernis always contended, in council, for an alliance with Prussia, and that in opposition to the well-known sentiments of Louis XV. and madame Pompadour. The misfortunes of his country, however, induced him to resign: his resignation was accepted, and himself exiled; a proof, perhaps, that his advice had been in opposition to the court. Be this as it may, he bore his disgrace with firmness, and when the period of his exile was over in 1764, he (being already a cardinal) was promoted by the king to the archbishopric of Alby, and five years after sent to Rome as ambassador. A considerable time after this, he was appointed protector of the churches of France, and fixed his residence at Rome, where he remained almost the whole of his life. Two opportunities occurred in which he demonstrated his talents for negociation, the conclaves of 1769 and 1774. He had a hand, likewise, in the name of his court, but against his own opinion, in the dissolution of the jesuits. During his residence at Rome, his house was the general rendezvous of strangers of distinction, and many English travellers bear

testimony to the elegant manners and hospitality of the cardinal de Bernis. In 1791, the aunts of Louis XVI. driven by the revolution from their family and country, took up their abode with him during their stay at Rome, but that same revolution robbed him of his possessions and his promotions, as he refused to take the oaths then required. In this distress, the court of Spain, at the solicitation of the chevalier d'Azara, settled a pension on him, which he enjoyed but three years, dying at Rome Nov. 2, 1794, in the eightieth year of his age.

As a poet, the cardinal was very early noticed, and his poems were so highly esteemed as to procure his being admitted into the French academy long before he had risen in the world. They have not, however, preserved their reputation, and no person perhaps could judge more severely of them than the cardinal himself, of whose talents they certainly were not worthy, nor did he like to hear them mentioned. After his death a poem of his composition was published, "Religion vengée," which was at least more becoming his rank than his juvenile effusions. It contains some spirited passages and excellent sentiments, but has too much of the coldness and philosophy of age. His early poems were censured for being overloaded with gorgeous figures and flowers. Voltaire used to call him *Babet-la-Bouquetiere*, the name of a fat nosegay woman, who used to ply at the door of the Opera. In other respects, Voltaire had a high opinion of Bernis's talents, as appears from their correspondence (published in 1799, 8vo.) in which Bernis appears to great advantage, and very superior to the flippant freedoms of his correspondent's style. In 1790, a volume of Bernis' letters to M. Paris du Verney, was published at Paris; but these are not very interesting, unless as exhibiting some agreeable features in his character. The cardinal's works, in prose and verse, have been often printed, and form 2 vols. 8vo. or 18mo. His poem on Religion was magnificently printed by Bodoni in fol. and 4to. and Didot printed a beautiful edition of his complete works in 1797, 8vo.[1]

BERNOULLI, the name of a family which has produced a succession of learned men, eminent in the study of mathematics. Eight of its members, within the space of a century, have been particularly distinguished

[1] Biog. Universelle.

in this science. The Bernouilli's were originally of Antwerp, but were obliged to leave their country for the sake of religion, during the persecution raised by the duke of Alva. They then came to Francfort, and from that to Basil, where some of them arrived at the chief offices of the republic. The first who occurs in biographical collections is,

BERNOULLI (JAMES), who was born at Basil, Dec. 27, 1654. After he had studied polite literature, he learned the old philosophy of the schools; and, having taken his degrees in the university of Basil, applied himself to divinity, not so much from inclination, as complaisance to his father. He gave very early proofs of his genius for mathematics, and soon became a geometrician, without any assistance from masters, and at first almost without books: for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the displeasure of his father, who designed him for other studies. This severity made him choose for his device, Phaeton driving the chariot of the sun, with these words, "Invito patre sidera verso," "I traverse the stars against my father's inclination:" it had a particular reference to astronomy, the part of mathematics to which he at first applied himself. But these precautions did not avail, for he pursued his favourite study with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though she had lost her sight when she was but two months old. At Bourdeaux he composed universal gnomonic tables, but they were never published. He returned from France to his own country in 1680. About this time there appeared a comet, the return of which he foretold, and wrote a small treatise upon it, which he afterwards translated into Latin. He went soon after to Holland, where he applied himself to the new philosophy, and particularly to that part of the mathematics which consists in resolving problems and demonstrations. After having visited Flanders and Brabant, he went to Calais, and passed over to England. At London he contracted an acquaintance with all the most eminent men in the several sciences; and had the honour of being frequently present at the philosophical societies held at the house of Mr. Boyle. He returned to his native country in 1682; and exhibited at Basil a course of expe-

riments in natural philosophy and mechanics, which consisted of a variety of new discoveries. The same year he published his "Essay on a new system of Comets;" and the year following, his "Dissertation on the weight of the Air." About this time Leibnitz having published, in the Acta Eruditorum at Leipsic, some essays on his new "Calculus Differentialis," but concealing the art and method of it, Mr. Bernoulli and his brother John discovered, by the little which they saw, the beauty and extent of it: this induced them to endeavour to unravel the secret; which they did with such success, that Leibnitz declared that the invention belonged to them as much as to himself.

In 1687, James Bernoulli succeeded to the professorship of mathematics at Basil; a trust which he discharged with great applause; and his reputation drew a great number of foreigners from all parts to attend his lectures. In 1699 he was admitted a foreign member of the Academy of Sciences of Paris; and in 1701 the same honour was conferred upon him by the Academy of Berlin: in both of which he published several ingenious compositions, about the years 1702, 3, and 4. He wrote also several pieces in the "Acta Eruditorum" of Leipsic, and in the "Journal des Sçavans." His intense application to study brought upon him the gout, and by degrees a slow fever, which put a period to his life the 16th of August 1705, in the 51st year of his age.—Archimedes having found out the proportion of a sphere and its circumscribing cylinder, ordered them to be engraven on his monument: in imitation of him, Bernoulli appointed that a logarithmic spiral curve should be inscribed on his tomb, with these words, "Eadem mutata resurgo;" in allusion to the hopes of the resurrection, which are in some measure represented by the properties of that curve, which he had the honour of discovering.

James Bernoulli had an excellent genius for invention and elegant simplicity, as well as a close application. He was eminently skilled in all the branches of the mathematics, and contributed much to the promoting the new analysis, infinite series, &c. He carried to a great height the theory of the quadrature of the parabola; the geometry of curve lines, of spirals, of cycloids and epicycloids. His works, that had been published, were collected, and printed in 2 volumes 4to, at Geneva in 1744. At the time of his death he was occupied on a great work entitled "De Arte

Conjectandi," which was published in 4to, in 1713. It contains one of the best and most elegant introductions to Infinite Series, &c. This posthumous work is omitted in the collection of his works above mentioned, as is a letter of his printed for the first time by M. Bossut in the "Journal de Physique," Sept. 1792.[1]

BERNOULLI (JOHN), the brother of the preceding, and a celebrated mathematician, was born at Basil the 7th of August 1667. His father intended him for trade; but his own inclination was at first for the belles-lettres, which however, like his brother, he left for mathematics. He laboured with his brother to discover the method used by Leibnitz, in his essays on the Differential Calculus, and gave the first principles of the Integral Calculus. Our author, with messieurs Huygens and Leibnitz, was the first who gave the solution of the problem proposed by James Bernoulli, concerning the catenary, or curve formed by a chain suspended by its two extremities.

John Bernoulli had the degree of doctor of physic at Basil, and two years afterward was named professor of mathematics in the university of Groningen. It was here that he discovered the mercurial phosphorus or luminous barometer; and where he resolved the problem proposed by his brother concerning Isoperimetricals. On the death of his brother James, the professor at Basil, our author returned to his native country, against the pressing invitations of the magistrates of Utrecht to come to that city, and of the university of Groningen, who wished to retain him. The academic senate of Basil soon appointed him to succeed his brother, without assembling competitors, and contrary to the established practice: an appointment which he held during his whole life.

In 1714 was published his treatise on "the management of Ships;" and in 1730, his memoir on "the elliptical figure of the Planets" gained the prize of the academy of sciences. The same academy also divided the prize, for their question concerning the inclination of the planetary orbits, between our author and his son Daniel. John Bernoulli was a member of most of the academies of Europe, and received as a foreign associate of that of Paris in 1699. After a long life spent in constant study and improvement of all the brances of the mathematics, he died full of

[1] Gen. Dict.—Moreri.—Biog. Univ.—Saxii Onomasticon.—Hutton's Math. Dictionary.

honours the first of January 1748, in the 81st year of his age. Of five sons which he had, three pursued the same sciences with himself. One of these died before him; the two others, Nicolas and Daniel, he lived to see become eminent and much respected in the same sciences. The writings of this great man were dispersed through the periodical memoirs of several academies, as well as in many separate treatises. And the whole of them were carefully collected and published at Lausanne and Geneva, 1742, in 4 vols. 4to; but this is still not quite perfect without his correspondence with Leibnitz, published under the title, "Gul. Leibnitii et Johan. Bernouillii commercium philosophicum et mathematicum," Lausanne & Geneva, 1745, 2 vols. 4to.[1]

BERNOULLI (DANIEL), a celebrated physician and philosopher, and son of John Bernoulli last mentioned, was born at Groningen Feb. the 9th, 1700, where his father was then professor of mathematics. He was intended by his father for trade, but his genius led him to other pursuits. He passed some time in Italy; and at twenty-four years of age he declined the honour offered him of becoming president of an academy intended to have been established at Genoa. He spent several years with great credit at Petersburgh; and in 1733 returned to Basil; where his father was then professor of mathematics; and here our author successively filled the chair of physic, of natural and of speculative philosophy. In his work "Exercitationes Mathematicæ," 1724, he took the only title he then had, viz. "Son of John Bernoulli," and never would suffer any other to be added to it. This work was published in Italy, while he was there on his travels; and it classed him in the rank of inventors. In his work, "Hydrodynamica," published in 4to at Strasbourg, in 1738, to the same title was also added that of Med. Prof. Basil.

Daniel Bernoulli wrote a multitude of other pieces, which have been published in the Mem. Acad. of Sciences at Paris, and in those of other academies. He gained and divided ten prizes from the academy of sciences, which were contended for by the most illustrious mathematicians in Europe. The only person who has had similar success of the same kind, is Euler, his countryman, disciple, rival,

1 Gen. Dict.—Moreri.—Biog. Univ.—Saxii Onomasticon.—Hutton's Math. Dictionary.

and friend. His first prize he gained at twenty-four years of age. In 1734 he divided one with his father; which hurt the family union; for the father considered the contest itself as a want of respect; and the son did not sufficiently conceal that he thought (what was really the case) his own piece better than his father's. And besides, he declared for Newton, against whom his father had contended all his life. In 1740 our author divided the prize, "On the Tides of the Sea," with Euler and Maclaurin. The academy at the same time crowned a fourth piece, whose chief merit was that of being Cartesian; but this was the last public act of adoration paid by the academy to the authority of the author of the Vortices, which it had obeyed too long. In 1748 Daniel Bernoulli succeeded his father John in the academy of sciences, who had succeeded his brother James; this place, since its first erection in 1699, having never been without a Bernoulli to fill it.

Our author was extremely respected at Basil; and to bow to Daniel Bernoulli, when they met him in the streets, was one of the first lessons which every father gave every child. He was a man of great simplicity and modesty of manners. He used to tell two little adventures, which he said had given him more pleasure than all the other honours he had received. Travelling with a learned stranger, who, being pleased with his conversation, asked his name; "I am Daniel Bernoulli," answered he with great modesty; "And I," said the stranger (who thought he meant to laugh at him), "am Isaac Newton." Another time having to dinner with him the celebrated Koenig the mathematician, who boasted, with some degree of self-complacency, of a difficult problem he had resolved with much trouble, Bernoulli went on doing the honours of his table, and when they went to drink coffee he presented Koenig with a solution of the problem more elegant than his own. After a long, useful, and honourable life, Daniel Bernoulli died the 17th of March 1782, in the eighty-third year of his age.[1]

BERNOULLI (JOHN), the grandson of the preceding John, was born at Basil Nov. 4, 1744, and died at Berlin July 13, 1807. He studied at Basil and Neufchatel, attaching himself chiefly to philosophy, mathematics, and

[1] Gen. Dict.—Moreri.—Biog. Univ.—Saxii Onomasticon.—Hutton's Math. Dictionary.

astronomy. At the age of nineteen, he was invited to the place of astronomer in the academy of Berlin, and some years after, having obtained permission to travel, he visited Germany, England, and France, and in his subsequent travels, Italy, Russia, Poland, &c. From the year 1779, he resided at Berlin, where he was appointed head of the mathematical class of the academy. He was also a member of the academies of Petersburgh and Stockholm, and of the royal society of London. Like all the other branches of his family, he was a laborious writer. The following are the principal productions of his pen, 1. "Recueil pour les Astronomes," 1772—76, 3 vols. 8vo. 2. "Lettres sur differents sujets, ecrites pendant le cours d'un voyage par l'Allemagne, la Suisse, la France meridionale, et l'Italie, in 1774 and 1775," 3 vols. 8vo. 1777—79. 3. "Description d'un Voyage en Prusse, en Russie, et en Pologne, en 1777 et 1778," first published in German, 1779, 6 vols. but afterwards in French, Warsaw, 1782. 4. "Lettres Astronomiques," 1781, according to our authority; but he published a work under this title about 1772, after he had made a literary excursion in 1768 to England, France, and Germany, containing his observations on the actual state of practical astronomy at Gottingen, Cassel, and other parts of Germany, and at Greenwich, Oxford, Cambridge, London, and Paris. 5. "A collection of voyages," in German, 16 vols. 1781—1785. 6. "The Archives, or records of History and Geography," in German, 8 vols. 1783—1788. 7. "De la reforme politique des Juifs," translated from the German of Dohm, 1782, 12mo. 8. "Elemens d'Algebre d'Euler," from the German, Lyons, 1785, 2 vols. 8vo. 9. "Nouvelles litteraires de divers pais," Berlin, 1776—79, 8vo. He edited also, in conjunction with professor Hindenburg, for three years, the "Mathematical Magazine," and wrote many papers in the Memoirs of the Berlin Academy, and the Astronomical Ephemerides, published in Berlin.[1]

BERNSTORF (JOHN HARTWIG ERNEST, COUNT), minister of state in Denmark, was born at Hanover, May 13, 1712. Some relations he happened to have in Denmark invited him thither, where his talents were soon noticed, and employed by the government. After having been ambassador in several courts, he was placed by Frederick V. at

[1] Biog. Universelle.

the head of foreign affairs. During the seven years war (1755—62) he preserved a system of strict neutrality, which proved eminently serviceable to the commerce and internal prosperity of Denmark. In 1761, when the emperor of Russia, Peter III. threatened Denmark with war, and marched his troops towards Holstein, Bernstorf exerted the utmost vigour in contriving means for the defence of the country, and the sudden death of Peter having averted this storm, he employed his skill in bringing about an alliance between the courts of Copenhagen and St. Petersburgh. In 1767 he succeeded in concluding a provisional treaty, by which the dukedom of Holstein, which Paul, the grand duke of Russia, inherited by the death of Peter III. was exchanged for Oldenburgh, which belonged to the king of Denmark. This finally took place in 1773, and procured an important addition to the Danish territories. Soon after Bernstorf put a stop to the long contest that had been maintained respecting the house of Holstein having a right of sovereignty over Hamburgh, and that city was declared independent on condition of not claiming repayment of the money the city had advanced to the king of Denmark and the dukes of Holstein. These measures contributed highly to the reputation of count Bernstorf as a politician, but perhaps he derived as much credit from his conduct in other respects. He had acquired a large estate in the neighbourhood of Copenhagen, the peasants on which, as was the case in Denmark at that time, were slaves, and transferred like other property. Bernstorf, however, not only gave them their liberty, but granted them long leases, and encouraged them to cultivate the land, and feel that they had an interest in it. His tenants, soon sensible of the humanity and wisdom of his conduct, agreed to express their gratitude by erecting an obelisk in honour of him on the side of the great road leading to Copenhagen. Bernstorf was likewise a liberal patron of manufactures, commerce, and the fine arts. It was he who induced Frederick V. to give a pension for life to the poet Klopstock. On the death of that monarch, Bernstorf was continued in the ministry for the first years of the new reign, until 1770, when Struenzee being placed at the head of the council, Bernstorf was allowed to resign with a pension. He then retired to Hamburgh, but after the catastrophe of Struenzee, he was recalled, and was about to set out for Copenhagen when he died of an apo-

plexy, Feb. 19, 1772. The political measures of this statesman belong to history, but his private character has been the theme of universal applause. Learned, social, affable, generous, and high spirited, he preserved the affections of all who knew him, and throughout his whole administration had the singular good fortune to enjoy at the same time courtly favour and popular esteem. His nephew, count Andrew Peter Bernstorf, who was born in 1735, and eventually succeeded him as foreign minister for Denmark, displayed equal zeal and knowledge in promoting the true interests of his country, which yet repeats his name with fervour and enthusiasm. It was particularly his object to preserve the neutrality of Denmark, after the French revolution had provoked a combination of most of the powers of Europe; and as long as neutral rights were at all respected, he succeeded in this wise measure. His state papers on the "principles of the court of Denmark concerning neutrality," in 1780, and his "Declaration to the courts of Vienna and Berlin," in 1792, were much admired. In private life he followed the steps of his uncle, by a liberal patronage of arts, commerce, and manufactures, and like him was as popular in the country as in the court. He died Jan. 21, 1797.[1]

BEROALD, or BEROALDE (MATTHEW), was born at St. Denis near Paris, and was educated at the college of the cardinal Lemoine, where he made great proficiency in the learned languages, and became an able theologian, mathematician, philosopher, and historian. In 1550 he was at Agen as preceptor to Hector Fregosa, afterwards bishop of that city, and here he was converted to the Protestant religion along with Scaliger and other learned men. When he arrived at Paris in 1558, he was chosen preceptor to Theodore Agrippa d'Aubigné: but the persecution arising, he was arrested at Constance and condemned to be burnt, a fate from which he was preserved by the kindness of an officer who favoured his escape. He then went to Orleans, Rochelle, and Sancerre, and distinguished himself by his courage during the siege of this latter place by the marshal de Lachatre. In 1574 we find him at Geneva, officiating as minister and professor of philosophy. His death is supposed to have taken place in 1576. He wrote a curious book entitled "Chronicon, sacræ Scripturæ auctoritate

[1] Biog. Universelle, &c.

constitutum," Geneva, 1575, fol. In this he maintains that all chronological authorities must be sought in the holy scriptures. Vossius and Scaliger speak highly of his talents. Draudius, in his "Bibliotheca Classica," mentions another work in which he was concerned, "G. Mercatoris et Matthei Beroaldi chronologia, ab initio mundi ex eclipsis et observationibus astronomicis demonstrata," Basil, 1577, Cologne, 1568, fol. We have some doubts whether this is not the same as the work mentioned above.[1]

BEROALDE DE VERVILLE (FRANCIS), son to the preceding, was born at Paris, April 28, 1558, and educated in the principles of the reformed religion, but after his father's death, returned to those of the church of Rome, and became an ecclesiastic, having in 1593 obtained a canonry of St. Gatien of Tours. From his youth he applied with enthusiasm to scientific pursuits, and was scarcely twenty years old when he published in Latin and French, Besson's "Theatre of mathematical and mechanical instruments," with explanations. At that time, if he may be credited, he had made many discoveries in mathematics, was an expert watchmaker and goldsmith, and his knowledge of the classics would have recommended him to the place of tutor to the son of a person of rank: but he was extremely vain, and perpetually flattering himself that he possessed invaluable secrets, and had discovered the philosopher's stone, perpetual motion, and the quadrature of the circle. His works certainly show that he had accumulated a considerable stock of various knowledge, but he was very deficient in judgment. His style is diffuse, and so perplexed even in his poems, that his works have had but few readers, and are in request only by the collectors of curiosities. The greater part of these were collected and published under the title of "Apprehensions spirituelles," Paris, 1583, 12mo: among them is a poem in imitation of sir Thomas More's Utopia. His translation of Columna's Hypnerotomachia is only that of John Martin altered and disfigured. Niceron has given a list of his other works (vol. XXXIV.) among which are, 1. "Histoire veritable, ou Le Voyage des Princes fortunés," Paris, 1610, 8vo. 2. "Le Cabinet de Minerve, &c." Rouen, 1601, 12mo. 3. "Moyen de parvenir," printed under the title of "Salmigondis," and that of "Coup-cu de la Melancholie," a

[1] Gen. Dict.—Biog. Univ.—Moreri.

collection of licentious tales, in much request with a certain description of collectors. Beroalde's death is conjectured to have happened in 1612.[1]

BEROALDO (PHILIP), the elder, one of the most eminent scholars of the fifteenth century, descended from an ancient and noble family of Bologna, was born there, Dec. 7, 1453. Having lost his father in his infancy, he was brought up by his mother with the greatest care, able masters being provided for his education, whose pains he rewarded by an uncommon proficiency, aided by an astonishing memory. Besides the lessons which they gave him, he studied so hard by himself, that at the age of eighteen, he fell into a very dangerous disorder, from which he recovered with much difficulty. When it was discovered that he could learn nothing more from his tutors, it was thought that the best way to increase his knowledge was to employ him in teaching others. When only nineteen, therefore, he opened a school first at Bologna, and afterwards at Parma and Milan. After continuing this for some time, the high reputation of the university of Paris made him very anxious to visit that city, which accordingly he accomplished, and gave public lectures for some months to a very large auditory, some say, of six hundred scholars. Every thing in science then was done by lecturing, and Beroaldo, no doubt gratified by the applause he had met with, would have remained longer at Paris had he not been recalled to his own country, his return to which created a sort of public rejoicing. His first honour was to be appointed professor of belles-lettres in the university of Bologna, which he retained all his life, and although he would have been content with this, as the summit of his literary ambition, yet this promotion was followed by civic honours. In 1489 he was named one of the ancients of Bologna, and some years after made one of a deputation from the city, with Galeas Bentivoglio, to pope Alexander VI. He was also for several years, secretary of the republic.

Amidst so much study and so many employments, Béroaldo had his relaxations, which do not add so much to his reputation. He was fond of the pleasures of the table, and passionately addicted to play, to which he sacrificed all he was worth. He was an ardent votary of the fair sex; and thought no pains nor expence too great for accomplish-

[1] Gen. Dict.—Biog. Univ.—Moreri.

ing his wishes. He dreaded wedlock, both on his own account and that of his mother, whom he always tenderly loved. But at length he found a lady to his mind, and all those different passions that had agitated the youth of Beroaldo were appeased the moment he was married. The mild and engaging manners of his bride inspired him with prudence and œconomy. Beroaldo was from that time quite another man. Regular, gentle, polite, beneficent, envious of no one, doing no one wrong, and speaking no evil, giving merit its due, unambitious of honours, and content with humbly accepting such as were offered him. He had scarcely an enemy, except George Merula, whose jealousy was roused by Beroaldo's admiration of Politian, whom himself once admired, and afterwards took every opportunity to traduce as a scholar. Beroaldo's weak state of health brought on premature old age, and he died of a fever, which was considered as too slight for advice, July 7, 1505. His funeral was uncommonly pompous; the body, robed in silk and crowned with laurel, was followed by all persons of literary or civic distinction at Bologna.

Beroaldo's chief merit was his publication of good editions of the ancient Roman authors, with learned commentaries. His own style, however, some critics think, is affected, and more like that of his favourite Apuleius than that of Cicero, and his judgment is rather inferior to his learning. Among his publications we may enumerate, (referring to Niceron, vol. XXV. for the whole), 1. "Caii Plinii historia naturalis," Parma, 1476, Trevisa, 1479, and Paris, 1516, all in fol. He was not more than nineteen when he wrote the notes to this edition of Pliny, whom he afterwards took up and meant to have given more ample illustrations, but the copy on which he had written his notes being stolen at Bologna, he expressed at his dying hour his regret for the loss. 2. "Annotationes in commentarios Servii Virgilianos," Bologna, 1482, 4to. 3. "Propertii opera cum commentariis," Bologna, 1487, Venice, 1493, Paris, 1604, all in fol. 4. "Annotationes in varios authores antiquos," Bologna, 1488, Venice, 1489, Brescia, 1496, fol. 5. "Orationes," Paris, 1490, Lyons, 1490 and 1492, Bologna, 1491, &c. 6. A second collection, entitled "Orationes, prefationes, prælectiones, &c." Paris, 1505, 1507 (or 1508), 1509, 1515, 4to. There are in this collection some small pieces of other authors, but near thirty by Beroaldo, both in prose and verse. Besides

these, our authority states, that there have been six more editions, and yet it is ranked among the rare books. 7. "Declamatio ebriosi, scortatoris, et aleatoris," Bologna, 1499, Paris, 1505, 4to, &c. According to the title of a French translation, for we have not seen this work, it is a debate between a drunkard, gallant, and gamester, which of them, as the worst character, ought to be disinherited by his father. The French have two translations of it, one a sort of paraphrase, Paris, 1556, 12mo, the other versified by Gilbert Damalis, Lyons, 1558, 8vo. Besides these, Beroaldo edited Suetonius, Apuleius, Aulus Gellius, Lucan, and some other classics, with notes.—He had a son, VINCENT, who is ranked among the Bolognese writers, only for having given an explanation of all the words employed by Bolognetti in his poem "Il Constante."—Bolognetti was his uterine brother, and he wrote these explanations from the poem when in manuscript, and when it consisted of twenty cantos, but as it consisted of sixteen when published in 1566, his friend Maltacheti, to whom he bequeathed his explanation, published only what related to these sixteen, under the title of "Dichiarazione di tutte le voci proprie del Constante, &c." Bologna, 1570, 4to.[1]

BEROALDO (PHILIP) the younger, a noble Bolognese, was born at Bologna, Oct. 1, 1472. He was the nephew and pupil of the elder Beroaldo, the subject of the preceding article, under whose instructions he made such early proficiency in the Greek and Latin languages, that in 1496, when he was only twenty-four years of age, he was appointed public professor of polite literature at Bologna. Having afterwards chosen the city of Rome as his residence, he there attracted the notice of Leo X. then cardinal de Medici, who received him into his service, as his private secretary; and when Leo arrived at the pontificate, Beroaldo was nominated president of the Roman academy, but probably relinquished this office on being appointed librarian of the Vatican. Bembo, Bibiena, Molza, Flaminio, and other learned men of the time, were his particular friends at Rome. He appeared also among the admirers of the celebrated Roman courtesan Imperiali, and is said to have been jealous of the superior pretensions

[1] Biog. Universelle.—Moreri.—Greswell's Politian.—Baillet Jugemens des Savans.—Freytag's Adparatus Litterarius.—Blount's Censura.—Saxii Onomast.

of Sadoleti (afterwards cardinal) to her favour. The warmth of his temperature, indeed, sufficiently appears in some of his poems, but such was the taste of that age, and particularly of the licentious court of Leo X. His death, which happened in 1518, is said to have been occasioned by some vexations which he experienced from that pontiff, as librarian, but this seems doubtful.

He was equally learned with the elder Beroaldo, and wrote with more taste, particularly in poetry, but he was less laborious, his only productions being, 1. "Taciti Annalium libri quinque priores," Rome, 1515, Lyons, 1542, Paris, 1608, all in fol. This edition is dedicated to Leo X. at whose request it was undertaken, and who gave five hundred sequins for the manuscript, from which it was copied, to Angelo Arcomboldo, who brought it from the abbey of Corvey in Westphalia. Leo was likewise so pleased with what Beroaldo had done, that he denounced the sentence of excommunication, with the penalty of two hundred ducats, and forfeiture of the books, against any persons who should reprint the book within ten years without the express consent of the editor. The other books of Tacitus, formerly published, are added to the editions above specified. 2. "Odarum libri tres, et epigrammatum liber unus," Rome, 1530, 4to. These were received with such applause, particularly by the French nation, that he has had no less than six translators in that country, among whom is the celebrated Clement Marot. A part of them were incorporated in the "Delitiæ poet. Italorum" of Toscano.[1]

BEROLDINGEN (FRANCIS DE), an eminent mineralogist, was born at St. Gall, Oct. 11, 1740, and died March 8, 1798. He was a canon of Hildesheim and Osnaburgh, a member of several literary societies, and had travelled into various countries, to investigate the nature of the soil, the structure of mountains, and their mineral productions. By this means he accumulated a great stock of information which has given a value to his works, notwithstanding his inclination to hypotheses, and the indulgence of certain prejudices. All his works are in German. Their subjects are, 1. "Observations, doubts, and questions on Mineralogy, &c." 2 vols. 1778—1793, 8vo. 2. "Observations made during a tour to the quicksilver mines of

[1] Biog. Universelle.—Roscoe's Leo.—Moreri.—Saxii Onomasticon.

the Palatinate, &c." Berlin, 1788, 8vo. 3. "The Volcanos of ancient and modern times considered physically and mineralogically," Manheim, 1791, 8vo. 4. "A new theory on the Basaltes," printed in Crell's supplement to the annals of Chemistry. 5. "A description of the fountain of Dribourg," Hildesheim, 1782, 8vo. [1]

BEROSUS, priest of the temple of Belus at Babylon, in the time of Ptolemy Philadelphus. He wrote the history of Chaldea, which is frequently quoted by the ancients, and of which some curious fragments are preserved to us by Josephus; but he attributed an ideal antiquity to his country, and mingled his accounts with astrology. His predictions, according to Pliny, induced the Athenians to place a statue of him in their gymnasium with a gilded tongue. Five books of antiquities were printed under the name of Berosus, Antwerp, 1545, 8vo, by Annius Viterbo, but they were soon discovered to be forgeries. [2]

BERQUIN (ARNAUD), a miscellaneous French writer, whose principal works are well-known in this country, was born at Bourdeaux, about 1749, and made his first appearance in the literary world in 1774, as the author of some Idyls, admired for their delicacy and sensibility. The same year he versified the "Pygmalion" of Rousseau; and after publishing in 1775, 8vo, "Tableaux Anglais," a translation of several English essays, he wrote some romances, of which his "Genevieve de Brabant" was reckoned the best. He afterwards applied himself to the composition of books for children, particularly his "Ami des Enfans," which has been translated into English, his "Lectures pour les Enfans, &c." and published translations of "Sandford and Merton," and some other English books calculated for the same purpose. All these are included in the edition of his works published by M. Renouard, Paris, 1803, 20 vols. 18mo, except his "Tableaux Anglais." The "Ami des Enfans," the most celebrated and popular of all his works, was honoured with the prize given by the French academy for the most useful book that appeared in 1784. He was for some time editor of the Moniteur; and, in conjunction with Messrs. Ginguené and Grouvelle, conducted the "Feuille villageoise." In

[1] Biog. Universelle.
[2] Moreri.—Biog. Universelle.—Dupin.—Saxii Onomasticon.

1791, he was proposed as a candidate for tutor to the Dauphin, but died the same year at Paris, Dec. 21.[1]

BERQUIN (LEWIS DE), a gentleman of Artois, and a man of great learning, was burnt for being a Protestant, at Paris, 1529. He was lord of a village, whence he took his name, and for some time made a considerable figure at the court of France, where he was honoured with the title of king's counsellor. Erasmus says, that his great crime was openly professing to hate the monks; and hence arose his warm contest with William Quernus, one of the most violent inquisitors of his time. A charge of heresy was contrived against him, the articles of his accusation being extracted from a book which he had published, and he was committed to prison, but when the affair came to a trial, he was acquitted by the judges. His accusers pretended that he would not have escaped, had not the king interposed his authority; but Berquin himself ascribed it entirely to the justice of his cause, and went on with equal courage in avowing his sentiments. Some time after, Noel Beda and his emissaries made extracts from some of his books, and having accused him of pernicious errors, he was again sent to prison, and the cause being tried, sentence was passed against him; viz. that his books be committed to the flames, that he retract his errors, and make a proper submission, and if he refuse to comply, that he be burnt. Being a man of an undaunted inflexible spirit, he would submit to nothing; and in all probability would at this time have suffered death, had not some of the judges, who perceived the violence of his accusers, procured the affair to be again heard and examined. It is thought this was owing to the intercession of madame the regent. In the mean time Francis I. returning from Spain, and finding the danger his counsellor was in from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himself would take cognizance of the affair. Soon after Berquin was set at liberty, which gave him such courage, that he turned accuser against his accusers, and prosecuted them for irreligion, though, if he had taken the advice of Erasmus, he would have esteemed it a sufficient triumph that he had got free from the persecution of such people. He was sent a third time to pri-

[1] Biog. Universelle.—Dict. Hist.

son, and condemned to a public recantation and perpetual imprisonment. Refusing to acquiesce in this judgment, he was condemned as an obstinate heretic, strangled on the Greve, and afterwards burnt. He suffered death with great constancy and resolution, April 17, 1529, being then about 40 years of age. The monk, who accompanied him on the scaffold, declared, that he had observed in him signs of abjuration: which Erasmus however believes to be a falsehood. "It is always," says he, "their custom in like cases. These pious frauds serve to keep up their credit as the avengers of religion, and to justify to the deluded people those who have accused and condemned the burnt heretic." Among his works are, 1. "Le vrai moyen de bien et catholiquement se confesser," a translation from the Latin of Erasmus, Lyons, 1542, 16mo. 2. "Le Chevalier Chretien," 1542, another translation from Erasmus. Of his other writings, we have some account in the following extract from Chevillier's History of Printing. "In 1523, May 23, the parliament ordered the books of Lewis de Berquin to be seized, and communicated to the faculty of divinity, for their opinion. The book "De abrogandâ Missâ" was found upon him, with some others of Luther's and Melancthon's books; and seven or eight treatises of which he was the author, some under these titles: "Speculum Theologastrorum;" "De usu & officio Missæ, &c." "Rationes Lutheri quibus omnes Christianos esse Sacerdotes molitur suadere," "Le Débat de Piété & Superstition." There were found also some books which he had translated into French, as "Reasons why Luther has caused the Decretals and all the books of the Canon Law to be burnt;" "The Roman Triad," and others. The faculty, after having examined these books, judged that they contained expressly the heresies and blasphemies of Luther. Their opinion is dated Friday, July 26, 1523, and addressed to the court of parliament. After having given their censure upon each book in particular, they conclude that they ought all to be cast into the fire; that Berquin having made himself the defender of the Lutheran heresies, he ought to be obliged to a public abjuration, and to be forbidden to compose any book for the future, or to make any translation prejudicial to the faith."[1]

[1] Gen. Dict.—Foppen Bibl. Belgica.—Moreri.

BERRETINI (PIETRO) DA CORTONA, an eminent artist, was born at Cortona, in 1596, and according to some writers, was a disciple of Andrea Commodi, though others affirm that he was the disciple of Baccio Ciarpi; and Argenville says, he was successively the disciple of both. He went young to Rome, and applied himself diligently to study the antiques, the works of Raphael, Buonaroti, and Polidoro; by which he so improved his taste and his hand, that he distinguished himself in a degree superior to any of the artists of his time. And it seemed astonishing that two such noble designs as were the Rape of the Sabines, and the Battle of Alexander, which he painted in the Palazzo Sacchetti, could be the product of so young an artist, when it was observed, that for invention, disposition, elevation of thought, and an excellent tone of colour, they were equal to the performances of the best masters. He worked with remarkable ease and freedom; his figures are admirably grouped; his distribution is elegant; and the Chiaroscuro is judiciously observed. Nothing can be more grand than his ornaments; and where landscape is introduced, it is designed in a superior taste; and through his whole compositions there appears an uncommon grace. But De Piles observes, that it was not such a grace as was the portion of Raphael and Correggio; but a general grace, consisting rather in a habit of making the airs of his heads always agreeable, than in a choice of expressions suitable to each subject. By the best judges it seems to be agreed, that although this master was frequently incorrect; though not always judicious in his expressions; though irregular in his draperies, and apt to design his figures too short and too heavy; yet, by the magnificence of his composition, the delicate airs of his faces, the grandeur of his decorations, and the astonishing suavity and gracefulness of the whole together, he must be allowed to have been the most agreeable mannerist that any age hath produced. He had an eye for colour; but his colouring in fresco is far superior to what he performed in oil; nor do his easel pictures appear as finished as might be expected from so great a master, when compared what what he painted in a larger size. Some of the most capital works of Pietro, in fresco, are in the Barberini palace at Rome, and the Palazzo Pitti at Florence. Of his oil-pictures, perhaps none excels the altar-piece of Ananias healing St. Paul, in the church of

the Concezione at Rome. Alexander VII. created him knight of the golden spur. The grand duke Ferdinand II. also conferred on him several marks of his esteem. That prince one day admiring the figure of a child weeping, which he had just painted, he only gave it one touch of the pencil, and it appeared laughing; then, with another touch, he put it in its former state: "Prince," said Berretini, "you see how easily children laugh and cry." He was so laborious, that the gout, with which he was tormented, did not prevent him from working; but his sedentary life, in conjunction with his extreme application, augmented that cruel disease, of which he died in 1669.[1]

BERRIMAN (WILLIAM), a pious and learned English divine, was born in London, September 24, 1688. His father, John Berriman, was an apothecary in Bishopsgate-street; and his grandfather, the reverend Mr. Berriman, was rector of Bedington, in the county of Surrey. His grammatical education he received partly at Banbury, in Oxfordshire, and partly at Merchant-taylors' school, London. At seventeen years of age he was entered a commoner at Oriel college, in Oxford, where he prosecuted his studies with great assiduity and success, acquiring a critical skill in the Greek, Hebrew, Chaldee, Arabic, and Syriac. In the interpretation of the Scriptures, he did not attend to that momentary light which fancy and imagination seemed to flash upon them, but endeavoured to explain them by the rules of grammar, criticism, logic, and the analogy of faith. The articles of doctrine and discipline which he drew from the sacred writings, he traced through the primitive church, and confirmed by the evidence of the fathers, and the decisions of the more generally received councils. On the 2d of June, 1711, Mr. Berriman was admitted to the degree of master of arts. After he left the university, he officiated, for some time, as curate and lecturer of Allhallows in Thames-street, and lecturer of St. Michael's, Queenhithe. The first occasion of his appearing in print arose from the Trinitarian controversy. He published, in 1719, "A seasonable review of Mr. Whiston's account of Primitive Doxologies," which was followed, in the same year, by "A second review." These pieces recommended him so effectually to the notice of Dr. Robinson, bishop of London, that in 1720, he was appointed

[1] Pilkington.—D'Argenville, &c.

his lordship's domestic chaplain; and so well satisfied was that prelate with Mr. Berriman's integrity, abilities, and application, that he consulted and entrusted him in most of his spiritual and secular concerns. As a further proof of his approbation, the bishop collated him, in April 1722, to the living of St. Andrew-Undershaft. On the 25th of June, in the same year, he accumulated, at Oxford, the degrees of bachelor and doctor in divinity. In 1723, Dr. Berriman lost his patron, the bishop of London, who, in testimony of his regard to his chaplain, bequeathed him the fifth part of his large and valuable library. In consequence of the evidence our learned divine had already given of his zeal and ability in defending the commonly-received doctrine of the Trinity, he was appointed to preach lady Moyer's lecture, in 1723 and 1724. The eight sermons he had delivered on the occasion, were published in 1725, under the title of "An historical account of the Trinitarian Controvery." This work, in the opinion of Dr. Godolphin, provost of Eton college, merited a much greater reward than lady Moyer's donation. Accordingly, he soon found an opportunity of conferring such a reward upon Dr. Berriman, by inviting him, without solicitation, to accept of a fellowship in his college. Our author was elected fellow in 1727, and from that time he chiefly resided at Eton in the Summer, and at his parsonage-house in the Winter. His election into the college at Eton was a benefit and ornament to that society. He was a faithful steward in their secular affairs, was strictly observant of their local statutes, and was a benefactor to the college, in his will. While the doctor's learned productions obtained for him the esteem and friendship of several able and valuable men, and, among the rest, of Dr. Waterland, it is not, at the same time, surprising, that they should excite antagonists. One of these, who then appeared without a name, and who at first treated our author with decency and respect, was Dr. Conyers Middleton; but afterwards, when Dr. Middleton published his Introductory Discourse to the Inquiry into the miraculous powers of the Christian church, and the Inquiry itself, he chose to speak of Dr. Berriman with no small degree of severity and contempt. In answer to the attacks made upon him, our divine printed in 1731, "A defence of some passages in the Historical Account." In 1733, came out his "Brief remarks on Mr. Chandler's introduction to the history of

the Inquisition," which was followed by "A review of the Remarks. His next publication was his course of sermons at Mr. Boyle's lecture, preached in 1730, 1731, and 1732, and published in 2 vols. 1733, 8vo. The author, in this work, states the evidence of our religion from the Old Testament; vindicates the Christian interpretation of the ancient prophecies; and points out the historical chain and connection of these prophecies. In the preface, he asserts the authority of Moses, as an inspired historian and law-giver, against his old antagonist Dr. Middleton; who, in a letter to Dr. Waterland, had disputed the literal account of the fall, and had expressed himself with his usual scepticism concerning the divine origin of the Mosaic institution, as well as the divine inspiration of its founder. Besides the writings we have mentioned, Dr. Berriman printed a number of occasional sermons, and, among the rest, one on the Sunday before his induction to his living of St. Andrew Undershaft, and another on Family Religion. He departed this life at his house in London, on the 5th of February, 1749-50, in the 62d year of his age. His funeral sermon was preached by the rev. Glocester Ridley, LL. B. containing many of the particulars here noticed. Such was Dr. Berriman's integrity, that no ill usage could provoke him, no friendship seduce him, no ambition tempt him, no interest buy him, to do a wrong, or violate his conscience. When a certain right reverend prelate, unsolicited, and in pure respect to his distinguished merit, offered him a valuable prebend in his cathedral church of Lincoln, the doctor gratefully acknowledged the generosity of the offer, but conscientiously declined it, as he was bound from accepting of it by the statutes of his college. The greatest difficulty of obtaining a dispensation was from himself. In the year of his decease, forty of his sermons were published, in two volumes, 8vo, by his brother, John Berriman, M. A. rector of St. Alban's, Wood-street, under the title of "Christian doctrines and duties explained and recommended." In 1763, nineteen sermons appeared in one volume, under the same title. With respect to Dr. Berriman's practical discourses, it is allowed that they are grave, weighty, and useful; and well fitted to promote pious and virtuous dispositions, but belong to a class which have never been eminently popular.

The Rev. JOHN BERRIMAN, above-mentioned, was born in 1689, and educated at St. Edmund hall, Oxford, and

after taking orders, was for many years curate of St. Swithin, and lecturer of St. Mary Aldermanbury, but in 1744 was presented to the rectory of St. Alban's, which he retained until his death, Dec. 8, 1768, being then the oldest incumbent in London. He published a sermon on the 30th of January, 1721; and in 1741, "Eight Sermons at lady Moyer's lecture," entirely of the critical kind, and giving an account of above a hundred Greek MSS. of St. Paul's Epistles, many of them not before collated.[1]

BERRUGUETE (ALONZO), an eminent Spanish painter, sculptor, and architect, was born at Parades de Nava, near Valladolid. He went when young into Italy, studied under Michael Angelo, and became the friend and intimate of Andrea del Sarto, Baccio, Bandinelli, and other celebrated artists. After having finished his education, he returned to Spain, and afforded eminent proofs of his talents in the Prado of Madrid, and the Alhambra of Grenada. The emperor Charles V. who admired his extensive and various talents, bestowed on him the order of knighthood, and appointed him gentleman of his chamber. After establishing a high reputation and a great fortune, Berruguete died at Madrid in 1545, advanced in years. In the cathedral of Toledo, is one of his finest sculptures, the Transfiguration, and some other beautiful carvings in the choir, one side of which was thus decorated by him, the other by Philip de Borgona. His style possessed much of the sublime manner of his great master, and he was justly admired by his countrymen, as being the first who introduced the true principles of the fine arts into Spain.[2]

BERRUYER (JOSEPH ISAAC), a celebrated French writer, of the order of Jesus, was born at Rouen in Normandy, Nov. 7, 1681. He was designed for the pulpit, but the weakness of his frame not allowing him to declaim, he gave himself up to the quiet but severe studies of the closet, and produced some critical works of importance, which his countrymen in their spirit of intolerance thought fit to suppress: and the reading of his "Histoire du peuple de Dieu" was forbid by the archbishop of Paris, which the Sorbonne were six years reviewing. The first part of this work made its appearance in 8 vols. 4to, with a supplement, 1728, reprinted in 1733, 8 vols. 4to, and 10 vols.

[1] Biog. Brit.—Nichols's Literary Anecdotes.—Harwood's Alumni Etonenses.—Dr. Ridley's Fun. Sermon.—Biographical Dictionary, 2d edit. 1784.

[2] Biog. Universelle.—Cumberland's Anecdotes of Spanish painters, vol. I. 22.

12mo; this ends with the times of the Messiah: the second part came out in 1753 in 4 vols. 4to, and 8 vols. 12mo; and the third part in 2 vols. 4to, or 5 vols. in 12mo, containing a literal paraphrase of the epistles, was printed in 1758, notwithstanding it was censured and condemned by the pope and clergy as containing abominable errors. Abominable absurdities it certainly contained, the history of the Jews being detailed with all the affectation of sentimental romance. The author died at Paris, Feb. 18, 1758.[1]

BERRY (Sir John), a naval commander, a native of Devonshire, where he was born in 1635, became successful against the Buccaneers who infested the Atlantic ocean, and distinguished himself at the famous battle of Southwold-bay, for which he was knighted. In 1682, he commanded the Gloucester frigate, on board of which the duke of York embarked for Scotland; but by the carelessness of the pilot, the vessel was lost at the mouth of the Humber. In the midst of this confusion, sir John retained that presence of mind for which he was always remarkable, and by that means preserved the duke and as many of his retinue as the long-boat would carry. Soon after he was promoted to a flag, and commanded as vice-admiral under lord Dartmouth, at the demolition of Tangier, and on his return was made a commissioner of the navy; which post he enjoyed till his death. He was in great favour with king James II. who made choice of him to command under lord Dartmouth, when the prince of Orange landed in England; and when his lordship left the fleet, the whole command devolved on sir John Berry, who held it till the ships were laid up. After the revolution sir John continued in his posts, and was frequently consulted by king William, who entertained a high opinion of his abilities in military affairs; but he was poisoned in the beginning of February, 1691, on board one of his majesty's ships at Portsmouth, where he was paying her off, in the 56th year of his age. The cause of this catastrophe was never discovered, and it was probably accidental. His body was brought to London and interred at Stepney, and a fine monument afterwards erected to his memory.[2]

BERRY (William), an ingenious Scotch artist, was one of those who owe more to nature than to instruction: of

[1] Biog. Universelle.—Dict. Hist. [2] Prince's Worthies of Devon.

his parentage we have no account, but he appears to have been born about 1730, and at the usual time bound apprentice to Mr. Proctor, a seal engraver in Edinburgh. How long he remained with him is uncertain, but for some years after he began business for himself, he pursued the same branch with his teacher. At this time, however, his designs were so elegant, and his mode of cutting so clean and sharp, as soon to make him be taken notice of as a superior artist. At length by constantly studying and admiring the style of the antique entaglios, he resolved to attempt something of that sort himself; and the subject he chose was a head of sir Isaac Newton, which he executed in a style of such superior excellence, as astonished all who had an opportunity of observing it. But as he was a man of the most unaffected modesty, and as this head was given to a friend in a retired situation in life, it was known only to a few in the private circle of his acquaintance; and for many years was scarcely ever seen by any one who could justly appreciate its merit. Owing to these circumstances, Mr. Berry was permitted to waste his time, during the best part of his life, in cutting heraldic seals, for which he found a much greater demand than for fine heads, at such a price as could indemnify him for the time that was necessarily spent in bringing works of such superior excellence to perfection. He often told the writer of this account, that though some gentlemen pressed him very much to make fine heads for them, yet he always found that, when he gave in his bill for an article of that kind, though he had charged perhaps not more than half the money that he could have earned in the same time at his ordinary-work, they always seemed to think the price too high, which made him exceedingly averse to employment of that sort.

The impulse of genius, however, got so far the better of prudential considerations, that he executed, during the course of his life, ten or twelve heads, any one of which would have been sufficient to insure him immortal fame among judges of excellence in this department. Among these were the heads of Thomson the poet, Mary queen of Scots, Oliver Cromwell, Julius Cæsar, a young Hercules, and Mr. Hamilton of Bangour, the poet. Of these only two copies were from the antique, and they were executed in the finest style of those celebrated entaglios. The young Hercules in particular, which, if we mistake not, belongs to the earl of Findlater, possessed that unaffected

plain simplicity, and natural concurrence in the same expression of youthful innocence through all the features, conjoined with strength and dignity, which is, perhaps, the most difficult of all expressions to be hit off by the most faithful imitator of nature.

Mr. Berry possessed that very nice perceptive faculty, which constitutes the essence of genius in the fine arts, in such a high degree, as to prove even a bar to his attaining that superior excellence in this department, which nature had evidently qualified him for. Even in his best performance he thought he perceived defects, which no one else remarked, and which the circumstances above alluded to prevented him from correcting. While others admired with unbounded applause, he looked upon his own performances with a kind of vexation, at finding the execution not to have attained the high perfection he conceived to be attainable. And not being able to afford the time to perfect himself in that nice department of his art, he became extremely averse to attempt it. Yet, in spite of this aversion, the few pieces above named, and some others, were extorted from him by degrees, and they came gradually to be known: and wherever they were known, they were admired, as superior to every thing produced in modern times, unless it was by Piccler of Rome, who in the same art, but with much greater practice in it, had justly attained a high degree of celebrity. Between the excellence of these two artists, connoisseurs differed in opinion; some being inclined to give the palm to Berry, while others preferred Piccler. The works of these two artists were well known to each other; and each declared, with that manly ingenuousness, which superior genius alone can confer on the human mind, that the other was greatly his superior.

Mr. Berry possessed not merely the art of imitating busts, or figures set before him, in which he could observe and copy the prominence or the depression of the parts, but he possessed a faculty which presupposes a much nicer discrimination; that of being able to execute a figure in *relievo*, with perfect justness, in all its parts, which was copied from a drawing or a painting upon a flat surface. This was fairly put to the test in the head he executed of Hamilton of Bangour, a person he never saw: it was not only one of the most perfect likenesses that could be wished for, although he had only an imperfect sketch to copy, but there

was a correctness in the outline, and a truth and delicacy in the expression of the features, highly emulous of the best antiques, which were indeed the models on which he formed his taste.

Besides the heads above named, he also executed some full length figures both of men and other animals, in a style of superior elegance. But that attention to the interests of a numerous family, which a man of sound principles, as Mr. Berry was, could never allow him to lose sight of, made him forego these amusing exertions, for the more lucrative, though less pleasing employment, of cutting heraldic seals, which may be said to have been his constant employment from morning to night, for forty years together, with an assiduity that has few examples in modern times. In this department, he was without dispute the first artist of his time; but even here, that modesty which was so peculiarly his own, and that invariable desire to give full perfection to every thing he put out of his hands, prevented him from drawing such emoluments from his labours as they deserved. Of this the following anecdote will serve as an illustration, and as an additional testimony of his very great skill. A certain noble duke, when he succeeded to his estate, was desirous of having a seal cut with his arms, &c. properly blazoned upon it. But as there were no less than thirty-two compartments in the shield, which was of necessity confined to a very small space, so as to leave room for the supporters, and other ornaments, within the compass of a seal of an ordinary size, he found it a matter of great difficulty to get it executed. Though a native of Scotland himself, the duke never expected to find a man of the first-rate eminence in Edinburgh; but applied to the most eminent seal-engravers in London and Paris, all of whom declined it as a thing beyond their power. At this time Berry, of whom he had scarcely heard, was mentioned to him in such a manner that he went to him, accompanied by a friend, and found him, as usual, sitting at his wheel. Without introducing the duke, the gentleman showed Berry an impression of a seal that the duchess dowager had got cut a good many years before by a Jew in London, who was dead before the duke thought of his seal, and which had been shewn to the others as a pattern, asking him if he would cut a seal the same with that. After examining it a little, Mr. Berry answered readily that he would. The duke, pleased and

astonished at the same time, cried out, "Will you, indeed!" Mr. Berry, who thought this implied some sort of doubt of his abilities, was a little piqued at it; and turning round to the duke, whom he had never seen before, nor knew; "Yes (said he,) sir; if I do not make a better seal than this, I shall take no payment for it." The duke, highly pleased, left the pattern with Mr. Berry, and went away. The pattern seal contained, indeed, the various devices on the thirty-two compartments, distinctly enough to be seen, but none of the colours were expressed. Mr. Berry, in a proper time, finished the seal; on which the figures were not only done with superior elegance, but the colours on every part so distinctly marked, that a painter could delineate the whole, or a herald blazon it, with the most perfect accuracy. For this extraordinary exertion of talents, he charged no more than thirty-two guineas, though the pattern seal had cost seventy-five. Thus it was, that, notwithstanding he possessed talents of the most superior kind, and assiduity almost unequalled, observing at all times a strict economy in his family, Mr. Berry died at last, in circumstances that were not affluent, on the 3d of June, 1783, in the 53d year of his age, leaving a numerous family of children. Besides his eminence as an artist, he was distinguished by the integrity of his moral character, and the strict principles of honour which on all occasions influenced his conduct. [1]

BERRYAT (JOHN), physician in ordinary to the king, and intendant of the mineral waters of France, a correspondent of the academy of sciences, and member of that of Auxerre, who died in 1754, is chiefly known as the projector of the "Collection Academique," containing extracts of the most important articles in the memoirs of various learned societies. He published the first two volumes at Dijon, 1754, 4to. The plan was good, but he gave the articles so much at length, that an abridgment would be necessary to render it useful. It was continued by Messrs. Guenau de Montbeillard, Buffon, Daubenton, Larcher, &c. and forms 33 vols. 4to, with the tables of the abbé Rozier. Berryat also published "Observations physiques et medicinales sur les eaux minerales d'Epoigny," in the neighbourhood of Auxerre, and printed at Auxerre, 1752, 12mo. [2]

[1] Dr. James Anderson's Bee, or Literary Intelligencer, for March, 1793.
[2] Biog. Univ.—Dict. Hist.

BERSMANN (GREGORY), a native of Germany, was born March 11, 1538, at Annaberg, a little town of Misnia, near the river Schop, on the side of Bohemia. He was educated with care, and made great progress in the sciences. He was particularly fond of the study of medicine, physics, the belles-lettres, and the learned languages. He excelled in Latin and Greek, and took delight in travelling over France and Italy for forming acquaintance with those who were in most reputation among the literati. On his return, he was successively professor of poetry and Greek at Wittemberg and Leipsic, but being unwilling to sign the formulary of concord, he was dismissed in 1580, and went into the territories of the prince of Anhalt-Zerbst, where he died the 5th of October 1611, in the seventy-third year of his age. Bersmann put into verse the Psalms of David, and published editions of Virgil, 1581, Ovid, 1582, Æsop, 1590, and of Horace, Lucan, Cicero, and other authors of antiquity. He was not less fertile in body than in mind; having fourteen sons and six daughters by his marriage with a daughter of Peter Hellebron. Freyer, however, says that he had only four sons. [1]

BERTAUT (JOHN), first chaplain to queen Catherine de Medicis, secretary of the cabinet and reader to Henry III. counsellor of state, abbot of Aulnai, and lastly bishop of Seez, was born at Caen in the year 1522, and died the 8th of June 1611, aged fifty-nine. He was the contemporary and friend of Ronsard and Desportes, and was thought superior to either. Some of his stanzas are written with ease and elegance; and have not been excelled by the best poets of our own times. He has left poems sacred and profane, canticles, songs, sonnets, and psalms. They are interspersed with several happy thoughts, but turned in points, a taste which he caught from Seneca. He seems to have conducted himself with great propriety after his being advanced to the prelacy, and the bishop blushed at the gaiety of the courtier, but he had too much fondness for his early productions to consign them to oblivion, and he published them with his pious pieces, "the bane and antidote." He left also a translation of some books of St. Ambrose, several controversial tracts, imperfect; sermons for the principal festivals of the church,

[1] Biog. Univ.—Dict. Hist.—Freyeri Theatrum.—Melchior Adam in vitis Philos.—Saxii Onomast.

and a funeral discourse on Henry IV. to whose conversion he had greatly contributed. He was uncle to madame de Motteville, first woman of the bedchamber to Anne of Austria, and who published the memoirs of that princess. His "Oeuvres poetiques" were printed at Paris, 1602, 8vo, and with additions in 1605; but the Paris editions of 1620 and 1623, 8vo, are the most complete. [1]

BERTEL, or BERTELS (JOHN), in Latin BERTELIUS, was born at Louvain, and, in 1576, embraced the monastic life, in the monastery of St. Benedict, of which he was abbé for nineteen years. He then removed to the abbey of Echternach, but was taken prisoner by the Dutch in 1596, and was not released without paying a very large sum. He died at Echternach, June 19, 1607. He published, 1. "In regulam D. Benedicti, dialogi viginti sex: catalogus et series abbatum Externacensium" (of Echternach) Cologne, 1581, 8vo. 2. "Historia Luxemburgensis, seu Commentarius quo ducum Luxemburgensium ortus, progressus ac res gestæ accurate describuntur," Cologne, 1605, 4to. At the end of this is a dissertation on the gods and sacrifices of the ancient inhabitants of Luxemburgh. The "Respublica Luxemburgica," one of Bleau's little "Republics," 1635, 24mo, was merely an extract from Bertel's history. [2]

BERTHAULD (PETER), a French historian, was born at Sens in 1600, and entered early into the congregation of the oratory, where he taught rhetoric at Marseilles, after that college had been founded in 1625. In 1659, he became titular of the archdeaconry of Dunois in the church of Chartres, and next year he obtained a canonry, and in 1666 was promoted to the deanery of the same church. His "Florus Gallicus," and "Florus Franciscus," which were long popular works, and esteemed the best abridgments of French history, are praised by Le Long for their style; but the work from which he derived most reputation was his learned dissertation "De Ara," Nantes, 1633. He had some talent also for Latin poetry, and published occasional pieces of that kind, as his encomium on the city of Troyes, where he was educated, 1631, 8vo, and the deliverance of Casal, "Casallum bis liberatum." Cardinal Richelieu, who valued him, would have promoted him to

[1] Moreri.—Baillet Jugemens de Savans.—Biog. Univ.—Dict. Hist.
[2] Biog. Univ.—Foppen Bibl. Belg.

a bishopric, but he was dissuaded by father Sancy de Harlay, who, among all Berthauld's powers, did not discover that of governing a diocese. He died Oct. 19, 1681.[1]

BERTHEAU (CHARLES), a learned French protestant divine, long resident in London, was born in 1660 at Montpelier: he studied philosophy and divinity, partly in France and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681, and was next year chosen pastor to the church of Montpelier; but he did not make any long stay in that city, for he was soon after promoted to be one of the ministers of the church of Paris. On the revocation of the edict of Nantz, Mr. Bertheau found himself obliged to quit his native country. He accordingly came to England in 1685, and the following year was chosen one of the ministers of the Walloon church in Threadneedle street, London, where he discharged the duties of the pastoral office for about forty-four years, in such a manner as procured him very general applause. He died 25th Dec. 1732, in the seventy-third year of his age. He possessed considerable abilities, was distinguished for his good sense and sound judgment, and for a retentive memory. He was a very eloquent preacher, and has left behind him two volumes of sermons printed in French, the first in 1712, the second in 1730, with a new edition of the first. One of these sermons is on a singular subject, which, probably, would not have occurred to him so readily in any city as in London, "On inquiring after *news* in a Christian manner," from Acts xvii. 21.[2]

BERTHET (JOHN), a learned Jesuit, was born at Tarascon in Provence, Feb. 24, 1622. Possessed of a remarkable memory, he made great proficiency in ancient and modern languages, and acquired much fame as a teacher of humanity, philosophy, and divinity in the various colleges of his order. He also engaged in public disputations at Lyons, with the clergy of Geneva and Grenoble, but was dismissed from the Jesuits by order of Louis XIV. for having had the weakness or curiosity to consult a prophetess who made a noise among the credulous at Paris. He then entered among the Benedictines, and died at their college at Oulx, in 1692. He published, 1. "Traité de la presence reelle." 2. "Traité historique de la charge de grand aumonier de France," a very curious work. 3. "Traité

[1] Biog. Univ.—Moreri.—Saxii Onomast. [2] Biog. Brit.

sur la chapelle des ducs de Bourgogne." He wrote also several other pieces on the Tuetonic order, the abbey of Cluni, the rights of the king to Avignon and Venaissin, the East Indies, the Italian language, and chronology; some of which still remain in manuscript; and various Latin, French, Italian, and Provençal pieces of poetry. His correspondence with men of learning both in France and foreign countries was very extensive.[1]

BERTHIER (WILLIAM FRANCIS), a French writer of considerable note, was born at Issoudun en Berri April 7, 1704, and entered among the Jesuits in 1722. He was professor of humanity at Blois, of philosophy at Rennes and Rouen, and of divinity at Paris. The talents he displayed in these offices made him be chosen in 1742 to succeed father Brumoy, in the continuation of his "History of the Gallican Church." This he executed with general approbation. In 1745 his superiors employed him on the Journal de Trevoux, which he conducted for seventeen years, to the satisfaction of the learned and the public in general. This employment, says the abbé de Fontenay, procured him a high reputation, by the care and accuracy evident in the analysis of the works that came before him, and by the style of a masterly, impartial, and intrepid critic. But this exact impartiality was displeasing to several writers, and especially to Voltaire. When that poet published, without his name, his panegyric on Louis XV. pere Berthier saw it in no other light than as the attempt of a young man who was hunting after antitheses, though not destitute of ingenuity. So humiliating a critique was sensibly felt by Voltaire, who made no hesitation to declare himself the author of the work so severely handled. His mortification was increased when pere Berthier having given an account of a publication, wherein the poet was characterised under the title of "the worthy rival of Homer and Sophocles," the journalist put coldly in a note, "We are not acquainted with him." But what raised the anger of Voltaire to its utmost pitch, was a very just censure of several reprehensible passages in his essay on general history. The irritated poet declared openly in 1759 against the Jesuit in a sort of diatribe, which he placed after his ode on the death of the margravine of Bareith. The Jesuit repelled his shafts with a liberal and

[1] Biog. Univ.—Dict. Hist.

manly spirit in the Journal de Trevoux. Upon this the poet, instead of a serious answer, brought out in 1760 a piece of humour, entitled "An account of the sickness, confession, and death of the jesuit Berthier." The learned jesuit did not think proper to make any reply to an adversary who substituted ridicule for argument, and continued the Journal de Trevoux till the dissolution of the society in France. He then quitted his literary occupations for retirement. At the close of 1762 the dauphin appointed him keeper of the royal library, and adjunct in the education of Louis XVI. and of monsieur. But eighteen months afterwards, when certain events occasioned the dismission of all ex-jesuits from the court, he settled at Ossenbourg, from which the empress queen invited him to Vienna; and he was also offered the place of librarian at Milan, but he refused all; and after residing here for ten years, obtained permission to go to Bourges, where he had a brother and a nephew in the church. Here he died of a fall, Dec. 15, 1782, just after being informed that the French clergy had decreed him a pension of a thousand livres. The chapter of the metropolitan church gave him distinguished honours at his interment; a testimony due to a man of such eminent piety, extensive erudition, and excellent judgment.

During his residence at Ossenbourg and at Bourges, he composed his "Commentaire sur les Psaumes et sur Isaie," 15 vols. 12mo. He published also his "Oeuvres spirituelles," 5 vols. 12mo, the best edition of which is that of Paris, 1811; "Refutation du Contrat Social," 1789, 12mo. An "Examination of the fourth article of the Declaration of the Clergy of France in 1682," lately printed at Liege, 1801, and Paris 1809, has been very unjustly and unfairly attributed to him.[1]

BERTHOLET FLEMAEL. See FLEMAEL.

BERTHOLON (DE ST. LAZARE), a French philosopher, a native of Lyons, who died in 1799, was first distinguished at Montpelier, as professor of natural philosophy, an office established by the states of Languedoc, and afterwards as professor of history at Lyons. He was a man of mild manner, communicative and accommodating, and of great industry. He was the friend of Dr. Franklin, and according to his plan, was employed to erect a great num-

[1] Biog. Universelle.—Dict. Hist.

ber of conductors, to preserve buildings from lightning, in Paris and at Lyons. Few writers on subjects of natural philosophy, &c. have been so successful, scarce a year passing without two or three prizes being adjudged to him by the academy, for the best dissertation on the subject proposed. The month of August, in which the prizes are usually distributed, he used familiarly to call his harvest. His principal works are, 1. "Moyen de determiner le moment ou le vin en fermentation a acquis toute sa force," 1781, 4to, a prize essay at Montpelier. 2. "De l'electricité du corps humain en etat de santé et de maladie," 1781, 8vo, a prize dissertation at Lyons. 3. "De l'electricité des vegetaux," Paris, 1783, 8vo. which the Monthly Reviewer terms "a new conquest added to the empire which electricity is assuming over the natural world." 4. "Preuves de l'efficacité des paratonneres," 1783, 4to. 5. "Des avantages que la physique et les arts peuvent retirer des aerostats," 1784, 8vo. 6. "Memoires sur les moyens qui ont fait prosperer les manufactures de Lyon," &c. 1782, 8vo. 7. "De l'electricité des meteores," 1787. 8. "Theorie des incendies, &c." 1787, 4to 9. "De l'eau la plus propre a la vegetation," 1786, 4to. Bertholon was also for some years editor of the Journal of natural history, begun in 1787, and of the "Journal des sciences utiles," begun in 1791.[1]

BERTHOUD (FERDINAND), an eminent French marine clock-maker, a member of the institute, of the royal society of London, and of the legion of honour, was born March 19, 1727, at Plancemont in Neufchatel. His father, who was an architect and justiciary, had destined him for the church; but the youth having had an opportunity, when only sixteen years of age, to examine the mechanism of a clock, became so fond of that study as to attend to nothing else. His father then very wisely encouraged an enthusiasm so promising, and after having employed an able workman to instruct his son in the elements of clock-making, consented that he should go to Paris to perfect his knowledge of the art. He accordingly came to Paris in 1745, and there constructed his first specimens of marine clocks, which soon were universally approved and adopted. Berthoud and Peter Leroi were rival makers of these lon-

[1] Biog. Universelle.—Dict. Hist. neither of which have given us his Christian name. In his works he is called the abbé Bertholon de St. Lazare, which we have adopted.—Monthly Review, vol. LXIV. and LXX.

gitudinal clocks, and came very near each other, although by different methods, in the construction of them; but Berthoud's superior experience made the preference be given to his workmanship. They had both deposited the description of their clocks with the secretary of the academy of sciences, sealed up, more than ten years before Harrison's clocks were proved. Berthoud went twice to London, when the inquiries were making concerning Harrison's invention, but returned each time without being able to satisfy his curiosity; and therefore, his biographer adds, owes nothing to the English artist. Berthoud's works, which are numerous, all relate to the principles of his art. 1. "Essay sur l'Horlogerie," 1763, 2 vols. 4to. reprinted 1786. 2. "Eclaircissements sur l'invention des nouvelles machines proposées pour la determination des longitudes en mer, par la mesure du tempe," Paris, 1773, 4to. 3. "Traité des horologes marines," 1773, 4to. Of this the reader will find a very ample criticism and analysis in vols. L. and LI. of the Monthly Review, and an examination of Berthoud's pretensions to superiority, compared with the prior attempts of Hooke and Harrison. 4. "De la mesure du temps," a supplement to the preceding, 1787, 4to. 5. "Les longitudes par la mesure du temps," 1775, 4to. 6. "La mesure du temps appliquee a la navigation," 1782, 4to. 7. "Histoire de la mesure du temps par les horologes," 1802, 2 vols. 4to. 8. "L'Art de conduire et de regler les pendules et les montres." This, although mentioned last, was his first publication in 1760, and has often been reprinted. He wrote also some articles on his particular branch in the French Encyclopedia. Berthoud, by means of a regular and temperate system, preserved his faculties to the last. He died of a dropsy in the chest, June 20, 1807, at his house at Groslay, in the canton of Montmorency. His nephew, Louis, his scholar and the heir of his talents, carries on the business of marine-clock making with equal success, and is said to have brought these machines to a superior degree of exactness.[1]

BERTI (ALEXANDER POMPEY), a learned Italian, was born at Lucca, Dec. 23, 1686. He entered when sixteen into the congregation, called the Mother of God at Naples, and prosecuted his studies with success and perseverance. On his return to Lucca he acquired great reputation as a general scholar and preacher, and in 1717, taught rheto-

[1] Biog. Universelle.—Dict. Hist.—Monthly Review, ubi supra.

ric at Naples. The marquis de Vasto having appointed him to be his librarian, he increased the collection with a number of curious books, of which he had an accurate knowledge, and also greatly enlarged the library of his convent. He introduced among his brethren a taste for polite literature, and formed a colony of Arcadians. In 1739, he settled finally at Rome, where he was appointed successively vice-rector, assistant-general, and historian of his order. He was one of the most distinguished members of the society of the Arcadians at Rome, and of many other societies. He died at Rome, of an apoplexy, March 23, 1752. Mazzuchelli has given a catalogue of twenty-four works published by him, and of twenty-one that remain in manuscript. Among these we may notice, 1. "La Caduta de' decemviri della Romana republica per la funzione della serenissima republica di Lucca," Lucca, 1717. 2. "Canzone per le vittorie contro il Turco del principe Eugenio," ibid. without date, 4to. 3. The lives of several of the Arcadians, printed in the prose memoirs of that academy, under his academic name of Nicasio Porinìano. 4. Translations into the Italian of several French authors; and poetical pieces in various collections. 5. We owe to him chiefly an important bibliographical work, "Catalogo della libreria Capponi, con annotazioni in diversi luoghi," Rome, 1747, 4to. It is the more necessary to notice this work, because the editor Giorgi, who has given very little of his own, does not once mention Berti's name. Among his unpublished works is one of the biographical kind, "Memorie degli scrittori Lucchesi," a collection of the lives of the writers of Lucca. It being well known, as early as 1716, that this was ready for the press, Mazzuchelli, who had waited very patiently for what was likely to be of so much service to himself, at length, in 1739, took the liberty to inquire of Berti the cause of a delay so unusual. Berti answered that the difficulties he had met with had obliged him to re-write his work, and dispose it in a new order; that the names were ranged according to the families; the most ancient families had been replaced by new ones in the various offices of dignity in that little republic, and the new heads and all their relations were not very fond of being reminded that their ancestors were physicians, men of learning, and "people of that sort." [1]

[1] Biog. Universelle.—Mazzuchelli.—Saxii Onomasticon.

BERTI (JOHN LAWRENCE), a famous Augustine monk, born May 28, 1696, at Serravezza, a small village in Tuscany, was called to Rome by his superiors, and obtained the title of assistant-general of Italy, and the place of prefect of the papal library. His great proficiency in theological studies procured him these distinctions, and appeared to advantage in his grand work, "De disciplinis theologicis," printed at Rome in 3 vols. 4to. He here adopts the sentiments of St. Augustine in their utmost rigour, after the example of Bellelli his brother-monk. The archbishop of Vienna [Saléon], or rather the jesuits who managed him, published under his name in 1744, two pieces against the two Augustine theologues, inveighing against them as being too severely Augustine. The first is entitled, "Baïanismus redivivus in scriptis pp. Bellelli et Berti," in 4to. The second bore this title: "Jansenismus redivivus in scriptis pp. Bellelli et Berti," in 4to. At the same time father Berti was accused to pope Benedict XIV. as a disciple of Baïus and of Jansenius. The prudent pontiff, without returning any answer to the accusers, advised Berti to defend himself; which he accordingly did in a work of two vols. 4to, 1749. In this apology, rather long, though learned and lively, he laid down the difference there is between Jansenism and Augustinianism. After this piece Berti brought out several others, the principal of which is an ecclesiastical history in Latin, in 7 vols. 4to: it made however but little way out of Italy, by reason of the dryness of the historian, and of his prejudices in favour of exploded tenets. He speaks of the pope, both in his theology and in his history, as the absolute monarch of kingdoms and empires, and that all other princes are but his lieutenants. Berti wrote also dissertations, dialogues, panegyrics, academical discourses, and some Italian poems, which are by no means his best productions. An edition in folio of all his works has been printed at Venice. He died at the age of 70, May 26, 1766, at Pisa, whither he had been called by Francis I. grand duke of Tuscany.[1]

BERTIE (ROBERT), earl of Lindsey, and lord high chamberlain of England in the reign of Charles I. was the eldest son of Peregrine lord Willoughby, of Eresby, by Mary, daughter to John Vere earl of Oxford, and grandson of Richard Bertie, esq. by Catherine, duchess of Suf-

[1] Biog. Universelle.—Mazzuchelli, vol. II.—Fabroni Vitæ Italorum, vol. II. p. 43.—Dict. Hist.

folk. He was born in 1582, and in 1601, upon the death of his father, succeeded to his title and estate. In the first year of the reign of James I. he made his claim to the earldom of Oxford, and to the titles of lord Bulbech, Sandford, and Badlesmere, and to the office of lord high chamberlain of England, as son and heir to Mary, the sole heir female of that great family; and, after a considerable dispute, had judgment given in his favour for the office of lord high chamberlain, and the same year took his seat in the house of lords above all the barons. On the 22d of November, 1626, he was advanced to the dignity of earl of Lindsey; and four years after made knight of the garter; and the next year constable of England for the trial of the lord Rea and David Ramsey in the court military. In 1635 he was constituted lord high admiral of England; and a fleet of forty ships of war was sent out under him. In 1639, upon the Scots taking arms, he was made governor of Berwick. The year following he was appointed lord high constable of England at the trial of the earl of Strafford. In 1642, he was constituted general of the king's forces; and on the 23d of October the same year received his death's wound in his majesty's service at the battle of Edgehill in the county of Warwick.

The fortune, which he inherited from his ancestors, was a very considerable one; and though he did not manage it with such care, as if he desired much to improve it, yet he left it in a very fair condition. He was a man of great honour, and spent his youth and the vigour of his age in military actions and commands abroad. And though he indulged himself in great liberties, yet he still preserved a very great interest in his country; as appears by the supplies, which he and his son brought to the king's army, the companies of his own regiment of foot being commanded by the principal knights and gentlemen of Lincolnshire, who engaged themselves in the service principally out of their personal affection to him. He was of a very generous nature, and punctual in what he undertook, and in exacting what was due to him; which made him bear the restriction so heavily, which was put upon him by the commission granted to prince Rupert, who was general of the horse, in which commission there was a clause exempting him from receiving orders from any but the king himself; and by the king's preferring the prince's opinion in all matters relating to the war before his. Nor

did he conceal his resentment; for the day before the battle, he said to some friends, with whom he had used freedom, that he did not look upon himself as general; and therefore he was resolved, when the day of battle should come, that he would be at the head of his regiment as a private colonel, where he would die. He was carried out of the field to the next village; and if he could then have procured surgeons, it was thought his wound would not have proved mortal. As soon as the other army was composed by the coming on of the night, the earl of Essex about midnight sent sir William Balfour, and some other officers, to see him, and designed himself to visit him. They found him upon a little straw in a poor house, where they had laid him in his blood, which had run from him in great abundance. He said, he was sorry to see so many gentlemen, some whereof were his old friends, engaged in so foul a rebellion; wishing them to tell the earl of Essex, that he ought to throw himself at the king's feet to beg his pardon; which if he did not speedily do, his memory would be odious to the nation. He continued his discourse with such vehemence, that the officers by degrees withdrew themselves, and prevented the visit, which the earl of Essex intended him, who only sent him the best surgeons; but in the very opening of his wounds he died, before the morning, by the loss of blood. He had very many friends, and very few enemies, and died generally lamented. His body was interred at Edenham in Lincolnshire.

He married Elizabeth, only child of Edward, the first lord Mountagu of Boughton in Northamptonshire, and had issue by her nine sons and five daughters, and was succeeded in his titles and estate by his eldest, Mountagu, who at the battle of Edge-hill, where he commanded the royal regiment of guards, seeing his father wounded and taken prison, was moved with such filial piety, that he voluntarily yielded himself to a commander of horse of the enemy, in order to attend upon him. He afterwards adhered firmly to his majesty in all his distresses, and upon the restoration of king Charles II. was made knight of the garter. [1]

ABINGDON (WILLOUGHBY BERTIE), earl of, a descendant of the preceding, was born in 1740, and suc-

[1] Birch's Lives.—Biog. Brit.

ceeded his father William, the third earl, in 1760. His lordship was educated at Geneva, where he probably imbibed some of the democratic principles of the philosophists in that republic. He generally opposed the measures of administration with declamatory vehemence, and his frequent speeches in the house of peers were singularly eccentric, but added little weight or dignity to the cause he supported. The editor, however, of Mr. Wilkes's speeches (in all probability Mr. Wilkes himself) characterises this noble earl "as one of the most steady and intrepid assertors of liberty in this age. No gentleman was ever more formed to please and captivate in private life, or has been more deservedly, more generally, esteemed and beloved. He possesses true honour in the highest degree, has generous sentiments of friendship, and to superior manly sense joins the most easy wit, with a gaiety of temper which diffuses universal chearfulness: it is impossible not to be charmed with the happy prodigality of nature in his favour; but every consideration yields with him to a warm attachment to the laws and constitution of England." Much of this character may be just, yet his lordship was less respected as a public character or partizan than he himself thought he deserved. He had, in particular, a very high opinion of his speeches, and that the public might not lose the benefit of them, he sent copies to the different newspapers with a handsome fee, which ensured that prominence in the debate which might not otherwise have been assigned to them. This custom was no doubt gratifying to himself and his friends, but it proved on one occasion peculiarly unfortunate. Having made a violent attack on the character of an attorney belonging to the court of king's bench, and sent the speech containing it, as usual, to the papers, he was prosecuted and sent to prison for some months, as the *publisher* of a libel.

In 1777, he published a pamphlet which excited much attention, entitled, "Thoughts on the letter of Edmund Burke, esq. to the sheriffs of Bristol, on the affairs of America," Oxford, 8vo. This went through six editions, from that time to 1780. An anonymous reply was published, much admired for its force of irony; and major Cartwright addressed a letter to the earl, discussing a position relative to a fundamental right of the constitution, 1778: this induced his lordship to add a dedication to his sixth edition, "To the collective body of the people of

England." He is also the reputed author of "A Letter to lady Loughborough, in consequence of her presentation of the colours to the Bloomsbury and Inns of Court Association; with a public letter to the university of Oxford," 1798; a rhapsodical epistle, which the influence of his lordship's name operating on curiosity, carried through eight or nine editions. His lordship died in 1799.[1]

BERTIER (JOSEPH STEPHEN), of the oratory, was born at Aix in Provence, in 1710, and died Nov. 15, 1783. He is known by two works which at the time made some noise among the naturalists; one is entitled, "Physique des comètes," 1760, 12mo; the other, "Physique des corps animés," 1755, 12mo. The author had cultivated the sciences with success; and in person had a striking resemblance to pere Malebranche. His character appears to have been very excellent. Of all the men of learning in Paris, he was the most obliging, and strangers were always desirous of a recommendation to Bertier, as a sure means of being introduced to the most celebrated characters, and to every object of curiosity. In philosophy he was a Cartesian long after that system had been given up. Louis XV. called him, on this account, *le pere aux tourbillons.* He was the author of some other works besides those above mentioned, but they are not in much repute.[2]

BERTIN (ANTHONY), a modern French poet of the Ovidian cast, was born in the isle of Bourbon, Oct. 10, 1752, and died at St. Domingo June 1790. He was brought to France for education at the age of nine, and after studying for some time in the college of Plessis, entered the military service, and became a captain of horse and a chevalier of St. Louis. In his twentieth year he distinguished himself as a poet, although his effusions were circulated principally among his friends; but in 1782, when he published four books of elegies under the title of "Amours," a very honourable rank appears to have been assigned to him among the minor poets of France. He was intimately connected with chevalier de Parny, another poet of the amatory class, and who was termed the French Tibullus, and they lived together in the utmost amity, although rivals in the public favour. About the end of the year 1789, Bertin went to St. Domingo to marry a young

[1] Gent. Mag. 1798, 1799.—Park's Royal and Noble Authors.
[2] Biog. Universelle.—Dict. Hist.

creole, with whom he had formed an acquaintance in Paris, but on the day of marriage he was seized with a violent fever, of which he died in a few days. His works were collected and published at Paris in 1785, 2 vols. 18mo. and reprinted in 1802 and 1806. [1]

BERTIN (EXUPERIUS JOSEPH), an eminent French anatomist, was born at Tremblay in Britanny, Sept. 21, 1712. At the age of three he was left an orphan, yet learned Latin almost without a master, and was sent afterwards to Rennes to complete his education. He then went to Paris, and studied medicine with such success, that, in 1737, he took his doctor's degree at Rheims, and in 1741 was admitted a regent member of the faculty of Paris. About the end of that year he accepted the place of physician to the prince of Moldavia, but after two years returned to France. The academy of sciences which had in his absence chosen him a corresponding member, now, in 1744, admitted him to the honour of being an associate without the intermediate rank of adjunct. The fatigues, however, which he had encountered in Moldavia, and his assiduous application to anatomical studies, had at this time impaired his health, and, joined to a nervous temperament, threw him into a state of mental debility which interrupted his studies for three years. He was afterwards recommended to travel, and it was not until the year 1750 that he recovered his health and spirits, and was enabled to resume his studies at Gahard, a retired spot near Rennes. There also he employed some part of his time in the education of his children, and his reputation brought him extensive practice. On Feb. 21, 1781, he was seized with a complaint in his breast, which carried him off in four days. Before and after his long illness, he had furnished several valuable papers to the memoirs of the academy of sciences, particularly three on the circulation in the fœtus. His principal publications were, 1. "Traité d'Osteologie," 1754, 4 vols. 12mo, a very popular work at that time, and still deserving of perusal. It was intended as the first part of a general course of anatomy. 2. "Lettre au D—— sur le nouveau systeme de la Voix," Hague, 1745, 8vo. This being answered by Ferrein, or his pupil Montagnat, our author, without putting his name to it, defended his doctrine in "Lettres sur le nouveau systeme de la Voix, et sur les artères lymphatiques," 1748. 3. "Consultation sur

[1] Biog. Universelle.—Dict. Hist.

la legitimité des naissances tardives," 1764 and 1765, 8vo. His chief argument here seems to be the simple position that if there are early births, there may also be late births. 4. "Memoire sur les consequences relatives a la pratique, deduites de la structure des os parietaux," inserted in the Journal de Medicine, 1756. He left in manuscript Memoirs on Moldavia, which his son René Joseph, an eminent physician of Paris, intends to publish.[1]

BERTIN (NICHOLAS), painter, and disciple of Jouvenet and de Boullogne the elder, was born at Paris in 1664. His father was a sculptor. The academy of painting decreed him the first prize at the age of eighteen, and admitted him afterwards of their number. During his stay at Rome he completed his studies. At his return to France he was appointed director of the Roman school; but an affair of gallantry, which rendered it unsafe for him to return to Rome, prevented him from accepting that place. Louis XIV. and the electors of Mentz and of Bavaria employed him successively in various works. The last was desirous of attaching him to himself by handsome pensions; but Bertin would never consent to quit his country. He died at Paris in 1736. His manner was vigorous and graceful; but his excellence lay chiefly in small pictures. At Paris there are several works of his in the church of St. Luke, the abbey of St. Germain des près, and in the halls of the academy.[2]

BERTINI (ANTHONY FRANCIS), an Italian physician, and a man of learning and skill, yet perhaps less known for these qualities, than for his literary disputes, was born at Castel Fiorentino Dec. 28, 1658. After studying at Sienna and Pisa a complete course, not only of medicine, but mathematics, astronomy, belles-lettres, &c. he was, in 1678, created doctor in philosophy and medicine, and then settled at Florence, where after very successful practice for many years, he died Dec. 10, 1726. His first publication was entitled "La Medicina difesa contra la calunnie degli nomini volgari e dalle opposizioni de' dotti, divisa in due dialoghi," Lucca, 1699, 4to. and ibid. 1709. In the second of these dialogues he pays high compliments to three physicians belonging to the court of Tuscany, but omits Moneglia, the fourth, which brought on a controversy between Bertini and him; and some time afterwards

[1] Biog. Univ.—Eloges by Condorcet, vol. II. p. 283.
[2] D'Argenville.—Pilkington.—Biog. Universelle.

he was involved in two other disputes with his brethren, by which neither party gained much credit. His son Joseph Maria Xavier, who died in 1756, was also a physician, and of far more celebrity as a practitioner; but he published only a discourse pronounced in 1744, on the medical use of mercury in general, which at that time excited the attention of the learned in no small degree. It was entitled "Dell' uso esterno e interno del Mercurio, discorso, &c." 4to.

BERTIUS (PETER), cosmographer and historiographer to Louis XIII. of France, and regius professor of mathematics, was born at Beveren in Flanders, on the confines of the dioceses of Bruges and Ypres, Nov. 14, 1565. He was brought into England when but three months old, by his parents, who dreaded the persecution of the protestants which then prevailed in the Netherlands. He received the rudiments of his education in the suburbs of London, under Christian Rychius, and his learned daughter-in-law, Petronia Lansberg. He afterwards completed his education at Leyden, whither his father, then become protestant minister at Rotterdam, removed him in his twelfth year. In 1582, when only seventeen years of age, he began the employment of teaching, which he carried on at Dunkirk, Ostend, Middleburgh, Goes, and Strasburgh; but a desire for increasing his own stock of learning induced him to travel into Germany with Lipsius, and the same object led him afterwards into Bohemia, Silesia, Poland, Russia, and Prussia. On his return to Leyden he was appointed to a professor's chair, and to the care of the library, of which, after arranging it properly, he published a catalogue. In 1606, he was appointed regent of the college, but afterwards, having taken part with the disciples of Arminius, and published several works against those of Gomarus, he was dismissed from all his employments, and deprived of every means of subsistence, with a numerous family. In March 1620, he presented a petition to the states of Holland for a pension, which was refused. Two years before, Louis XIII. had honoured him with the title of his cosmographer, and now constrained by poverty and the distress of his family, he went to France and embraced the popish religion, a change which gave great uneasiness to the protestants. Some time after he was appointed professor of rhetoric in the college of Boncourt, then historiographer to the king, and lastly assistant to the regius

professor of mathematics. He died Oct. 3, 1629. A very fine engraving of him occurs at the back of the dedication to Louis XIII. of his "Theatrum Geographiæ veteris," but (the collectors will be glad to hear) only in some copies of that work, which are supposed to have been presents from the author.

Bertius was the author of a great many works, which may be divided into two classes, theological and geographical; the former, which were the cause of all his misfortunes, are now forgotten, but the latter are still read or consulted. The most in demand is his "Theatrum Geographiæ veterum," 2 vols. fol. 1618 and 1619, yet this collection, of which Bertius was only the editor, and not a very careful editor, seems to have enjoyed more reputation than it deserves. The first volume is entirely composed of Ptolomey's Geography, in Greek and Latin, reprinted from an edition published about fourteen years before by Montanus, and commonly called Mercator's edition, and Bertius has only added some various readings from a manuscript in the Palatine library, with which Sylburgius had furnished him; but on the other hand, he has neglected to correct a great many errors in Montanus's edition. The second volume contains Antoninus's Itinerary, and the works of other geographers, without a single note from his own pen. His other geographical works are, 1. "Commentariorum rerum Germanicarum libri tres," Amsterdam, 1616, 4to, and 1635, 12mo. 2. "Notitia chorographica episcopatuum Galliæ," Paris, 1625, fol. 3. "Breviarium orbis terrarum," Leipsic, 1662, 12mo. This is added at the end of Cluverius's Introduction to universal Geography, Amst. 1676, 4to. 4. "Imperium Caroli M. et vicinæ regiones, Paris, fol. a map, which has been since added to Hondius's Atlas. 5. "Variæ orbis universæ et ejus partium tabulæ, &c." oblong 4to. 6. "De aggeribus et pontibus hactenus ad mare extructis digestum novum," Paris, 1629. Bertius was also editor of "Illustrium et clarorum virorum epistolæ selectiores," Leyden, 1617, 8vo, and wrote prefaces to various editions of books.[1]

BERTOLI (JOHN DOMINICK), an Italian antiquary of the last century, was born of a noble family, at Mereto in the Frioul, March 13, 1676, and after studying at Venice,

[1] Biog. Univ.—Chaufepie Dict. Hist.—Moreri.—Meursii Athenæ Batavæ.—Foppen Bibl. Belg.—Baillet Jugemens des Savans.—Freheri Theatrum.—Saxii Onomast.—Burmann's Sylloge Epist. vol. I. p. 578.

was ordained a priest in 1700. The same year he became canon-coadjutor of the patriarchal church of Aquileia, and soon after titular. He had already acquired a decided taste for the study of antiquities, and was in a country abounding with objects to gratify it, most of which, however, had been greatly neglected, and even destroyed by the ignorant inhabitants, who converted every remains of antiquity in stone to the common purposes of building. To prevent this for the future, Bertoli formed a society of men of learning and similar taste, who began with purchasing every valuable relic they could find, and placed the collection in the portico of the canons' house, where it soon became an object of curiosity, not only to travellers, but to the Aquileians themselves. At the same time he copied, or caused to be copied, all the monuments in the town, and in the whole province, and entered into an extensive correspondence with many eminent characters, particularly Fontanini, to whom he liberally communicated his discoveries, in hopes they might be useful to that learned prelate; but he having deceased in 1736, Bertoli resolved to take upon himself what he had expected from him, and was encouraged in this design by Muratori and Apostolo Zeno. Accordingly he began to publish a series of memoirs and dissertations on subjects of antiquity, which he wrote at his native place, Mereto, where he resided for such periods as his official duties at Aquileia permitted. In 1747 he was elected a member of the Columbarian society of Florence, and next year of that of Cortona, and died a few years afterwards, but the date is not ascertained in either of our authorities. His principal publication is entitled "Le Antichita di Aquileja profane e sacre," Venice 1739, fol. He had made preparations for a second and third volume, but did not live to complete them. Several of his letters and dissertations relative to this work, and to various subjects of antiquity, are printed in Calogera's valuable collection, vols. XXVI. XXXIII. XLIII. XLVII. XLVIII. &c.; others are inserted in the Memoirs of the Columbarian Society of Florence, and in similar collections.[1]

BERTON (WILLIAM), an eminent divine of the fourteenth century, and doctor in that faculty, flourished about the year 1381, in the reign of Richard II. and was some

[1] *Biog. Univ.*—Saxii Onomasticon.

time chancellor of the university of Oxford. He is chiefly remarkable for his opposition to the doctrines of Wickliff: for, by virtue of his office, as governor of the university, he appointed twelve censors, six of the order of mendicants, and six seculars, consisting of divines and lawyers, to examine Wickliff's opinions; who accordingly declared him an heretic. He wrote likewise several pieces upon the subject of Wickliff's pretended heresy; particularly "Determinations against Wickliff; a treatise concerning his just condemnation;" and another "against the Articles extracted from his writings." Bale and Pits give him very different characters, according to their principles.[1]

BERTOUX (WILLIAM), a French Jesuit, was born Nov. 14, 1723. On the suppression of his order he retired to Senlis, where he had a canonry given him, and where he died, but when is not mentioned. He wrote the following books which were much esteemed in France, but would not suffer his name to appear to any of them: 1. "Histoire poetique tirée des poetes Français, Paris, 1767, 12mo, and a fourth edition, 1786. 2. "Anecdotes Françaises depuis l'etablissement de la monarchie jusqu'au règue de Louis XV." ibid. 1767, 8vo. 3. "Anecdotes Espagnoles et Portugaises," Paris, 1773, 2 vols. 8vo.[2]

BERTRAM. See RATRAMNUS.

BERTRAM (CORNELIUS BONAVENTURE), minister, and professor of Hebrew at Geneva, at Frankenthal, and at Lausanne, was born at Thouars in Poitou, in 1531, of a reputable family, allied to the house of la Trimouille, and escaped the massacre of St. Bartholomew by flying to Cahors and afterwards to Geneva. He died at Lausanne in 1594. He gave to the world, 1. "A dissertation on the Republic of the Hebrews," Geneva, 1580; again at Leyden in 1641, 8vo, written with precision and method. 2. "A revision of the French Bible of Geneva, according to the Hebrew text," Geneva, 1588. He corrected that version (by Calvin and Olivetan) in a great number of places; but in others he has too closely followed the authority of the Rabbins, and not sufficiently that of the old interpreters. It is the Bible still in use among the Calvinists. 3. A new edition of the "Thesaurus linguæ sanctæ" of Pagninus. 4. "A parallel of the Hebrew Tongue with the Arabic."

[1] Biog. Brit.—Bale.—Pits.—Wood's Annals of Oxford.
[2] Biog. Univ.—Dict. Hist.

5. "Lucubrationes Frankendalenses," 1685, or explanations on difficult passages of the New Testament, so called because written at Frankenthal.[1]

BERTRAM (PHILIP-ERNEST), professor of law at Halle, was born at Zerbst, in 1726, and studied at Halle and Jena. In 1746 he was governor of the pages at Weimar; in 1753, private secretary, and then secretary of state, which he resigned in 1761, in order to retire to Halle, where he became professor of law, and died Oct. 13, 1777. He was a man of high reputation for learning, especially in history and feudal law. His principal works, which are all in German, are, 1. "An Essay on the History of Learning," Gotha, 1764, 4to. 2. "History of the house and principality of Anhalt," continued by M. J. C. Krause, part I. 1780, 8vo. 3. "Ferreras' History of Spain", continued down to his own time, vols. 11, 12, and 13, 1762—1772, 4to.[2]

BERTRAND (ELIAS), an ingenious Swiss writer, long known by his labours in various branches of philosophy and literature, and especially in natural history and political and rural economy, was born at Orbe in Swisserland, in 1712. In 1739 he was pastor of that village, and in 1744 preacher at Bern, whence he was called by the late king of Poland, to preside at a board of commerce, agriculture, and useful arts, the operations of which (and, if we are not mistaken, its very existence) were suppressed by the subsequent troubles of that unhappy country. He was also a member of the academies of Stockholm, Berlin, Florence, Lyons, &c. His principal works are, 1. "Sermons prononcés à Berne a l'occasion de la decouverte d'une Conspiration contre l'etat," 1749, 8vo. Two of these are by Bertrand, the third by J. J. Altmann. 2. "Memoires sur la Structure interieure de la Terre," 1752, 8vo. 3. "Essais sur les usages des montagnes, avec un lettre sur la Nil," 1754, 4to; a work which Denina styles excellent. His object is to prove that divine wisdom is strongly manifested in the creation of mountains; and that they are not, as many authors have asserted, imperfections of the terrestrial globe, much less the effects of a ruined world. This he proves with considerable skill, but in some respects is rather fanciful. 4. "Memoires pour servir à

[1] Biog. Univ.—Dict. Hist.—Moreri.—Baillet Jugemens des Savans.—Saxii Onomast.

[2] Biog. Universelle.

s'instruire des tremblements de terre de la Suisse, principalement pour l'année 1755, avec quatre Sermons prononcées a cette occasion," 1756, 8vo. 5. The same "Memoires," published separately, 1757, 8vo, and much enlarged, a work embracing all that was known before on the subject, and enriched with many candid and able illustrations by the author. 6. "Le Philanthrope," 1758, 2 vols. 12mo, 7. "Recherches sur les langues anciennes et modernes de la Suisse, et principalement du pays de Vaud," 1758, 8vo. 8. A translation of Derham's Astro-theology; and of Bullinger's Confession of Faith, both in 1760. 9. "Museum," 1763. 10. "Dictionnaire Universel des Fossiles propres, et des Fossils accidentels," 1763, 2 vols. 8vo. 11. "Recueil de divers traités sur l'histoire naturelle de la Terre et des Fossiles," 1766, 4to. 12. "Morale de l'Evangile," 1775, 7 vols. 8vo. 13. "Le Thevenon, ou les Journées de la Montagne, 1777, 12mo, 1780, 2 vols. 8vo. 14. "Essai philosophique et moral sur le Plaisir," 1778, 12mo, an excellent work, which, from the account given of it in the Monthly Review, seems highly deserving of a translation. 15. "Le solitaire du Mont-Jure, recreations d'un philosophe," 1782, 12mo. The time of this writer's death is not ascertained, but he was considerably advanced in years at the period of this last publication.[1]

BERTRAND (JOHN BAPTIST), a French physician, and member of the academy of Marseilles, was born at Martigue in Provence, July 12, 1670. He was at first intended for the church, and went through a theological course, but his inclination leading him to medicine, he studied the same at Montpellier. After having practised for some time in his native country, he removed with his family to Marseilles. His three colleagues at the Hotel-Dieu of that city having withdrawn their services during the contagious fever of 1709, he remained alone to prescribe for the poor sufferers, and escaped without an attack, which probably encouraged him to show the same zeal during the plague in 1720. On this occasion, however, he saw almost his whole family fall a sacrifice to their humane care of the sick, and was himself attacked with the disorder, but at length recovered, and the government, in consideration of his services, granted him a pension, which he enjoyed until his death, Sept. 10, 1752. He was a

[1] Biog. Univ.—Month. Rev. vol. LVIII.

man of amiable temper, disinterested, kind and ingenuous. He wrote,. 1. "Relation historique de la Peste de Marseille," Lyons, 1721, 12mo. 2. "Lettres sur le mouvement des Muscles et sur les Esprits Animaux." 3. "Reflexions sur le systeme de la Trituration," published in the Journal de Trevoux. 4. "Dissertation sur l'air maritime," Marseilles, 4to, &c.[1]

BERTRANDI (JOHN AMBROSE MARIA), an eminent anatomist and surgeon, was born at Turin, Oct. 18, 1723. His father, who was only a poor phlebotomist and barber, contrived to give him an education, and intended to bring him up to the church, which was thought most likely to afford him a maintenance, but one of their friends Sebastian Klingher, then professor of surgery, induced him to study that branch, in which he soon evinced great talents. He was only twenty-two when he read a dissertation on Ophthalmography, on which Haller and Portal bestowed the highest praise. The celebrated Bianchi connected himself with him, but after a few years their friendship was interrupted by the literary disputes which took place between Bianchi and Morgagni, and Bertrandi preferring what he thought truth to a friendship which was of great importance to him, was obliged to leave Bianchi. In 1747 he was elected an associate of the college of surgery, and the same year published his "Dissertation on the Liver," which, Haller says, contains many useful observations. In 1752, the king, Charles Emmanuel, offered to bear his expenses to Paris and London. He accordingly went to Paris, where he increased his knowledge and practice of the art of surgery, and in consequence of his two papers read in the academy, "De Hydrocele," and "De hepatis abscessibus qui vulneribus capitis superveniunt," was admitted as a foreign member. In 1754 he went to London, and lodged for a year with sir William Bromfield, our late eminent surgeon, during which time, as at Paris, he studied hospital practice, and cultivated the acquaintance of men of science. On his return to Turin, the king founded for his sake a new professorship of practical surgery and anatomy, and at Bertrandi's request, built a handsome amphitheatre in the hospital of St. John. He was afterwards appointed first surgeon to the king, and professor of chemistry in the university. Surgery now, which had

[1] Biog. Universelle.

been practised in Piedmont only by regimental surgeons, began to wear a new face; and a literary society, which was afterwards completely established under the title of the "Royal Academy of Sciences," began now to hold its meetings, and Bertrandi contributed some valuable papers to the first volume of their Memoirs. His principal publication was his "Trattato delle operazioni di Chirurgia," Nice, 1763, 2 vols. 8vo, which was afterwards translated into French and German. He was employed on a treatise on anatomy and a comparative history of ancient and modern surgery, when death deprived science and humanity of his valuable labours, in 1765, in his forty-second year. His works already published, and his posthumous works, edited by Penchienati and Brugnone form 13 vols. 8vo.[1]

BERULLE (PETER), an eminent cardinal, was born in 1575, at the chateau de Serilli, near Troyes in Champagne, of a noble family, and having embraced the ecclesiastical state, distinguished himself early in life by his piety and his learning. He got great reputation in the famous conference of Fontainbleau, where du Perron contended with du Plessis-Mornay, called the pope of the Huguenots. He was sent by Henry IV. to whom he was chaplain, into Spain, for the purpose of bringing some Carmelites to Paris, and it was by his means that this order flourished so much in France. Some time afterwards he founded the Congregation of the Oratory of France, of which he was the first general. This new institution was approved by a bull of pope Paul V. in 1613, and has always been reckoned by the catholics a great service done to the church. In that gregation, according to the expression of Bossuet, the members obey without dependance, and govern without commanding; their whole time is divided between study and prayer. Their piety is liberal and enlightened, their knowledge useful, and almost always modest. Urban VIII. rewarded the merit of Berulle by a cardinal's hat. Henry IV. and Louis XIII. vainly strove to make him accept of considerable bishoprics; on Louis's telling him that he should employ the solicitation of a more powerful advocate than himself (meaning the pope) to prevail upon him to accept the bishopric of Leon, he said, "that if his majesty continued to press him, he should be obliged to quit his kingdom." This cardinal came over with Henrietta

[1] Biog. Universelle.

Maria, queen of Charles I. to England, as her confessor, to the court of which he endeared himself by the sanctity of his morals, and the extreme propriety of his behaviour, although his errand had afterwards its weight in encreasing the fatal unpopularity of the royal family. He died suddenly, Oct. 2, 1629, aged fifty-five, while he was celebrating the sacrament, and had just repeated the words, "hanc igitur oblationem," which gave occasion to the following distich:

"Cœpta sub extremis nequeo dum sacra sacerdos
Perficere, at saltem victima perficiam."

"In vain the reverend pontiff tries
To terminate the sacrifice;
Himself within the holy walls
The heaven-devoted victim falls."

St. Francis de Sales, Cæsar de Bus, cardinal Bentivoglio, &c. were among his friends and the admirers of his virtues. An edition of his controversial and spiritual works, published in 1644, 2 vols. folio, was reprinted in 1647, 1 vol. folio, by father Bourgoing, third general of the oratory. His life was written in French, by the abbé Cerisi, Paris, 1646, 4to, and in Latin by Doni d'Attichi, afterwards bishop of Autun, 1649, 8vo, and lastly by Carraccioli, Paris, 1764, 12mo.[1]

BERYLLUS, bishop of Bostra in Arabia, flourished about the year 230. After he had for a long time governed his see with great prudence and fidelity, he fell into several new and uncommon opinions, asserting that Christ before his incarnation had no proper subsistence, nor any divinity, but that of the Father residing in him. The bishops being assembled in order to dissuade him from this error, and having had several conferences with him upon that subject, Origen was desired to engage in the dispute, which he did with such success, that Beryllus immediately retracted his opinion. He wrote several treatises and epistles, particularly to Origen, in which he returned him thanks for the pains which he had taken in recovering him from his errors. Eusebius tells us, that he left behind him several monuments of an elegant genius; by which Henry Valesius in his notes upon that passage supposes that he means the hymns and poems which Beryllus probably wrote.

[1] Biog. Universelle.—Dupin.—Moreri.—Perault's "Hommes Illustres."—Gen. Dict.—Seward's Anecdotes.

There was extant in St. Jerom's time, the dialogue between Origen and our bishop, in which the latter was convinced of his erroneous notions; and this seems to be the same work which is mentioned by Eusebius in his Ecclesiastical History, where he tells us, that there were extant at that time the acts of Beryllus and the synod assembled upon his account, in which were inserted the questions of Origen urged against him, and the whole series of the conference between them.[1]

BESIERS (MICHAEL), a canon of St. Sepulchre's at Caen, and a member of the academies of Caen and Cherburgh, was born at St. Malo, and died at Caen, Dec. 1782. He published, 1. "Chronologie historique des baillis et des gouverneurs de Caen," 1769, 12mo. 2. "Histoire sommaire de la ville de Bayeux," 1773, 12mo. 3. "Memoires historiques sur l'origine et le fondateur de la collegiale du St. Sepulcre a Caen, avec le catalogue de ses doyens." 4. Various dissertations in the literary Journals, in D'Expilly's "Dictionnaire de France," and in that of the nobility, &c.[2]

BESLER (BASIL), a botanist, who was born in 1561, at Nuremberg, where he carried on the business of an apothecary, and died there in 1629, is entitled to notice chiefly for having published the most beautiful botanical work that had then appeared, the celebrated "Hortus Eystettensis," Nuremberg, 1613, folio. It contains a description and plates of the greater part of the plants which the bishop of Aichstædt, John Conrad de Gemmingen, a liberal patron of the arts, had cultivated in his gardens and orchards on mount St. Willibald, on the top of which is his episcopal seat. This work, executed with uncommon magnificence, at the expence of the bishop, made a new æra in the history both of botany and engraving. It is illustrated by three hundred and sixty-five plates of the atlas folio size, descriptive of one thousand and eighty-six plants, the first, after the "Phytobasanos" of Columna, that were engraved on copper, all botanical engravings being formerly on wood. They are in general well designed, but do not point out the parts of fructification, and are classed only according to the seasons. Basil Besler had the care of this work, and although he was deficient in literature, and was not even

[1] Gen. Dict.—Cave.—Lardner's Works.—Dupin.—Moreri.
[2] Biog. Universelle.

acquainted with Latin, yet his zeal and love of the science enabled him to perform his task with considerable skill. Jerome Besler, his brother, a man of more learning, supplied the synonymy of the plants, and part of the descriptions, and Louis Jungermann, professor at Giessen, was the author of the text. A second edition appeared at Nuremberg in 1640, at the expence of Marquard II. bishop of Aichstædt, in large folio, but is inferior to the first. Basil Besler also collected a museum of many of the curiosities of the three kingdoms of nature, which he had engraven at his own expence, and published under the title of "Fasciculus rariorum et aspectu digniorum, varii generis quæ collegit et suis impensis æri ad vivum incidi curavit Basilius Besler," Nuremberg, 1616—1622. In honour of Besler, Plumier named a genus of plants Besleria.[1]

BESLER (MICHAEL ROBERT), a physician at Nuremberg, the son of Jerome and nephew of Basil, who was born in 1601, and died in 1661, wrote, 1. "Gazophylacium rerum naturalium," Nuremberg, 1642, with thirty-four plates; Leipsic, 1733, fol. with thirty-five plates, forming a continuation of his uncle Besler's work. In 1716, J. Henry Lochner repaired the plates, and with some additions to the text, published them under the title of "Rariora musæi Besleriani," Nuremberg, 1716, fol. 2. "Admirandæ fabricæ humanæ mulieris partium, &c. delineatio," Nuremberg, 1640, folio, the figures as large as life, and on copper-plate. 3. "Observatio anatomico-medica, &c." an account of a monstrous birth, Nuremberg, 1642, 4to. 4. "Mantissa ad viretum stirpium Eystettense-Besleriarum," ibid. 1646 and 1648, fol. forming a supplement to the "Hortus Eystettensis."[2]

BESLY (JOHN), king's advocate at Fontenaye-le-Comte, and an able French antiquary, was born at Coulonges-les-Royaux in Poitou, in 1572, and died in 1644. In 1614, he distinguished himself in the assembly of the states by opposing the receiving of the council of Trent, but he was better known by his assiduous attention to the antiquities of France; and his works published after his death by his son and Peter Dupuis his friend, justly entitle him to be considered as an accurate and judicious historian. These are, 1. "Histoire des comtes de Poitou et ducs de Gui-

[1] Biog. Universelle.—Saxii Onomasticon.
[2] Ibid.—Haller's Bibl. Botan.—Freheri Theatrum.

enne," Paris, 1647, fol. This was the result of forty years research, and the extraordinary light he has been able to throw upon circumstances before in comparative obscurity, may form a sufficient apology for some few mistakes. 2. "Des eveques de Poitiers, avec les preuves," 1647, 4to. This is a collection of useful documents, but without any arrangement, and evidently left unfinished by the author. He wrote also some pieces of less note, such as a "Commentaire sur Ronsard," something of which kind was attempted by many of his contemporaries.[1]

BESOIGNE (JEROME), a doctor of the Sorbonne, was born at Paris in 1686, of an old family of booksellers, and after prosecuting his studies with great success, became professor of philosophy in the college of Plessis, and assistant to the principal. His particular talent for the religious instruction of his pupils occasioned his being frequently invited to other colleges of the capital for his advice and assistance; but his opposition to the famous bull Unigenitus, gave so much offence to the higher powers that he was expelled the college of Plessis, deprived of the privileges of his doctorate, and at last banished the kingdom. This sentence, however, being taken off after a year, he returned to his friends, and employed himself in writing the following works, 1. "Concorde des livres de la Sagesse, on Morale du St. Esprit," 1737, 1746, 12mo. 2. "Concorde des Epitres canoniques, ou Morale des Apôtres," 1747, 12mo. 3. "Principes de la perfection Chretienne et religieuse," 1748, 12mo, often reprinted. 4. "Histoire de l'abbaye de Port-royal," 1756, 8 vols. 12mo. 5. "Reflexions theologiques sur le premier vol. des lettres de l'abbé de Villefroi a ses eleves, &c." 1759, respecting a controversy with Villefroi and his disciples on the conduct of God towards his church. 6. "Principes de la Penitence et de la Justice," 1762, 12mo. Besoigne has the character of a pious man and an able divine, but it is objected that some of his works of the practical kind are rather deficient in that unction, as the French term it, which gives success and popularity to works of that description. Besoigne died of a nervous disorder, the nature of which his physicians could not discover, Jan. 25, 1763.[2]

BESOLD, or BESOLDUS (CHRISTOPHER), an eminent lawyer, and law-professor at Ingolstadt, was born at Tubin-

[1] Biog. Univ.—Moreri.—Niceron, vol. XLI.
[2] Biog. Univ.—Dict. Hist.

gen in 1577, and was professor of law in 1635, when he turned Roman catholic, and left his place to become counsellor at the court of Austria, whence he went to Ingolstadt, and died there Sept. 15, 1638. At this juncture the pope was about to have offered him a professor's chair at Bologna, with a pension of four thousand ducats. He was the author of a great many works on subjects of law and history, all which shew that he had accumulated a greater stock of learning than he had timé or judgment to methodize. 1. "Synopsis rerum ab orbe condito gestarum, usque ad Ferdinandi imperium," Franeker, 1698, 8vo. 2. "Synopsis doctrinæ politicæ." 3. "Historia imperii Constantinopolitani et Turcici." 4. "Series et succincta narratio rerum a regibus Hierosolymarum, Neapoleos et Siciliæ gestarum." 5. "Dissertationes philologicæ," 1642, 4to. One of these, on the history of printing, may be seen in Wolf's "Monumenta typographica." 6. "Prodromus vindiciarum ecclesiast. Wirtenbergicarum," 1636, 4to. 7. "Documenta rediviva monasteriorum Wirtemb." Tubing. 1636, 4to. These two works, although surreptitiously printed at Vienna in 1723 and 1726, fol. are uncommonly rare, as they were suppressed along with the following articles. 8. "Virginum sacrarum monumenta, &c." 9. "Documenta concernentia ecclesiam collegiatam Stuttgardiensem." 10. "Documenta ecclesiæ Backhenang." These last five, which the Germans enumerate among their rarest bibliographical curiosities, are all in 4to, and printed at Tubingen, 1636. Saxius mentions a work omitted in the above list, and probably Besold's first production, "Discussiones quæstionum aliquot de usuris et annuis reditibus," Tubing. 1598, 4to.[1]

BESPLAS (JOSEPH MARY ANNE GROS DE), doctor of the Sorbonne, chaplain to monsieur, and abbot of l'Epau, was born at Castelnaudari in Languedoc, Oct. 13, 1734, and died at Paris, Aug. 26, 1783. He at first connected himself with the community of St. Sulpice, and discharged with not less fortitude than charity, the painful office of accompanying and exhorting the criminals sentenced to die. Afterwards, devoting his talents to the pulpit, he preached with applause at Versailles and at Paris, though the rapidity of his utterance diminished somewhat of the effect of his discourses. His sermon on the last supper

1 Biog. Univer.—Saxii Onomast.—Moreri.—Niceron, vol. XXXIV.

presented a piece of eloquence so affecting on the sad condition of the prisoners in the several gaols, that the immediate regulation of them, as to accommodations and health, with the establishment of the Hôtel de Force, were among the happy effects of it. The abbé de Besplas was serviceable to humanity, not only by his discourses, but by his works. We have by him a treatise, "Of the causes of public happiness," 1769 and 1778, 2 vols. 12mo, replete with excellent suggestions, political and moral, enriched with great and noble ideas, to which nothing is wanting but a more methodical arrangement and a style less pompous. The same censure might be passed upon his "Essay on the eloquence of the pulpit," a production of his youth, of which the second edition of 1778 was carefully retouched. The abbé de Besplas was beneficent as much from inclination as from principle; he had the art of uniting vivacity with gentleness, of pleasing without affording room for scandal, of being instructive without pedantry, and tolerant without indifference; in his whole figure and deportment was seen that serenity, that gentle gaiety, which ever accompanies a contented mind.[1]

BESSARION (JOHN), one of the revivers of literature in the fifteenth century, was born, not at Constantinople, as some writers assert, but at Trebisond, in 1389, a date which is ascertained by his epitaph written by himself, but as all the copies of this epitaph do not agree, Bandini, one of his biographers, gives 1395, as the time of his birth. He entered into the order of St. Basil, and passed twenty-one years in a monastery of Peloponnesus, employed in the study of divinity and polite literature. The philosopher Gemistus Pletho was one of his masters. In 1438, when the emperor John Paleologus formed the design of going to the council of Ferrara, to re-unite the Greek with the Latin church, he drew Bessarion from his retirement, made him bishop of Nice, and engaged him to accompany him into Italy with Pletho, Marcus Eugenius, archbishop of Ephesus, the patriarch of Constantinople, and several other Greeks eminent for talents or rank. In the sittings of this council, the archbishop of Ephesus distinguished himself by his powers of reasoning, and Bessarion by the charms of his eloquence, but unfortunately from being rivals in talents, they soon became enemies. Eugenius

[1] Dict. Hist.—Biog. Universelle.—Month. Rev. vol. XL.

was not favourable to the scheme of uniting the Greek and Latin churches; and Bessarion, after having been of a contrary opinion, declared for the Latins, which was the side the emperor took. The union was accordingly announced, and in December 1439, pope Eugenius IV. to reward the zeal of Bessarion, created him a cardinal priest.

Being now, in consequence of his new dignity, fixed in Italy, a step which was at the same time rendered necessary by the commotions in Greece, where he was very unpopular, and the union universally rejected, Bessarion returned to the studious and simple life he had led in his convent in the Peloponnēsus. His house became the resort of the learned, and when he appeared abroad, his train was composed of such men as Argyropulus, Philelphus, Valla, Theodore Gaza, George of Trebisonde, and Calderino. He obtained the confidence and friendship of several popes. Nicholas V. appointed him archbishop of Siponto, and cardinal-bishop; and Pius II. in 1463, conferred upon him the title of Patriarch of Constantinople. On the death of Nicholas V. the college of cardinals would have elected him his successor, but this purpose was defeated by the intrigues of cardinal Alain. Some years after, Bessarion was likely to have succeeded Paul II. but to accomplish this, it was necessary to secure the vote of the cardinal Orsini by an act of injustice, which he refused. Orsini, however, tendered his vote on the same terms to the cardinal de Rovere, who had none of Bessarion's scruples, and was elected. Paul Jovius tells a foolish story of Bessarion's having lost this election, by the blundering reply of his servant; and Gibbon, credulous enough when the object of belief is worth nothing, has repeated it after him, nor knowing that our countryman Hody had amply refuted it.

Bessarion was employed on four embassies of a delicate and difficult kind. Three of them he conducted with success, but the fourth was less fortunate. Being sent into France by Sixtus IV. to reconcile Louis XI. with the duke of Burgundy, and obtain assistance against the Turks, he not only failed in these undertakings, but it is said that the king, in full court, offered him the grossest personal indignities. Bessarion on this set out on his way to Rome, and died at Ravenna, Nov. 19, 1472, of chagrin, according to some authors, but more probably from age and infirmity, being now eighty-three years old, or at least,

according to Bandini's calculation, seventy-seven. His body was brought to Rome, and the pope attended the funeral, an honour never bestowed before on any cardinal. He was celebrated in Latin by Platina, and in Greek by Michael Apostolius. Of Platina's eloge there have been many editions, but that of Apostolius was not published until 1793, by M. Fullcborn. Bessarion bequeathed his library to the senate of Venice. It was particularly rich in manuscripts, which he collected at a great expence from all parts of Greece. Tomasini drew up a catalogue of the whole.

Bessarion's writings are numerous. Almost all those on theological subjects remain in manuscript, except some that are inserted in the acts of the council of Florence, in vol. XIII. of Labbe's collection, and in vol. IX. of Hardouin's. Complete catalogues of his philosophical treatises, discourses, and letters, may be consulted in Fabricius's Bibl. Græc. and in Hody. His most celebrated works were his Latin translations of Xenophon's Memorabilia, and Aristotle's Metaphysics, and his treatise "Contra calumniatorem Platonis." That calumniator was George of Trebisond, and Bessarion composed the work during the heat of the violent contest supported about the middle of the fifteenth century, between the followers of Plato and those of Aristotle, of which Boivin wrote the history in the second volume of the Academy of Belles Lettres. Gemistus Pletho, an enthusiastic admirer of Plato, wrote a small tract in which he attacked the Peripatetic philosophy with virulent invective. Three learned Greeks of the age, Gennadius, George of Trebisond, and Theodore Gaza, had taken up their pens in vindication of Aristotle. Bessarion endeavoured to reconcile the parties by shewing that Plato and Aristotle were not so far removed from each other in opinion as was usually thought; and having a great respect for these two sages, he rebuked, in strong terms, the inconsiderate zeal of young Apostolius, who, without understanding the question, had written a violent and unreasonable declamation against Aristotle. George, however, far from following the example of this moderation, published, in Latin, under the title of "Comparatio Platonis et Aristotelis," a long dissertation, in which he endeavoured to demonstrate the vast superiority of Aristotle, and inveighed, with great violence, against Plato and his followers. Bessarion then wrote the treatise above-mentioned against this

calumniator of Plato, in which he endeavours to prove that the doctrine of Plato is conformable to that of the Scriptures, and that his morals were as pure and irreproachable as his doctrine. Having thus defended Plato, he attacks George of Trebisond, proving that he had mistaken the sense of a great many passages, and that he had no right to give his opinion of a philosopher whose works he did not understand. Of this book there have been three editions, all of which are scarce; the first was printed at Rome in 1469, and the others at Venice by Aldus, 1503 and 1516.[1]

BESSEL (GODFREY DE), a learned abbé of the convent of Benedictines of Gottwich, in Austria, was born Sept. 5, 1672, at Buchheim in the electorate of Mentz. Lothaire-Francis, archbishop of Mentz, of the family of the counts of Schoenborn, employed him in divers embassies at Rome, Vienna, and Wolfenbuttel, and admitted him of his privy council. In 1714 he was chosen abbé of Gottwich, and in 1720, the emperor Charles VI. sent him to Kempten to accommodate some differences which had arisen there. His convent having been destroyed by fire in 1718, he succeeded in saving the library, and afterwards having rebuilt the convent with great magnificence, he enriched the library with a great many manuscripts and rare books, being an ardent lover of literature and learned men, and himself very learned in history and diplomacy. The "Chronicon Gottwicense, pars prima et secunda," Tegernsée, 1732, fol. has been often attributed to him, but there is reason to think that Francis Joseph de Hahn, afterwards bishop of Bamberg, was the real author. Bessel speaks of him in the preface as his coadjutor. It contains a great number of diplomas granted by the emperors from Conrad I. to Frederick II. whose seals and arms are very accurately engraved, and throws so much light on the public law of Germany, that many writers have not scrupled to equal it to father Mabillon's work "De re diplomatica." Bessel also published St. Augustine's letters to Optatus, "De pœnis parvulorum qui sine baptismate decedunt," Vienna, 1733. He died Jan. 20, 1749.[2]

BESTON, or BESODUNUS (JOHN), a learned English divine of the fifteenth century, was prior of the monastery of Carmelite friars at Lynn in Norfolk, and distinguished

[1] Biog. Univ.—Moreri.—Dupin.—But above all, Hodius de Græcis illustribus.—Saxii Onomasticon. [2] Biog. Univ.

for the works which he published, and the great character which he raised by his merit. It seems probable from Leland's account of him, that he studied first at Cambridge, and afterwards at Paris, as he had the honour of receiving the degree of doctor of divinity in both those universities. The same author tells us, that he was extremely well skilled in natural philosophy, and a considerable divine; and Bale adds, that he was a very fluent and elegant preacher in his own language, and an acute disputant in the schools. Pits likewise observes, that he had a very happy genius, and a solid judgment, and was eminent for his piety and knowledge both in divine and human learning; that he was highly applauded for his subtilty in disputation, and his eloquence in the pulpit; and that Alan de Lynn affirmed of him, that he used in his sermons to open and explain the four-fold sense of the Scriptures with the utmost perspicuity. Thomas Waldensis, in his Epistles quoted by Bale and Pits, tells us, that he was sent in the year 1424 to the council held at Sienna in Italy, under Pope Martin V. where he distinguished himself to great advantage. He died at Lynn in the year 1428 under the reign of king Henry VI. His works are, 1. "Compendium Theologiæ Moralis." 2. "Ordinariæ Quæstiones." 3. "Super Universalibus Holcothi." 4. "Sermones in Evangelia." 5. "Sermones in Epistolas." 6. "Lecturæ sacræ Scripturæ." 7. "Rudimenta Logices." 8. "De Virtutibus et Vitiis oppositis." 9. "Epistolarum ad diversos Libri duo."[1]

BETHAM (EDWARD, B. D.) an English divine, received his education at Eton, of which seminary he was a distinguished ornament; was elected from thence to King's college, Cambridge, in 1728, of which he became a fellow in 1731; was some time bursar, and by the provost and fellows, when senior fellow, was presented to the living of Greenford in Middlesex. He was also one of the Whitehall preachers. In 1771 the provost and fellows of Eton elected him to a vacant fellowship in that society. So unexceptionable was his life, that he may truly be said to have made no enemy in the progress of it. His fortune was not large, yet his liberality kept more than equal pace with it, and pointed out objects to which it was impossible for his nature to resist lending his assistance. In his lifetime he gave 2000*l.* for the better maintaining the botani-

[1] Gen. Dict. from Leland, Bale and Pits.—Tanner.

cal garden at Cambridge, thereby encouraging a study which did peculiar honour to his taste, and materially benefited mankind. So humane was his disposition, that in 1780 he founded and endowed a charity school in his own parish; and this most nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted against it. Having previously built a school-house, he gave, by a deed in chancery, the sum of 1600*l.* bank-stock, of which he appropriated 30*l.* a-year to a master and mistress to instruct thirty boys and girls; thirty shillings for coals for the school; and the remainder of the interest, except 10*l.* to clothe such aged men and women as should frequently attend the sacrament, is appropriated to clothe the children, buy books, and keep the school in repair. As in his life he indicated the most extensive liberality, so at his death he exhibited a lasting record of his gratitude. Impressed with the highest sense of the munificence of the royal founder of Eton, within whose walls he had imbibed the first seeds of education, he by his will directed a statue of marble, in honour of Henry VI. to be erected at the expence of 700*l.* And, in order infallibly to carry his purpose into execution, he contracted a few months before his death with Mr. Bacon. This statue was accordingly executed by that excellent artist, and is in the chapel, with the inscription "Posuit Edvardus Betham, collegii hujusce socius." The founder holds a model of Eton college in his hand. Mr. Betham also gave a bust of the king to the college library, and placed some ancient painted glass in the chancel windows of his church at Greenford. He died in 1783.[1]

BETHUNE. See SULLY.

BETTERTON (THOMAS), a celebrated English actor, was born in Tothill-street, Westminster, 1635; and, after having left school, is said to have been put apprentice to a bookseller. The particulars, however, relating to the early part of his life, are not ascertained. It is generally thought that he made his first appearance on the stage in 1656, at the opera-house in Charter-house-yard, under the direction of sir William Davenant, and continued to perform here till the restoration, when king Charles granted patents to two companies, the one called the king's company, and the other the duke's. The former acted at the theatre royal in Drury-lane, and the latter at the theatre

[1] Gent. Mag. 1783.—Lysons's Environs.—Harwood's Alumni Etonenses.

in Lincoln's-Inn-fields. Betterton went over to Paris, at the command of king Charles II. to take a view of the French scenery, and at his return made such improvements as added greatly to the lustre of the English stage. For several years both companies acted with the highest applause, and the taste for dramatic entertainments was never stronger than whilst these two companies played *. The two companies were however at length united; though the time of this union is not precisely known, Gildon placing it in 1682, and Cibber in 1684. But however this may be, it was in this united company that Mr. Betterton first shone forth with the greatest degree of lustre; for, having survived the famous actors upon whose model he had formed himself, he was now at liberty to display his genius in its full extent. His merit as an actor cannot now be very accurately displayed, and much of the following passage from Cibber's Apology, seems to be mere stage-cant and declamation. Cibber says, "Betterton was an actor, as Shakspeare was an author, both without competitors, formed for the mutual assistance and illustration of each other's genius! How Shakspeare wrote, all men who have a taste for nature may read and know; but with what higher rapture would he still be read, could they conceive how Betterton played him! Then might they know the one was born alone to speak what the other only knew to write! Pity it is that the momentary beauties, flowing from an harmonious elocution, cannot, like those of poetry, be their own record!—that the animated graces of the player can live no longer than the instant breath and motion that present them, or at best can but faintly glimmer through the memory or imperfect attestation of a few surviving spectators! Could how Betterton spoke be as easily known as what he spoke, then might you see the muse of Shakspeare in her triumph, with all her beauties in her best array, rising into real life, and charming her

* Mr. Cibber says, that plays having been so long prohibited, people came to them with greater eagerness, like folks after a long fast to a great feast; and that women being now brought upon the stage was a great advantage; for on all former stages, female characters were performed by boys, or young men of the most effeminate aspect. He takes notice also of a rule which was established, that no play which was acted at one house should be attempted at the other. All the capital plays therefore of Shakspeare, Fletcher, and Jonson, were divided betwixt them, by the approbation of the court, and their own choice; so that when Hart was famous for Othello, Betterton had no less a reputation for Hamlet. By this means the town was supplied with greater variety of plays than could possibly have been shewn, had both companies been employed at the same time upon the same play. Cibber's Apology for his life, p. 74, 75, &c.

beholders. But alas! since all this is so far out of the reach of description, how shall I shew you Betterton? Should I therefore tell you that all the Othellos, Hamlets, Hotspurs, Macbeths, and Brutuses, you have seen since his time, have fallen short of him, this still would give you no idea of his particular excellence. Let us see then what a particular comparison may do, whether that may yet draw him nearer to you? You have seen a Hamlet perhaps, who, on the first appearance of his father's spirit, has thrown himself into all the straining vociferation requisite to express rage and fury; and the house has thundered with applause, though the misguided actor was, all the while (as Shakspeare terms it) tearing a passion into rags. I am the more bold to offer you this particular instance, because the late Mr. Addison, while I sat by him to see this scene acted, made the same observation; asking me, with some surprise, if I thought Hamlet should be in so violent a passion with the ghost, which, though it might have astonished, had not provoked him? For you may observe, that in this beautiful speech, the passion never rises beyond an almost breathless astonishment, or an impatience, limited by a filial reverence, to inquire into the suspected wrongs that may have raised him from his peaceful tomb; and a desire to know what a spirit so seemingly distrest might wish or enjoin a sorrowful son to execute towards his future quiet in the grave. This was the light into which Betterton threw this scene; which he opened with a pause of mute amazement! Then rising slowly to a solemn, trembling voice, he made the ghost equally terrible to the spectator as to himself. And in the descriptive part of the natural emotions which the ghastly vision gave him, the boldness of his expostulation was still governed by decency; manly, but not braving; his voice never rising into that seeming outrage, or wild defiance, of what he naturally revered. But, alas! to preserve this medium between mouthing, and meaning too little, to keep the attention more pleasingly awake by a tempered spirit, than by mere vehemence of voice, is, of all the master-strokes of an actor, the most difficult to reach. In this none have equalled Betterton. He that feels not himself the passion he would raise, will talk to a sleeping audience. But this was never the fault of Betterton. A farther excellence in him was, that he could vary his spirit to the different characters he acted. Those wild impatient

starts, that fierce and flashing fire which he threw into Hotspur, never came from the unruffled temper of his Brutus (for I have more than once seen a Brutus as warm as Hotspur): when the Betterton Brutus was provoked in his dispute with Cassius, his spirits flew out of his eyes; his steady looks alone supplied that terror which he disdained an intemperance in his voice should rise to. Thus, with a settled dignity of contempt, like an unheeding rock, he repelled upon himself the foam of Cassius; not but in some part of this scene, where he reproaches Cassius, his temper is not under this suppression, but opens into that warmth which becomes a man of virtue; yet this is that hasty spark of anger, which Brutus himself endeavours to excuse. But with whatever strength of nature we see the poet shew at once the philosopher and the hero, yet the image of the actor's excellence will be still imperfect to you, unless language could put colours in our words to paint the voice with. The most that a Vandyck can arrive at is, to make his portraits of great persons seem to think; a Shakspeare goes farther yet, and tells you what his pictures thought; a Betterton steps beyond them both, and calls them from the grave to breathe, and be themselves again in feature, speech, and motion, at once united; and gratifies at once your eye, your ear, your understanding. From these various excellencies, Betterton had so full a possession of the esteem and regard of his auditors, that, upon his entrance into every scene, he seemed to seize upon the eyes and ears of the giddy and inadvertent. To have talked or looked another way, would have been thought insensibility or ignorance. In all his soliloquies of moment, the strongest intelligence of attitude and aspect drew you into such an impatient gaze and eager expectation, that you almost imbibed the sentiment with your eye, before the ear could reach it."

Endowed with such excellences, it is no wonder that Betterton attracted the notice of his sovereign, the protection of the nobility, and the general respect of all ranks of people. The patentees, however, as there was now only one theatre, began to consider it as an instrument of accumulating wealth to themselves by the labours of others; and this had such an influence on their conduct, that the actors had many hardships imposed upon them, and were oppressed in the most tyrannical manner. Betterton endeavoured to convince the managers of the injustice and

absurdity of such a behaviour; which language not pleasing them, they began to give away some of his capital parts to young actors, supposing this would abate his influence. This policy hurt the patentees, and proved of service to Betterton; for the public resented having plays ill acted, when they knew they might be acted better. The best players attached themselves wholly to Betterton, urging him to turn his thoughts on some method of procuring himself and them justice. Having a general acquaintance with people of fashion, he represented the affair in such a manner, that at length, by the intercession of the earl of Dorset, he procured a patent for building a new playhouse in Lincoln's-inn-fields, which he did by subscription. The new theatre was opened in 1695. Mr. Congreve accepted a share with this company, and the first play they acted was his comedy of Love for Love. The king honoured it with his presence; when Betterton spoke a prologue, and Mrs. Bracegirdle an epilogue on the occasion. But notwithstanding all the advantages this company enjoyed, and the favourable reception they at first met with, they were unable to keep up their run of success, above two or three seasons. Vanbrugh and Cibber, who wrote for the other house, were expeditious in their productions; and the frequency of new pieces gave such a turn in their favour, that Betterton's company, with all their merit, must have been undone, had not the "Mourning Bride" and the "Way of the World" come to their relief, and saved them at the last extremity. In a few years, however, it appearing that they could not maintain their independence without some new support from their friends, the patrons of Betterton opened a subscription for building a theatre in the Haymarket, which was finished in 1706. Betterton however being now grown old, and his health being much impaired by constant application, declined the management of this house, resigning it entirely to sir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players dying, and other accidents, a re-union of the companies seemed necessary, and accordingly took place soon after.

When Betterton had reached seventy, his infirmities increased to a great degree, and his fits of the gout were extremely severe. His circumstances also grew daily worse and worse, yet he kept up a remarkable spirit and serenity of mind; and acted when his health would permit. The

public, remembering the pleasure he had given them, would not allow so deserving a man, after fifty years service, to withdraw without some marks of their bounty. In the spring of 1709, a benefit, which was then a very uncommon favour, was granted to him, and the play of "Love for Love" was acted for this purpose. He himself performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the stage, appeared on this occasion; the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, these two actresses appeared leading on Betterton; and Mrs. Barry spoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit 500*l.* and a promise was given him, that the favour should be annually repeated as long as he lived. Sept. 20, in the succeeding winter, he performed the part of Hamlet with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the Spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, the "Maid's Tragedy," in which he acted the part of Melanthus; and notice was given thereof by his friend sir Richard Steele in the Tatler; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swelling of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper. "He was observed that day to have a more than an ordinary spirit, and met with suitable applause; but the unhappy consequence of tampering with his distemper was, that it flew into his head, and killed him." He died April 28, 1710, and was interred in Westminster-abbey. Sir Richard Steele attended the ceremony, and two days after published a paper in the Tatler to his memory*. Mr. Booth, who knew him only in his

* "Having received notice," says the author of this paper, "that the famous Mr. Betterton was to be interred this evening in the cloisters, near Westminster-abbey, I was resolved to walk thither, and see the last office done to a man whom I had always very much admired, and from whose action I had received more impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read. Such an actor as Mr. Betterton ought to be recorded with the same respect as Roscius amongst the Romans. The greatest orator has thought fit to quote his judgment, and celebrate his life. Roscius was the example to all that would form themselves into a proper and winning behaviour. His action was so well adapted to the sentiments he expressed, that the youth of Rome thought they wanted only to be vir-

decline, used to say, that he never saw him off or on the stage, without learning something from him; and frequently observed, that Betterton was no actor, that he put on his part with his clothes, and was the very man he undertook to be till the play was over, and nothing more. So exact was he in following nature, that the look of surprise he assumed in the character of Hamlet, astonished Booth (when he first personated the ghost) to such a degree, that he was unable to proceed in his part for some moments. The following dramatic works were published by Mr. Betterton, 1. "The Woman made a justice," a comedy. 2. "The Unjust judge, or, Appius and Virginia," a tragedy, written originally by Mr. John Webster, an old poet, who flourished in the reign of James I. It was only altered by Mr. Betterton. 3. "The Amorous widow, or the wanton wife," a play written on the plan of Moliere's George Dandin.[1]

BETTI (ZACHARY), an elegant Italian poet of the last century, was born at Verona, July 16, 1732, and began his studies at the Jesuits' college at Brescia, but was obliged, by bad health, to return home to complete them. The work on which his reputation chiefly rests is his poem on the silk-worm, "Del baco da seta, canti IV. con annotazioni," Verona, 1756, 4to, in which he contrives to

tuous, to be as graceful in their appearance as Roscius. I have hardly a notion, that any performance of antiquity could surpass the action of Mr. Betterton, in any of the occasions in which he has appeared on our stage. The wonderful agony which he appeared in, when he examined the circumstances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent answers Desdemona makes, betrayed in his gestures such a variety and vicissitude of passions, as would admonish a man to be afraid of his own heart, and perfectly convince him, that it is to stab it to admit that worst of daggers, jealousy. Whoever reads in his closet this admirable scene, will find that he cannot, unless he has as warm an imagination as Shakspeare himself, find any but dry, incoherent, and broken sentences: but a reader that has seen Betterton act it, observes, there could not be a word added; that longer speeches had been unnatural, nay impossible, in Othello's circumstances. The charming passage in the same tragedy, where he tells the manner of winning the affection of his mistress, was urged with so moving and graceful an energy, that while I walked in the cloisters, I thought of him with the same concern as if I waited for the remains of a person who had in real life done all that I had seen him represent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy disposition I was in; and I began to be extremely afflicted that Brutus and Cassius had any difference; that Hotspur's gallantry was so unfortunate; and that the mirth and good humour of Falstaff could not exempt him from the grave." Tatler, No. 167.

[1] Abridged in the last edition of this Dictionary from the Biog. Brit.—Biog. Dramatica.—Cibber's Lives.—Life of Betterton, 1710, 8vo.

be original on a subject that had been amply treated in the sixteenth century, in the "La Sereide" of Tesauro. He dedicated this poem to the marquis Spolverini, the author of a didactic poem on the cultivation of rice, "La coltivazione del Riso." His poetical efforts were all directed to the object of his more serious labours, agriculture. His bust is in the hall of the academy of agriculture at Verona, of which he was the founder, and among other academies, he was a member of the Georgophiles of Florence. He wrote another poem, "Le Cascine," with notes, but it does not appear to have been printed. He died at Verona in 1788.[1]

BETTINELLI (SAVERIO, or XAVIER), one of the most eminent Italian scholars of the last century, was born at Mantua, July 18, 1718. After having studied among the Jesuits in his own country and at Bologna, he entered that society as a noviciate in 1736. He then commenced a new course of studies, including the belles lettres, from 1739 to 1744, at Brescia, where cardinal Quirini, count Mazzuchelli, count Duranti, and other learned men, formed an illustrious academy, and there he became first noticed by some poetical compositions for scholastic exercises. When sent to Bologna to pursue his theological course, he continued to court his muse, and wrote for the theatre of the college, his tragedy of "Jonathas." The number of literary characters in this city surpassed that which he had found at Brescia. The Institute recently founded by count Marsigli, the Clementine academy of design, the school of the astronomical poet Manfredi, and the growing reputation of his learned and ingenious pupils Zanotti, Algarotti, &c. contributed to fix the attention of the literary world on Bologna. In this society Bettinelli completed his education, and attained the age of thirty. In 1748, he went to Venice to teach rhetoric, and was frequently employed in a similar manner in other places. His superiors intended him for a display of his oratorical talents, but the weakness of his lungs obliged him to decline this. In 1751, he was appointed director of the college of nobles at Parma, and remained here superintending their poetical and historical studies for eight years, occasionally visiting the principal cities of Italy, on business, or for health. In 1755, he travelled through part of

[1] Biog. Universelle.

Germany, to Strasburgh and Nancy, and returned through Germany to Italy, bringing with him two young princes, the sons or nephews of the prince of Hohenlohe, who had intrusted him with their education. The following year he took a trip to France with the eldest of these princes, and resided at Paris, in the college of Louis-le-Grand. It was during this trip that he wrote the celebrated letters of Virgil which were printed at Venice with those of Frugoni and Algarotti. The opinions, and we may add, the literary heresies, very ingeniously urged in these letters against the reputation of the two great luminaries of Italian poetry, and especially against Dante, created him many enemies, and what gave him most uneasiness, involved him with Algarotti. (See ALGAROTTI). From Paris he made several excursions into Normandy, Lorraine, &c. and paid a visit to Voltaire. From Geneva he went to Marseilles, &c. and arrived at Parma in 1759. The same year he went to Verona, where he resided until 1767, and resumed his offices of preaching and education. He was afterwards for some years at Modena, and when the order of the Jesuits was suppressed, he was appointed professor of rhetoric. On his return to his own country, he applied to his literary pursuits with fresh ardour, and published many works, and having regretted that he had published so much without writing any thing to please the fair sex, doubtless owing to his ecclesiastical character, he afterwards endeavoured to make up for this in some respect by publishing his correspondence between two ladies, his letters to Lesbia, and lastly, his twenty-four dialogues on love. These he published in 1796, when the war raged in all parts of Italy, and when the siege of Mantua by the French obliged him to leave it. He then removed to Verona, but in 1797, after the surrender of Mantua, he returned again, and although now almost in his eightieth year, resumed his literary labours with his accustomed spirit. In 1799, he began a new edition of his works, which was completed at Venice in 1801, in 24 vols. 12mo. He still preserved his usual gaiety and health at the age of ninety, until Sept. 13, 1808, when he died after fifteen days illness, with the firmness, says his biographer, of a philosopher and a Christian.

His principal works, according to his own arrangement in the edition above mentioned are, 1. "Ragionamenti filosofici, con annotazioni," a work both religious, moral,

and philosophical. 2. "Dell' entusiasmo delle belle arti," the professed design of which was to maintain and revive the studies of imagination; but Bettinelli was not himself a decided enthusiast, and instead of the fire of imagination, we have here much of the coldness of method. 3. Eight "Dialoghi d'amore," in which he expatiates on the influences which imagination, vanity, friendship, marriage, honour, ambition, science, &c. produce on that passion. In this work is an eloge on Petrarch, one of his most happy compositions. 4. "Risorgimento negli studi, nelle arti e ne' costumi dopo il mille." This in Italy is considered as a superficial view of the revival of arts and sciences after the tenth century, and as interfering with Tiraboschi, who was then employed on the same subject, but to those who may think Tiraboschi's work, what it certainly is, insufferably tedious, this will afford much useful information in a shorter compass. The dissertation on Italian poetry is particularly valuable. 5. "Delle lettere e delle arti Mantovane; lettere ed arti Modenesi," an excellent work as far as regards the literary history of Mantua, which was now, if we mistake not, written for the first time. 6. "Lettere dieci di Virgilio agli Arcadi." Of these letters we have already spoken, and his attack on Dante and Petrarch, although not altogether without such a foundation as strict and cold criticism may lay, will not soon be forgiven in Italy. 7. "Letters on the Fine Arts from a lady to her friend, &c." 8. His "Poetry," containing seven small poems, or "poemetti," six epistles in familiar verse, sonnets, &c. In all these he is rather an elegant, easy, and ingenious poet, than a great one. His "Raccolte" is a spirited satire on the insipid collections of verses so common in Italy. 9. "Tragedies," entitled Xerxes, Jonathan, Demetrius, Poliorcetes, and Rome saved, with some French letters, and an Italian dissertation on Italian tragedy. The "Rome saved" is a translation from Voltaire, indifferently performed. He also wrote three other tragedies, but inferior to the former, in which there is an evident attempt at the manner of Racine. 10. "Lettere a Lesbia Cidonia sopra gli epigrammi," consisting of twenty-five letters, with epigrams, madrigals, and other small pieces, some translated and some original. 11. An "Essay on Eloquence," with other essays, letters, miscellanies," &c. As a poet, critic, metaphysician, and historian, Bettinelli's merit is esteemed by his countrymen as of the first rate; and with

respect to the art of composition, they account him one of the purest and most elegant writers of the last century, one of the few who laboured to preserve the genuine Italian idiom from any foreign mixture.[1]

BETTINI (MARIO), a learned Italian Jesuit, was born at Bologna, Feb. 6, 1582. He entered the order in 1595, and was afterwards moral, mathematical, and philosophical professor in the college of Parma. He died at Bologna, Nov. 7, 1637. To the study of the more abstruse sciences, he united a taste for the belles lettres, and especially Latin poetry. He has left, 1. "Rubenus hilarotragœdia satyra pastoralis," Parma, 1614, 4to. This singular composition, we are informed, was often reprinted in Italy, translated into several languages, and illustrated by the comments of Denis Ronsfert. 2. "Clodoveus, sive Lodovicus, tragicum silviludium," Parma, 1622, 16mo. 3. "Lycæum morale, politicum, et poeticum," Venice, 1626, 4to, a work divided into two parts, the first of which is in prose, and the second in verse, entitled "Urbanitates poeticæ," a collection of lyric poetry, which was reprinted the same year, under the title "Eutrapeliarum, seu Urbanitatum Libri IV." Venice, 1626, 4to. It was again reprinted with the addition of the above two dramas, with the title of "Florilegium variorum poematum et dramatum pastoralium Libri IV." Lyons, 1633, 12mo, the ninth edition. There is a copy in the British museum, probably of the eighth edition, dated 1632, 8vo. 4. "Apiaria universæ philosophiæ, mathematicæ, &c." Bologna, 1641—1656, 3 vols. fol. At the end is an explanation of Euclid, "Euclides explicatus," which was printed separately, Bologna, 1642, and 1645, fol. 5. "Ærarium philosophiæ mathematicæ," ibid. 1648, 8vo. 6. "Recreationum Mathematicarum Apiaria XII. novissima," ibid. 1660, folio, which is a reprint of the third volume of the "Apiaria."[2]

BETTS (JOHN), an eminent physician in the seventeenth century, was son of Mr. Edward Betts by his wife Dorothy, daughter of Mr. John Venables, of Rapley in Hampshire. He was born at Winchester, educated there in grammar learning, afterwards elected a scholar of Corpus Christi college in Oxford, in February 1642, and took the degree of bachelor of arts, February 9, 1646. Being ejected by

[1] Biog. Universelle.—Atheneum, vol. V. p. 330.
[2] Biog. Universelle.—Moreri.

the visitors appointed by the parliament in 1648, he applied himself to the study of physic, and commenced doctor in that faculty, April 11, 1654, having accumulated the degrees. He practised with great success at London, but chiefly among the Roman catholics, being himself of that persuasion. He was afterwards appointed physician in ordinary to king Charles II. The time of his death is not certainly known. Dr. Betts wrote two physical treatises, the first, "De ortu et natura Sanguinis," Lond. 1669, 8vo. Afterwards there was added to it, "Medicinæ cum Philosophia naturali consensus," Lond. 1662, 8vo. Dr. George Thomson, a physician, animadverted upon our author's treatise "De ortu et natura Sanguinis," in his "True way of preserving the Blood in its integrity." Dr. Bett's second piece is entitled "Anatomia Thomæ Parri annum centesimum quinquagesimum secundum et novem menses agentis, cum clarissimi viri Gulielmi Harvæi aliorumque adstantium medicorum regiorum observationibus." This Thomas Parr, of whose anatomy, Dr. Betts, or rather, according to Anthony Wood, Dr. Harvey drew up an account, is well known to have been one of the most remarkable instances of longevity which this country has afforded. He was the son of John Parr of Winnington, in the parish of Alberbury, in Shropshire, and was born in 1483, in the reign of king Edward the Fourth. He seems to have been of very different stamina from the rest of mankind, and Dr. Fuller tells us that he was thus characterised by an eye-witness,

"From head to heel, his body had all over,
A quick-set, thick-set, nat'ral hairy cover."

At an hundred and twenty (or, more probably, an hundred and two), he married Catherine Milton, who had a child by him; and after that æra of his life he was employed in threshing, and other husbandry work. When he was above an hundred and fifty-two years of age, he was brought up to London, by Thomas, earl of Arundel, and carried to court. The king said to him, "You have lived longer than other men, what have you done more than other men?" He replied, "I did penance when I was an hundred years old." He slept away most of his time while he lived in London, which was only two months. He died in the Strand, on the 15th of November, 1635, and was buried in Westminster-abbey. His death is thought to have been accelerated by the change of his place and mode

of living, and by the troublesome concourse of visitors and spectators. There is said to be a portrait of him in Belvoir castle, and another in Ashmole's museum. The most valuable was in the collection of the duchess of Portland. The fullest account of him extant, is in his "Life," by Taylor, in the Harleian Miscellany.[1]

BETULEIUS (SIXTUS, or XYSTUS), whose name in German was Birck, is in Latin Betula, and hence Betuleius, was born at Memmingen, in Suabia, Feb. 2, 1500, and studied at Basil, chiefly philosophy and the belles lettres, both which he afterwards taught with distinguished reputation. He was principal of the college of Augsburgh, over which he presided for sixteen years, and where he died June 19, 1554. His principal works are, 1. "Notes on Lactantius," printed with the works of that father, at Basil, 1563, fol. 2. "Commentary" on Cicero de natura Deorum, ibid. 1550, 8vo, preferable to that of Peter Marso, and reprinted in Lescalopier's "Humanitas Theologica," Paris, 1660, fol. 3. Three dramatic pieces, Susannah, Judith, and Joseph, which were highly esteemed in that age. They are inserted in the "Dramata sacra," Basil, 1547, 2 vols. 8vo. 4. "Novi Testamenti Concordantia Græca," Basil, 1546, noticed by Freytag as a book of great rarity. Freytag also informs us that Betuleius's first employment, after finishing his studies, was that of a corrector of the press to the printers Cratander, Frobenius, and Bebelius. 5. "Oracula Sybillina Gr. cum castigationibus," Basil, 1545, 8vo.[2]

BETUSSI (JOSEPH), an Italian scholar of considerable celebrity, was born about the beginning of the sixteenth century, at Bassano. In his early years he shewed a taste for polite literature, and published some poems that were read as very extraordinary productions, but unfortunately he took for his guide the famous, or rather infamous, Peter Aretin, both in his studies and his morals. Under such an instructor, we are not to wonder that his irregularities obstructed his advancement in life. For some time he earned a subsistence at Venice in the printing-office of Giolito, and afterwards wandered over Italy and even France, in quest of better employment, which his misconduct always prevented. At length he was recommended

[1] Biog. Brit.—Ath. Ox. vol. II.—Dodd's Ch. Hist. vol. III.
[2] Biog. Universelle.—Moreri, in Birck.—Freytag Adparatus Litter. I. and III.—Saxii Onomasticon.

as secretary to a person of rank, and is said to have gone to Spain in 1562, in this character, but on his return to Italy, he resumed his irregularities, and lived as usual on precarious supplies. The time of his death is not ascertained, but according to a letter of Goselini, a contemporary writer, he was living in 1565. His works are, 1. "Dialogo amoroso e rime di Giuseppe Betussi e d'altri autori," Venice, 1545, 8vo. This dialogue is in prose and verse; and the speakers are Pigna, Sansovino, and Baffa, a poetess of his time. 2. "Il Raverta, dialogo, &c." Venice, 1544, 1545, &c. 8vo. 3. Italian translations of Boccaccio's three Latin works, "De casibus Virorum et Fœminarum illustrium;"—"De claris Mulieribus;"—and "De Genealogia deorum;" the first, Venice, 1545, 8vo; the second, with the addition of illustrious ladies from the time of Boccaccio to his own, ibid. 1547, 8vo; and the third, same year, 4to. Of this last there have been at least thirteen editions, and many of the others. 4. "An Italian translation of the "Seventh book of the Eneid," Venice, 1546, 8vo, which afterwards made part of an entire translation of that poem by different hands. 5. "La Leonora, Ragionamento sopra la vera bellezza," Lucca, 1557, 8vo, noticed by Mazzuchelli and Fontanini among the rarest books. 6. "Ragionamento sopra il Catajo, luogo del signor Pio Enea Obizzi," Padua, 1573, 4to, Ferrara, 1669, with additions. If this description of a magnificent villa was published by Betussi himself, it proves that he was alive much later than we have before conjectured. 7. "L'Immagine del tempio di Dorina Giovanna d'Aragona, dialogo," Venice, 1557, 8vo. 8. "Letters" and "Poems" in various collections.[1]

BEVER (Thomas), LL. D. an eminent scholar and civilian, was born at Mortimer in Berkshire in 1725, and educated at All Souls' college, Oxford, where he took the degree of bachelor of law, July 3, 1753, and that of doctor, April 5, 1758, and was also a fellow of his college. In 1762, with the permission of the vice-chancellor, and with the approbation of the regius professor of civil law, whose ill state of health had at that time deprived the university of the fruits of his abilities, he gave a course of lectures in the same school where Blackstone had delivered his celebrated commentaries, and sometimes, when the class of pupils was small, at his own chambers in All Souls' col-

[1] Biog. Universelle.

lege. In 1766, he published "A discourse on the study of Jurisprudence and the Civil Law, being an introduction to (the above) course of lectures," 4to, but we presume had not sufficient encouragement to publish the whole. He was admitted into Doctors' Commons, Nov. 21, 1758, and was afterwards promoted to be judge of the Cinque Ports, and chancellor of Lincoln and Bangor. In 1781, he published "The history of the Legal Polity of the Roman state; and of the rise, progress, and extent of the Roman Laws," Lond. 4to, a work in which he has made deep researches into the constitution of the Roman state, and displays an extensive fund of learning, connected with the investigation of the civil law. It is much to be lamented that he did not live to complete his plan: but by his will he expressly forbade any part of his MSS. to be printed, as not being in a fit state for the public eye. Dr. Coote says he committed the sequel of this work to the flames in his last illness. He adds that "he was a better scholar than writer, and a better writer than pleader." His private character is represented as truly amiable. As a relation he was affectionate and attentive; and as a friend active and disinterested. His patronage of unprotected genius was a constant mark of the benevolence of his heart. The late Mr. Hindle, and other adepts in music, of which Dr. Bever was a devoted amateur, attracted his esteem. Sherwin, the celebrated engraver, owed also the greatest obligations to him; his grateful sense of which he testified by his valuable present of an unique painting (the only one Sherwin ever executed), of Leonidas taking leave of his wife and infant son, now or lately in possession of Sam. Bever, esq. of Mortimer in Berkshire, the doctor's younger brother. Dr. Bever died at his house in Doctors' Commons, Nov. 8, 1791, of an asthma, which probably would not then have been fatal, if he had suffered himself to be removed from London to a less turbid air, but in what concerned his health, he was reluctant to take advice. He was interred in Mortimer church, Berkshire, and a mural monument erected, in the chancel, to his memory.[1]

BEVERIDGE (WILLIAM), a learned divine in the seventeenth century, and bishop of St. Asaph, was born at Barrow in Leicestershire (where his grandfather, father, and brother, were vicars) in 1636-7. On the 24th of May,

[1] Coote's Catalogue of Civilians.—Gent. Mag. vol. LXI. and LXVIII. &c.

1653, he was admitted of St. John's college, Cambridge, and took his degrees of bachelor of arts in 1656, master of arts in 1660, and of doctor of divinity in 1679. At his coming to the university, he closely applied himself to the study of the learned languages; and, by his great diligence and application, soon became so well skilled, particularly in all Oriental learning, that when he was not above eighteen years of age, he wrote a treatise of the excellency and use of the Oriental tongues, especially the Hebrew, Chaldee, Syriac, Arabic, and Samaritan, with a Syriac Grammar, in three books; which he published when he was about twenty years of age. He also distinguished himself, at the same time, by his early piety and seriousness of mind, and by his exemplary sobriety and integrity of life, all which procured him great esteem and veneration. January 3, 1660-1, he was ordained deacon in the church of St. Botolph, Aldersgate, by Robert, bishop of Lincoln; and priest, in the same place, the 31st of that month. About this time, Dr. Sheldon, bishop of London, collated him to the vicarage of Ealing in Middlesex. On the 22d of November, 1672, he was chosen, by the lord-mayor and aldermen of London, rector of St. Peter's, Cornhill, London, and then he resigned the vicarage of Ealing. He now applied himself, with the utmost labour and zeal, to the discharge of his ministry, and so instructive was he in his discourses from the pulpit, so warm and affectionate in his private exhortations, so regular and uniform in the public worship of the church, and in every part of his pastoral function; and so remarkably were his labours crowned with success, that as he himself was justly styled "the great reviver and restorer of primitive piety," so his parish was deservedly proposed, as the best model and pattern, for the rest of its neighbours to copy after. His singular merit having recommended him to the favour of his diocesan, bishop Henchman, he was collated by him, on the 22d of December, 1674, to the prebend of Chiswick, in the cathedral of St. Paul's, London; and, by his successor bishop Compton, he was also, on the 3d of November, 1681, collated to the archdeaconry of Colchester. In this dignity he behaved, as he had done before in every station of life, in a most regular, watchful, and exemplary manner: and not satisfied with the false, or at least imperfect, reports given in by church-wardens at visitations, he visited every

parish within his archdeaconry in person. November the 5th, 1684, he was installed prebendary of Canterbury, and became also chaplain to king William and queen Mary. In 1691, he was offered, but refused the see of Bath and Wells, then vacant by the deprivation of Dr. Thomas Kenn, for not taking the oaths to king William and queen Mary. But though he refused that see, because, probably, being a man of a tender conscience, he would not eat Dr. Kenn's bread, according to the language of those times, he afterwards accepted of that of St. Asaph, vacant by the translation of Dr. George Hooper to Bath and Wells, and was consecrated July 16, 1704. Being placed in this eminent station, his care and diligence increased in proportion as his power in the church was enlarged; and now when his authority was extended to larger districts, he still pursued the same pious and laborious methods of advancing the honour and interest of religion, by watching over both clergy and laity, and giving them all necessary direction and assistance, for the effectual performance of their respective duties. Accordingly, he was no sooner advanced to the episcopal chair, but in a pathetic letter to the clergy of his diocese, he recommended to them the "duty of catechising and instructing the people committed to their charge, in the principles of the Christian religion; to the end they might know what they were to believe and do in order to salvation:" and told them, "he thought it necessary to begin with that, without which, whatever else he or they should do, would turn to little or no account, as to the main end of the ministry." And to enable them to do this the more effectually, he sent them a plain and easy "Exposition upon the Church Catechism." This good man did not enjoy his episcopal dignity above three years seven months and twenty days; for he died at his lodgings in the cloisters in Westminster-abbey, March 5, 1707-8, in the seventy-first year of his age, and was buried in St. Paul's cathedral. He left the greatest part of his estate to the societies for propagating the gospel, and promoting Christian knowledge. To the curacy of Mount-Sorrel in particular, and vicarage of Barrow in the county of Leicester, in a thankful remembrance of God's mercies vouchsafed to him thereabouts, he bequeathed twenty pounds a year for ever, on condition that prayers be read morning and evening every day, according to the Liturgy of the church of England, in the chapel, and parish church

aforesaid; with the sum of forty shillings yearly, to be divided equally upon Christmas-eve, among eight poor housekeepers of Barrow, as the minister and churchwardens should agree, regard being had especially to those who had been most constantly at prayers, and at the sacrament of the Lord's Supper, the foregoing year. And if it should so happen, that the Common-Prayer could not be read in the church or chapel aforesaid, his will then was, that what should have been given in either place for that, be in each place allowed to one chosen by the vicar of Barrow to teach school, and instruct the youth in the principles of the Christian religion, according to the doctrine of the church of England. His works were many, and full of great variety of learning. Those published by himself were as follows: 1. "De Linguarum Orientalium, præsertim Hebraicæ, Chaldaicæ, Syriacæ, Arabicæ, et Samaritanæ, præstantiâ et usu," &c. mentioned above. Lond. 1658, 8vo. 2. "Institutionum Chronologicarum libri duo, una cum totidem Arithmetices Chronologicæ libellis," Lond. 1669, 4to. 3. "Συνόδικον, sive Pandectæ Canonum SS. Apostolorum, et Conciliorum ab Ecclesiâ Græcâ receptorum; necnon Canonicarum SS. Patrum Epistolarum; una cum Scholiis antiquorum singulis eorum annexis, et scriptis aliis huc spectantibus; quorum plurima e Bibliothecæ Bodleianæ aliarumque MSS. Codicibus nunc primum edita: reliqua cum iisdem MSS. summâ fide et diligentiâ collata," Oxonii, 1672, 2 vols. fol. 4. "Codex Canonum Ecclesiæ Primitivæ vindicatus et illustratus," Lond. 1679, 4to. 5. "The Church Catechism explained, for the use of the diocese of St. Asaph," Lond. 1704, 4to, reprinted several times since. Next follow bishop Beveridge's works, published after his decease by his executor Mr. Timothy Gregory: 1. "Private Thoughts upon Religion, digested into twelve articles, with practical resolutions formed thereupon." Written in his younger years (when he was about twenty-three years old), for the settling of his principles and conduct of life, Lond. 1709. 2. "Private Thoughts upon a Christian Life; or, necessary directions for its beginning and progress upon earth, in order to its final perfection in the Beatific Vision," part II. Lond. 1709. 3. "The great necessity and advantage of Public Prayer and frequent Communion. Designed to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the sacrament," Lond. 1710. These have been

reprinted several times in 8vo and 12mo. 4. "One hundred and fifty Sermons and Discourses on several subjects," Lond. 1708, &c. in 12 vols. 8vo, reprinted at London, 1719, in 2 vols. fol. 5. "Thesaurus Theologicus; or, a complete system of Divinity, summed up in brief notes upon select places of the Old and New Testament; wherein the sacred text is reduced under proper heads; explained and illustrated with the opinions and authorities of the ancient fathers, councils, &c." Lond. 1711, 4 vols. 8vo. 6. "A defence of the book of Psalms, collected into English metre by Thomas Sternhold, John Hopkins, and others; with critical Observations on the New Version, compared with the Old," Lond. 1710, 8vo. In this book he gives the old version the preference to the new. 7. "Exposition of the XXXIX Articles," Lond. 1710, 1716, fol.

Bishop Beveridge's character is in general represented in a most advantageous light. He was a person of the strictest integrity, of true and sincere piety, of exemplary charity, and of great zeal for religion, and so highly esteemed, that when he was dying, one of the chief of his order deservedly said of him, "There goes one of the greatest and of the best men that ever England bred." He is also celebrated as a man of extensive and almost universal learning; furnished, to a very eminent degree, with all useful knowledge; and much to be admired for his readiness in the scriptures, which he had thoroughly studied, so that he was able to produce suitable passages from them on all occasions, and happy in explaining them to others. Mr. Nelson says, that he cannot forbear acknowledging the favourable dispensation of Providence to the present age, in blessing it with so many of those pious discourses, which our truly primitive prelate delivered from the pulpit; and that he the rather takes the liberty to call it a favourable dispensation of Providence, because the bishop gave no orders himself that they should be printed, but humbly neglected them, as not being composed for the press. But that this circumstance is so far from abating the worth of the sermons, or diminishing the character of the author, that it raises the excellency of both, because it shews at once the true nature of a popular discourse; which is to improve the generality of hearers, and for that purpose to speak to them in a plain and intelligible style.

Dr. Henry Felton says, that our learned and venerable bishop delivered himself with those ornaments alone, which his subject suggested to him, and wrote in that plainness and solemnity of style, that gravity and simplicity, which gave authority to the sacred truths he taught, and unanswerable evidence to the doctrines he defended. That there is something so great, primitive, and apostolical, in his writings, that it creates an awe and veneration in our mind; that the importance of his subjects is above the decoration of words; and what is great and majestic in itself looketh most like itself, the less it is adorned. The author of one of the Guardians, having made an extract out of one of the bishop's sermons, tells us, that it may for acuteness of judgment, ornament of speech, and true sublime, compare with any of the choicest writings of the ancients, who lived nearest to the apostles' times. But the author of a pamphlet published in 1711, entitled "A short view of Dr. Beveridge's Writings," passes a very different judgment upon bishop Beveridge's works, in order to stop, as he says, the mischief they are doing, and that which the publication of his Articles may do.—With regard to the bishop's language, he observes, that he delights in jingle and quibbling; affects a tune and rhyme in all he says, and rests arguments upon nothing but words and sounds, &c. &c.—But perhaps this animadverter will by some be ranked among the persons, of whom Dr. Lupton gives the following character: "Those who are censorious enough to reflect with severity upon the pious strains, which are to be found in bishop Beveridge, &c. may possibly be good judges of an ode or essay, but do not seem to criticise justly upon sermons, or express a just value for spiritual things." After all, whatever faults may be found in bishop Beveridge's posthumous works, must be charged to the injudiciousness of his executor. He must himself have been an extraordinary man who, with all the faults pointed out by the author of "The short view," could have conciliated the good opinion and favour of men of all principles, and the most eminent patrons of the church; and the estimation in which his works continue to be held to this day, prove how little he was injured by the captious quibblings of a writer who was determined to find fault with that, into the spirit of which he could not enter. The life of bishop Beveridge, prefixed to the folio edition of

his works, was written by Mr. Kimber, a dissenting minister of the Baptist persuasion, in London.[1]

BEVERLAND (ADRIAN), born at Middleburgh in Zealand, in 1653 or 1654, was a man of genius, but prostituted his talents by employing them in the composition of loose and impious pieces. He took the degree of doctor of law, and became an advocate; but his passion for polite literature diverted him from any pursuits in that way. He was a passionate admirer of Ovid, Catullus, Petronius, and appears to have derived from them that corruption of morals which, more or less, appeared in the whole of his life and writings. Mr. Wood tells us, that Beverland was at the university of Oxford in 1672. In 1678, he published his treatise on original sin. It is entitled "Peccatum originale κατ' ἐξοχήν, sic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redit facies, dissimulata perit. Eleutheropoli. Extra plateam obscuram, privilegio authoris, absque ubi et quando." At the end of the book are these words: "In horto Hesperidum typis Adami Evæ Terræ filii, 1678." His design in this piece is to shew, that Adam's sin consisted entirely in the commerce with his wife, and that original sin is nothing else but the inclination of the sexes to each other. For this he was summoned before the university of Leyden, sent to prison, and his name struck out of the list of students; but he was discharged after he had paid a fine, and taken an oath that he would never write again upon such subjects. He then removed to Utrecht, where he led a most dissolute life, and boasted every where of his book, which had been burnt at Leyden. His behaviour at length obliged the magistrates to send him notice privately, that they expected he should immediately leave the city. He wrote a severe satire against the magistrates and ministers of Leyden, under the title of "Vox clamantis in deserto," which was dispersed in manuscript: but finding after this, that it would not be safe for him to remain in Holland, he went over to England, where Dr. Isaac Vossius procured him a pension. His income was inconsiderable, yet he spent the greatest part of it in purchasing scarce books, indecent prints, pictures, medals, and strange shells. He seems afterwards to have repented of his irregular life: and as an atonement, he is

[1] Biog. Brit.—Gen. Dict. in which is a larger account of his works—and Nichols's Leic. vol. III. where is an ample account of the *Gens Beveridgiana*.

said to have published his treatise "De Fornicatione cavenda," in 1698. He tells us, in an advertisement prefixed to this book, that it was the result of his repentance; and speaks of his loose pieces in the following terms: "I condemn the warmth of my imprudent youth; I detest my loose style and my libertine sentiments. I thank God, who has removed from my eyes the veil which blinded my sight in a miserable manner, and who would not suffer me any longer to seek out weak arguments to defend this crime. He has likewise inspired me with such a resolution, that I have burnt all that I have written upon this subject, and sent to the rector magnificus of the university of Leyden, the books 'De Prostibulis Veterum.' I desire all persons who have procured any manuscript of my writing either privately, or in any other method, to return it to me, that I may burn it myself. And if any person should refuse this, I wish him all the misfortunes which use to happen to one who violates his trust." Yet, notwithstanding these expressions, his sincerity has been suspected; and it has been alleged, that he wrote this last piece with no other view than to raise the curiosity of mankind, to inquire after the former. After Vossius's death, he fell into extreme poverty, and incurred universal hatred from the many violent satires which he had written against different persons. Besides this misfortune, his reason began to be affected; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to assassinate him. It is probable that he died soon after; for we hear no more of him from that time. In 1746, twelve Latin letters of Beverland were published, addressed to some learned men of his time; but our authority does not state where this publication made its appearance. While in England, he must at one time have been in some reputation, as sir Godfrey Kneller made a fine portrait of him, dated 1689, which is now in the picture gallery, Oxford.[1]

BEVERLY (JOHN OF), in Latin BEVERLACIUS, archbishop of York in the eighth century, was born of a noble family among the English Saxons, at Harpham, a small town in Northumberland. He was first a monk, and afterwards abbot of the monastery of St. Hilda. He was instructed in the learned languages by Theodore, archbishop

[1] Gen. Dict.—Biog. Univ.—Dict. Hist.—Moreri.—Saxii Onomast.—Granger.

of Canterbury, and was justly esteemed one of the best scholars of his time. Alfred of Beverly, who wrote his life, pretends that he studied at Oxford, and took there the degree of master of arts; but bishop Godwin assures us this cannot be true, because such distinction of degrees was not then known at Oxford, nor any where else. Our abbot's merit recommended him to the favour of Alfred, king of Northumberland, who, in the year 685, advanced him to the sée of Hagustald, or Hexham, and, upon the death of archbishop Bosa in 687, translated him to that of York. This prelate was tutor to the famous Bede, and lived in the strictest friendship with Acca, and other Anglo-Saxon doctors, several of whom he put upon writing comments on the scriptures. He likewise founded, in 704, a college at Beverly for secular priests. After he had governed the see of York thirty-four years, being tired with the tumults and confusions of the church, he divested himself of the episcopal character, and retired to Beverly; and four years after died May 7, 721. The day of his death was appointed a festival by a synod held at London in 1416. Bede, and other monkish writers, ascribe several miracles to him. Between three and four hundred years after his death, his body was taken up by Alfric, archbishop of York, and placed in a shrine richly adorned with silver, gold, and precious stones. Bromton relates, that William the conqueror, when he ravaged Northumberland with a numerous army, spared Beverly alone, out of a religious veneration for St. John of that place. This prelate wrote some pieces, 1. "Pro Luca exponendo;" an essay towards an exposition of St. Luke, addressed to Bede. 2. "Homiliæ in Evangelia." 3. Epistolæ ad Hildam Abbatissam." 4. "Epistolæ ad Herebaldum, Andenum, et Bertinum."—Pits mentions another JOHN of BEVERLY, so called from the place of his nativity, who was a Carmelite monk in the fourteenth century, and a very learned man, and doctor and professor of divinity at Oxford. He flourished about 1390, in the reign of Richard II. and wrote, 1. "Questiones in magistrum sententiarum;" in four books. 2. "Disputationes ordinariæ;" in one book.[1]

BEVERINI (BARTHOLOMEW), a learned Italian of the seventeenth century, was born at Lucca, May 5, 1629. In classical learning he made such progress, that, when

[1] Biog. Brit.—Bale.—Pits.—Tanner.

only fifteen, he wrote notes and comments on the principal poets of the Augustan age, which drew the notice and approbation of the learned. In his sixteenth year, he went to Rome and entered the congregation of the regular clerks, called the congregation of the "Mother of God." After completing his theological studies, he taught divinity for four years, at the end of which he was invited to Lucca to be professor of rhetoric. From the salary of this place he was enabled to maintain his aged father and family, and would not afterwards accept of any promotion from his congregation, that his studies might not be interrupted by affairs of business. He corresponded with many illustrious personages of his time, and among others with Christina, queen of Sweden, who often requested of him copies of his sermons and poems. The facility with which he wrote appears by his translation of the Eneid, which he says, in the preface, he completed in thirteen months. He died of a malignant fever, Oct. 24, 1686. He left a great many works, of which his biographer, Fabroni, has given a minute catalogue. The principal are: 1. "Sæculum niveum; Roma virginea; et Dies niveus," three small Latin collections on the same subject, "De nivibus Exquilinis, sive de sacris nivibus," Rome, 1650, 1651, and 1652, 4to, each containing two discourses or harangues, and a Latin and Italian idyl. 2. "Rime," Lucca, 1654, 12mo, reprinted at Rome 1666, with additions, and dedicated to queen Christina. 3. "Discorsi sacri," Lucca, 1658, 12mo, Venice, 1682. 4. "Carminum Lib. VII." ibid. 1674, 12mo. 5. "Eneide di Virgilio, trasportata in ottavo rima," ibid, 1680, 12mo. This much esteemed translation has been often reprinted. The last edition is that of Rome, 1700, 4to. 6. "Prediche, discorsi, e lezioni," a posthumous work, Vienna, 1692, 4to. 7. "Syntagma de ponderibus et mensuris," another posthumous work, Lucca, 1711, 8vo, a very learned performance, often reprinted, and added to all collections on the subject. Among his unpublished works is a historical account of Lucca, which it is rather surprizing, should have been so long left in that state; it is entitled "Annalium ab origine Lucensis urbis Lib. XV." Fabroni, who highly praises these annals, seems at a loss to account for their not having been published, but informs us that Beverini had his enemies as well as his admirers.[1]

[1] Biog. Universelle.—Fabroni Vitæ Italorum, vol. XIX.—Mazzuchelli.

BEVERWICK (JOHN DE), in Latin BEVEROVICIUS, was born at Dort, Sept. 17, 1594, of a noble family. He was brought up from his infancy under the eyes of Gerard John Vossius, and visited several universities for acquiring knowledge in the art of medicine, and took his doctor's degree at Padua. He practised in the place of his nativity, where he likewise filled several civic posts with distinction. He died Jan. 19, 1647, aged 51; and though his course was not remarkably long, yet Daniel Heinsius, in the epitaph he made on him, calls him "Vitæ artifex, mortis fugator." His principal works are: 1. "De termino vitæ, fatali an mobili?" Rotterdam, 1644, 8vo; and Leyden, 1651, 4to. This book made some noise at the time, and professes to discuss the question, Whether the term of life of every individual be fixed and immutable; or, whether it may be changed. 2. "De excellentia sexûs Fœminei," Dordrecht, 1639, 8vo. 3. "De calculo," Leyden, 1638—41, 8vo. 4. "Introductio ad Medicinam indigenam," Leyden, 1663, 12mo. This book, says Vigneul Marville, is a very small volume, but extremely well filled. Beverovicius proves in it, to every man's satisfaction, that, without having recourse to remedies from foreign countries, Holland should be contented with her own in the practice of medicine. His entire works were printed in Flemish, at Amsterdam, 1656, 4to.[1]

BEVIN (ELWAY), a musician eminently skilled in the knowledge of practical composition, flourished towards the end of queen Elizabeth's reign. He was of Welch extraction, and had been educated under Tallis, upon whose recommendation it was that in 1589 he was sworn in gentleman extraordinary of the chapel; from whence he was expelled in 1637, it being discovered that he adhered to the Romish communion. He was also organist of Bristol cathedral, but forfeited that employment at the same time with his place in the chapel. Child, afterwards doctor, was his scholar. He has composed sundry services, and a few anthems. Before Bevin's time the precepts for the composition of canons was known to few. Tallis, Bird, Waterhouse, and Farmer, were eminently skilled in this most abstruse part of musical practice. Every canon, as given to the public, was a kind of enigma. Compositions

[1] Biog. Univ.—Haller Bibl. Med.—Manget Bibl. Script. Med.—Moreri.—Foppen Bibl. Belg.—Saxii Onomast.

of this kind were sometimes exhibited in the form of a cross, sometimes in that of a circle; there is now extant one resembling a horizontal sun-dial, and the resolution, (as it was called) of a canon, which was the resolving it into its elements, and reducing it into score, was deemed a work of almost as great difficulty as the original composition. But Bevin, with a view to the improvement of students, generously communicated the result of many years study and experience in a treatise which is highly commended by all who have taken occasion to speak of it. This book was published in 1631, 4to, and dedicated to Goodman bishop of Gloucester, with the following title: "A briefe and short instruction of the Art of Musicke, to teach how to make discant of all proportions that are in use; very necessary for all such as are desirous to attain to knowledge in the art; and may, by practice, if they sing, soone be able to compose three, four, and five parts, and also to compose all sorts of canons that are usuall, by these directions of two or three parts in one upon the plain song." The rules contained in this book for composition in general are very brief; but for the composition of canons there are in it a great variety of examples of almost all the possible forms in which it is capable of being constructed, even to the extent of sixty parts. [1]

BEUF. See LE BEUF.

BEUGHEM (CORNELIUS DE), whose name often occurs in works of Bibliography, but who has not laid bibliographers under many obligations, was a bookseller at Emmerich, about the end of the seventeenth century. His design in his compilations was evidently to serve the cause of literature, but although all his plans were good, they were imperfectly executed; and have proved perplexing and useless. His principal publications in this department were: 1. "Bibliographia juridica et politica," Amsterdam, 1680, 12mo. 2. "Bibliotheca medica et physica," 1691, 12mo, enlarged in 1696. 3. "Gallia critica et experimentalis ab anno 1665 usque ad 1681," Amst. 1683, 12mo. This is a useful index to the articles in the "Journal des Savans." 4. "Bibliographia mathematica et artificiosa," 1685, improved and enlarged, 1688, 12mo. 5. "Bibliographia historica, chronologica, et geographica," 1685, 12mo, and continued in four parts until 1710. 6. "Bibliographia

[1] Hawkins's Hist. of Music.

eruditorum critico-curiosa, seu apparatus ad historiam literariam," Amst. 1689—1701, 5 vols. 12mo, a sort of general index to all the literary journals, but containing too many alphabets to be easily consulted. It extends from 1665 to 1700. 7. "Incunabula typographiæ, sive Catalogus librorum proximis ab inventione typographiæ annis ad annum 1500, editorum," Amst. 1688, 12mo, jejune, says our English bibliographer, and erroneous. Indeed each of these undertakings, to be completely useful, would have required more years than Beughem bestowed upon the whole. [1]

BEULANIUS, a divine and historian in the seventh century, was a Briton by birth, who taught the celebrated Nennius, afterwards abbot of the monastery of Bangor; and applied himself from his earliest youth to the study of learning, which he joined to the greatest purity of morals. Bale tells us, that he was master of a very extensive knowledge of things, and a great fluency of style, and was actuated by a warm zeal for the propagation of truth. He had a son, the subject of the following article; which is a proof, as the historian above-mentioned observes, that the priests in Britain were not at that time prohibited to marry; though Pits is of opinion that our author was not ordained when his son was born. He was extremely industrious in examining into the antiquities of nations, and tracing out the families of the English Saxons after they had entered Britain; and from these collections he is said to have written a work "De Genealogiis Gentium." He flourished in the year 600. Bishop Nicolson in his "English Historical Library" calls him Benlanius, and confounds him with his son. [2]

BEULANIUS (SAMUEL), a learned divine and historian of the seventh century, was son of the preceding, and born in Northumberland, but educated almost from his infancy in the isle of Wight. He was a man of a very humane and mild disposition, a good historian, and well skilled in geometry. He gave an accurate description of the isle of Wight from his own observations, as well as from the accounts of Ptolemy and Pliny. Upon his return to his own country he studied under Elbode, a bishop eminent for his uncommon sanctity and learning, by whose

[1] Biog. Univ.—Moreri.—Baillet Jugemens de Savans.—Saxii Onomast.—Dibdin's Bibliomania.

[2] Tanner.—Leland.—Bale.—Pits.—Gen. Dict.

instructions he made great progress both in profane and sacred literature. At last he applied himself to the study of the history of his nation, which he examined with the utmost accuracy, and wrote in Latin "Annotations upon Nennius," an "History of the actions of king Arthur in Scotland," and an "Historical Itinerary." Leland is of opinion that he was a monk, since all the learning which was then extant, was among those of that profession. He flourished in the year 640, according to Bale; or 650, according to Pits. He had a very intimate friendship with the famous Nennius, abbot of Bangor. [1]

BEUMLER (MARK), a learned minister of the reformed church, was born in 1555, at Volketswyl, a village in the canton of Zurich, and died of the plague at Zurich, in 1611. He studied at Geneva and Heidelberg, and after having exercised the ministerial functions in Germany for some years, returned to Zurich in 1594, where he was appointed professor of theology. He published many theological, philological, and philosophical works, which are now forgot, but some of them were highly esteemed in his day, particularly his "Grammar," Zurich, 1593, and his "Rhetoric," ibid. 1629, which were often reprinted. He also translated and wrote notes on some of Cicero's, Demosthenes, and Plutarch's works, and was the author of a "Catechism" which was long the only one used at Zurich. He was accounted one of the ablest defenders of Zuinglius and Calvin. The style of his polemical works partook of that quaintness which prevailed in controversial writing for more than a century after his time. The title of one of his pamphlets will exemplify this, and amuse our Latin readers: "Falco emissus ad capiendum, deplumandum et dilacerandum audaciorem illum cuculum ubiquitarium, qui nuper ex Jac. Andreæ, mali corvi, malo ovo, ab Holdero simplicissima curruca exclusus, et a demoniaco Bavio Fescenio varii coloris plumis instructus, impetum in philomelas innocentes facere ceperat," Neustadt, 1585, 4to. [2]

BEUTHER (MICHAEL), a learned German writer, was born at Carlostadt, Oct. 18, 1522, and studied at Marpurg, and afterwards at Wittemberg, where, being introduced by Melancthon, to Luther, the latter received him into his house, and both superintended his studies. In 1542, when

[1] Tanner.—Leland.—Bale.—Pits.—Gen. Dict. [2] Biog. Universelle.

the contest took place between John Frederic, the elector, and prince Maurice, he served under the former, but the war being over, he returned to Wittemberg. In 1546 he was appointed professor of history, poetry, and mathematics at Grieswald; and in 1549 he visited Paris, and some other celebrated academies, studied civil law, and published his "Ephemeris Historica," Paris, 1550. In 1552 he had a considerable hand in the treaty of Passaw, by which the exercise of the Protestant religion throughout Germany was secured. In 1553 we find him at Padua, where, by Melancthon's advice, he studied medicine, and became acquainted with the celebrated Fallopius; he next visited Rome, and some of the Italian schools, and at Ferrara was created LL.D. About the year 1555 he appears to have excited some enemies, on account of his religious principles; but in 1559, the elector Palatine, Otto Henry, appointed him his ecclesiastical counsellor and librarian. On the death, however, of this patron, he removed to Oppenheim, and took his final leave of public affairs. In 1563 he visited the principal cities and academies of Saxony, for the purpose of inquiring into their origin, history, and antiquities, and two years after was appointed historical professor at Strasburgh. He died of a decline, Oct. 27, 1587. He was accounted a man of great learning in divinity, law, and physic, and eminently skilled in Hebrew, Greek, Latin, French, Italian, Spanish, and English. He published several works, among which are: 1. "Animadversiones historicæ et chronographicæ." 2. "Opus fastorum antiquitatis Romanæ," Spire, 1600, 4to. 3. "Fasti Hebræorum, Atheniensium, et Romanorum." 4. "Animadversiones in Taciti Germaniam." 5. "Commentarii in Livium, Sallustium, Velleium Paterculum, &c."[1]

BEXON (GABRIEL-LEOPOLD-CHARLES-AMÉ), a French miscellaneous writer, was born at Remiremont, in the month of March 1748, and died at Paris, Feb. 15, 1784. He was first canon, and afterwards grand-chanter of St. Chapelle, at Paris. From his infancy he had a turn for the study of natural history, and assisted Buffon in the latter volumes of his great work on that subject. He published: 1. "Systeme de la Fermentation," 1773, 8vo.

[1] Freheri Theatrum.—Biog. Univ.—Moreri.—Melchior Adam in Vitis Philosoph.

2. "Catechisme d'Agriculture, ou Bibliotheque des gens de la campagne," 1773, 12mo. 3. "Oraison funebre d'Anne Charlotte de Lorraine, abbesse de Remiremont," 1773, 4to. 4. "Histoire de Lorraine," 1777, 8vo, a work to which he is said to have been indebted for his ecclesiastical promotions. One volume only appeared, giving an account of the earliest state of Lorraine, its antiquities, &c. with its literary history, and the lives of the eminent men that add a lustre to its annals. He wrote also, "Observation particulière sur le Myriade," and "Materiaux pour l'histoire naturelle des Salines de Lorraine," both which were printed in Neufchateau's "Conservateur," vol. II. In the same collection are twenty-five letters from Buffon to the abbé Bexon. It remains to be noticed, that as he called himself in his first publication Scipio Bexon, by way of concealment, some biographers have supposed that to be his real name.[1]

BEYER, or BEIER (Augustus), a German Protestant minister, was born May 21, 1707, and died in 1741. He is principally known by the following bibliographical publications: 1. "Epistola de Bibliothecis Dresdensibus, tum publicis tum privatis," Dresden, 1731, 4to. 2. "Bernardi Monetæ (La Monnoye) epistola hactenus ineditæ ad Michaelem Maittarium," Dresden and Leipsic, 1732, 8vo. This he discovered in the Schoemberg museum. 3. "Memoriæ historico-criticæ librorum rariorum," ibid. 1734, 8vo. 4. "Arcana sacra bibliothecarum Dresdensium," Dresden, 1738, 8vo, to which he published two appendices in 1738 and 1740, 8vo.[2]

BEYER (George), another bibliographer, and a lawyer, was born at Leipsic in 1665, and died in 1714. He was the first, according to Camus, who gave a course of lectures on legal bibliography, at Wittemberg, in 1698. This produced, 1. "Notitiæ auctorum juridicorum et juris arti inservientium, tria specimina," Leipsic, 1698—1705, 8vo. Of this a new and enlarged edition was published in 1726, 8vo, and Jenichen added a continuation in 1738. Four other improved editions, one by Hommelius, in 1749, two in 1750, and a fourth by Frank, in 1758, all in 8vo, shew the value in which this work was held. 2. "Declinatio juris divini naturalis et positivi universalis," Wittemberg, 1712, 4to; Leipsic, 1716, 1726, 4to.[3]

[1] Biog. Universelle.—Biog. Dict.—Month. Rev. vol. LVI.
[2] Biog. Universelle.—Saxii Onomasticon. [3] Ibid.

BEYERLINCK, (LAURENCE), a voluminous author, was born April 1578, at Antwerp, of a family originally of Bergen-op-Zoom, and had his education among the Jesuits. He went afterwards to study philosophy at Louvain, and had scarcely assumed the ecclesiastic dress in order to pursue his divinity course in that university, when he was appointed professor of poetry and rhetoric in the college of Vaulx. He had, some time after, a living near Louvain, and taught philosophy in a house of regular canons in the same neighbourhood. In 1605 he was called to Antwerp, where he had the charge of the school, and some promotion in the church. He died there June 7, 1627. Foppen has given a long list of his works, the principal of which seem to be: 1. "Apophthegmata Christianorum," Antwerp, 1608, 8vo. 2. "Biblia sacra variarum translationum," Antwerp, 1616, 3 vols. fol. 3. "Promptuarium morale super evangelia communia, et particularia quædam festorum totius anni," 1613, 8vo, and often reprinted. 4. "Magnum Theatrum vitæ humanæ." Referring our readers to Freytag for a more minute account of this vast compilation, it may be sufficient to add, that Conrad Lycosthenes left the materials for it, and Theodore Swinger or Zwinger having put them in order with some additions with which his course of reading had furnished him, published three editions of them; the first in 1 vol. fol. 1565, the second in 3 vols. fol. 1571, and the third in 4 vols. fol. all at Basil, 1586. James Swinger went on improving and adding to this work, which was at last taken up by Beyerlinck, whose edition appeared after his death, Cologne, 1631, enlarged to 8 vols. folio; and it was reprinted in the same form at Lyons, 1678, and at Venice, 1707. It is a mass of theology, history, politics, philosophy, &c. in alphabetical order, containing all the knowledge of the times upon the various subjects, and we may add, all the ignorance and superstitions.[1]

BEYMA (JULIUS), an eminent lawyer, was born at Dockum in Holland, in 1546, or according to Foppen, in 1539. After having studied law, and taken a licentiate's degree at Orleans, he practised at Leuwarden, in Friesland, until, being suspected of Lutheranism, he was obliged to retire into Germany, where he taught law at Wittemberg, for ten years. The times becoming more favour-

[1] Biog. Univ.—Foppen Bibl. Belg.—Freytag Adparatus Litter.—Moreri in Beierlinck.

able, he returned to his own country, and obtained the law chair in the university of Leyden. After having taught here with great success for fifteen years, he was, in 1596, invited to Franeker, in the same office, but after a year, he quitted the business of public instruction, being appointed a counsellor at the court of Friesland. He died in 1598, leaving a daughter, and two sons, who were both educated in their father's profession. He wrote several dissertations on subjects of law, which were published in 1 vol. 4to, at Louvain, 1645. In 1598, the year of his death, a collection of theses maintained by Beyma and his friend Schotanus, appeared under the title "Disputationes juridicæ, sociata cum collega H. Schotano opera, editæ," Franeker.[1]

BEYS (CHARLES), a French poet, was born at Paris in 1610, and at the age of fourteen had written a number of poetical pieces, both in French and Latin, which were extravagantly praised by Scarron and Colletet, but are now in request only by the collectors of curiosities. He applied himself very little to study, passing the principal part of his time in the pleasures of convivial society, which, however, did not hinder him from meddling with public affairs, for which he was thrown into the Bastille, as the author of the "Miliade," a satire against cardinal Richelieu. Having proved his innocence, he was set at liberty, and resumed his loose life, which impaired his health, and deprived him of sight, in which condition he died Sept. 26, 1659. He wrote some dramas, and his poetical works were printed at Paris, 1631, 8vo.[2]

BEYS (GILES), a celebrated printer of the sixteenth century, who was the first after those who printed the works of Ramus, that made a distinction in his printing between the consonants j and v, and the vowels i and u. Ramus was the inventor of this distinction, and employed it in his Latin grammar of 1557, but we do not find it in any of his works printed after that time. Beys adopted it first in Claude Mignaut's Latin commentary on Horace. He died at Paris April 19, 1593. He married a daughter of the celebrated Plantin of Antwerp, by whom he had a son, who was probably the poet above-mentioned, as the following burlesque epitaph was written on him:

"Ci git Beys, qui savoit à merveille
Faire des vers, et vuider la bouteille."[3]

[1] Biog. Universelle.—Freheri Theatrum.—Alma et Illustris Acad. Leidensis, p. 97. [2] Moreri.—Biog. Universelle. [3] Ibid.

BEZA (THEODORE), one of the chief promoters of the Reformation, was born at Vezelai, a small town of Nivernais, in France, June 24, 1519. His father was Peter Beza, or de Beze, bailiff of the town, and his mother Mary de Bourdelot. He passed his first years at Paris, with his uncle Nicholas, a counsellor of parliament, who sent him to Orleans, at the age of six, for education. His master, Melchior Wolmar, a man of greater learning, and particularly eminent as a Greek scholar, and one of the first who introduced the principles of the reformation into France, having an invitation to become professor at Bourges, Beza accompanied him, and remained with him until 1535. Although at this period only sixteen, he had made very uncommon progress in learning and in the ancient languages, and having returned to Orleans to study law, he took his licentiate's degree in 1539. These four last years, however, he applied less to serious studies than to polite literature, and especially Latin poetry; and it was in this interval that he wrote those pieces which were afterwards published under the title of "Poemata Juvenilia," and afforded the enemies of the reformation a better handle than could have been wished to reproach his early morals.

On his return to Paris he was presented to the priory of Longjumeau, and another benefice; and one of his uncles, who possessed a rich abbey, had an intention to resign in his favour. Beza thus enjoying an ample revenue, with the prospect of an easy increase, joined too freely in the amusements and dissipations of youth, notwithstanding the remonstrances of his parents and friends: and although in the actual possession of benefices, had not yet taken orders, nor for some years did he associate with persons of the reformed religion, although he could not forget the progress that it had made in his mind when under the tuition of Wolmar. Here he contracted an attachment to a young woman, who, some say, was of a noble family, others, of inferior birth, to whom he secretly promised marriage, but was prevented from accomplishing this, through fear of losing his promotions. At length, however, in 1548, when recovering from a severe illness, he resigned his priory, and went to Geneva, and married the lady to whom he had now been engaged about four years. At the same time he abjured popery, and after a short stay

at Geneva, went to Tubingen, to his old master, Wolmar, for whom he always had the sincerest esteem.

The following year he was appointed Greek professor at Lausanne, where he remained for ten years, and published several works which extended his reputation. His French tragedy of "Abraham's Sacrifice," was translated into Latin, and became very popular. In 1556, he published his translation of the New Testament, of which a number of editions afterwards appeared, with alterations and corrections; but, of all his works, while he was at Lausanne, that which was accounted the most remarkable, was his apology for, or defence of the burning of Servetus for heresy, in answer to a work apparently on the other side of the question by Sebastian Castalio, who took the liberty to doubt whether it was just or useful to put heretics to death. Beza's answer was entitled "De hæreticis a civili magistratu puniendis," and as at that time the principles of the reformation were legal heresies, we cannot be surprised that the enemies of the reformation should wish to turn Beza's arguments against him.

In 1558, Beza endeavoured to induce some of the German princes to intercede with the king of France for toleration of the Protestants, who were then very cruelly persecuted in that kingdom. Next year he left Lausanne to settle at Geneva, where he was admitted a citizen, at the request of Calvin. In Geneva at this time, much pains were taken to promote learning, and diffuse a taste for the sciences, and an academy being about to be formed, Calvin refused the title of rector, offered to himself, and recommended it to be given to Beza, who was also to teach divinity. About the same time, the persons of rank in France who had embraced the reformed religion, perceiving that they would need the support of a crowned head, cast their eyes on Beza, as the proper person to convert the king of Navarre, and confer with him on other matters of consequence respecting the reformation. In this Beza had complete success, and the reformed religion was publicly preached at Nerac, the residence of the king and queen of Navarre. A church was built, and in the course of the following year, 1560, such was the zeal of the queen of Navarre, that she ordered all the churches and monasteries of Nerac to be destroyed.

Beza remained at Nerac until the beginning of 1561, when the king signified his pleasure that he should attend at the conference of Poissi, to which the senate readily consented. At this conference, appointed for reconciling the disputes between the Popish and Protestant divines, the princes, cardinals, and many of the nobility attended, and the king presided. It was opened Sept. 9, 1561, by the chancellor De l'Hospital, who declared that the king's intention in assembling them was to discover, from their sentiments, a remedy for the disorders which religious disputes had occasioned in his kingdom; that they should therefore endeavour to correct such things as required it, and not separate until they had put an end to all differences by a sincere reconciliation. In his speech he also honoured this conference with the name of the National Council, and compared it to the provincial synods of Orleans, Arles, and Aix, which the emperor Charlemagne had caused to be held. The conference lasted two months, and many points were eagerly debated. The Protestant clergy, and particularly Beza, spoke with great freedom. Beza, to much learning, added a facility of expression which gave him much advantage; he had also from his earliest years a ready wit, which in those years he had employed on subjects perhaps not unsuitable to it, and could not afterwards restrain in controversy on more serious points, nor could he repress the zeal and fervour of his mind when he had to contend for the reformed religion. In this conference some strong expressions he used respecting the eucharist, and against transubstantiation, occasioned an unusual clamour, and a cry of blasphemy! from the adherents to that opinion. It is, perhaps, unnecessary to add, that the purposes of all these debates were not accomplished.

Beza did not return to Geneva when the conference ended: being a Frenchman, queen Catherine de Medicis would have him stay in his own country, where he preached frequently before the king of Navarre, and the prince of Conde, in Paris. The king of Navarre, though of the religion of the Protestants, declared himself against them, in order to preserve the title of viceroy; but the prince of Conde, the illustrious family of Coligny, and others, more zealous for the reformation, began to excite the Protestants to arm in their defence. Opposed to this party, was a league formed by the pope, the emperor, the king

of Spain, and the catholic Swiss cantons. This soon brought on the civil war, in the course of which Beza attended the prince of Conde, and was at the battle of Dreux, in 1562, in which the generals of both armies were taken prisoners; and during the imprisonment of the prince of Conde, Beza remained with admiral Coligny, and did not return to Geneva, until after the peace of 1563, when he resumed his place in the academy or college which Calvin had founded. That celebrated reformer died in the following year, and Beza succeeded him in all his offices, and was now considered as the ostensible head and main support of the reformed party both in France and Geneva. In 1570 he returned again to France to be present at the synod of Rochelle. The queen of Navarre and the admiral Coligny had requested the council of Geneva to permit him to take this journey, and when he arrived at Rochelle he was unanimously chosen president of the synod, which was a kind of general assembly of deputies from all the reformed churches in France. He was afterwards frequently interrupted in his academical business at Geneva, particularly in 1574, when sent on an important negociation to Germany, and he frequently assisted at conferences on religious points both in Germany and Swisserland.

In 1588 his wife died, and although now seventy years old, he married, a few months after, a young woman whom he called his Shunamite. His health and spirits were wonderfully preserved for many years after this, nor did he discontinue his lectures until 1600. He lived five years after this, considerably weakened by age and infirmities, retaining the memory of things long past, but almost totally deprived of that faculty in continuing a conversation. At intervals, however, he evinced his steady adherence to the religion to which he said he had been early called, lamented the years he had passed in folly and dissipation, and gave many suitable and affecting exhortations to his friends. He died Oct. 13, 1605, in the eighty-seventh year of his age.

Theodore Beza's character has been variously represented, as might be expected from the age in which he lived, and the conduct which he pursued. His talents, his eminence, his important services in the cause of the reformation, must make his memory as dear to Protestants, as it was obnoxious to their enemies. In what follows, however, of his character, we shall chiefly follow an authority

that will not be suspected of religious partiality at least. Beza's reputation has been often attacked, and it is scarcely possible that it could have been otherwise. He had but just embraced the reformed religion, when he took a part in every dispute and every controversy. He wrote incessantly against the Roman catholics, against the Lutherans, and against all who were unfriendly to the character or opinions of his friend Calvin, and although such a disputant would be in any age exposed to frequent attacks, in his time religious controversies were carried on with peculiar harshness and strong resentments. Beza's first writings, his poems, gave occasion for just reproach, and although he had long repented, and confessed his error in this respect, his enemies took the most effectual method to harass his mind, and injure his character, by frequently reprinting these poems. This measure, however, so unfair, and discreditable to his opponents, might have lost its effect, if he had not in some of his controversial pieces, employed his wit with too much freedom and extravagance. We cannot wonder, therefore, that such raillery should produce a corresponding sense of irritation in those who hated his principles, and felt the weight of his talents. It would be unnecessary to repeat all the calumnies, some of the most gross kind, which have been gravely advanced against him, because they now seem to be given up by the general consent of all modern writers; but we may advert to one accusation still maintained by men of considerable note. Poltrot, who assassinated the duke of Guise, that merciless persecutor of the protestants, declared in his first examination that he was set on by Beza, and although this appeared at the time wholly groundless, and Poltrot retracted what he had said, and persisted to his last moments, to exculpate our reformer, yet Bossuet, while he does not accuse Beza of having directly encouraged the assassin, still endeavours to impute his crime to Beza's preaching, and deduces Beza's *consent*, from the joy he and his party expressed on hearing of the death of their implacable enemy, a consequence which it is surely unfair to draw from such premises. He has also been accused of having, on many occasions, excited the French protestants to take up arms, and to have thus had a considerable hand in the civil wars of France. But, although the oppressions suffered by the French protestants, then a very numerous body, had unquestionably excited his zeal in promoting resistance, the

history of the times shew that these civil wars were not occasioned by this course only, far less by any desire the reformed had to propagate their principles by force. The ablest writers are agreed that in those days there was more of discontent than protestantism in the case; "plus de malcontentement que de Huguenoterie." It would be unjust, therefore, to consider Beza, and the other preachers of the reformation, as the sole cause of these commotions. It is much more probable that they were occasioned in a great measure by the rival contests of the Guises and the princes of the blood. Without, therefore, exculpating Beza from having that share in the civil wars which did not very well become a preacher of the gospel of peace, it may be safely affirmed that he was not one of the chief causes. The same assassin Poltrot, who accused Beza, accused also the admiral Coligny, whose character never was stained with a blemish, unless in the bigoted mind of Bossuet, who yet cannot bring a single circumstance in proof; and as far as regards Beza, we may add that the accusation never obtained any belief among his contemporaries.

Beza's zeal was much tempered in his latter days; and when, during an interview with Henry IV. in 1599, in a village of Savoy near Geneva, that prince asked him what he could do for him, Beza expressed no wish but to see peace restored in France. His last will bears the same sentiments, with much expression of regret for his early errors.—Beza was an elegant writer, and a man of great learning. His long life, and the enthusiasm with which he inspired his followers, made him be called the Phenix of his age. As a divine, controversialist, and on many occasions, as a negociator, he displayed great abilities, and a faithful adherence to his principles. His numerous writings are now perhaps but little consulted, and his translation of the Psalms into French verse, which was begun by Marot, are no longer in use in the reformed churches; but as a promoter of literature, he still deserves high praise, on account of the great diligence and success with which he superintended the college of Geneva for forty years of his life. When on one occasion the misfortunes of the times rendered it necessary to dismiss two of the professors, for whose maintenance there were no longer any funds, Beza, then at the age of seventy, supplied both their places, and gave lectures for more than two years. He was in fact the founder of that college which for the last two

centuries has produced so many eminent men; he prescribed its statutes, and left his successors an example which may be said to have descended to our own times. Bayle's account of Beza, in his usual rambling style, is principally taken from the Latin life published in 1606 by Antonius Fayus, or La Faye. Noel Taillepied, Bolsec, and a doctor of the Sorbonne, named Laingé, or Laingeus, have also written lives of this reformer. Other authorities will be subjoined in the note.

Some notice yet remains to be taken of Beza's principal works, and their different editions: 1. "Poemata juvenilia," Paris, by Conrad Badius, 1548, 8vo, but we question whether this was the first edition. It is thought that a 12mo edition, without a date, "Ad insigne capitis mortui," was long prior to this, and we suspect the only edition which Beza printed. Those of 1569, 1576, and 1594, the two former in 8vo, and the latter in 4to, contain only a part of these poems, the offensive ones being omitted. In 1599, an edition was printed at Geneva, 16mo, with his translation of the Song of Solomon. They were also reprinted with the poems of Muret and Jean Second, Paris, by Barbou, 1757, 12mo, and under the title of "Amœnitates Poeticæ," &c. 1779, 12mo. 2. "Tragedie Française du Sacrifice d'Abraham," Lausanne, 1550, 8vo, Paris, 1553, and Middleburgh, 1701, 8vo, and often since; yet it gives no very favourable idea of Beza's talent for French poetry. 3. "Confessio Christianæ fidei, cum Papisticis hæresibus, ex typ. I. Bonæ fidei," 1560, 8vo. 4. "De hæreticis a civili magistratu puniendis; sub Oliva Rob. Stephani," 1554. This is the original edition, but Colladon's French translation, Geneva, 1560, 8vo, is, for whatever reason, in more request. 5. "Comedie du Pape malade, par Thrasibule Phenice," Geneva, 1561, 8vo, 1584, 16mo. 6. "Traduction en vers Français des Pseaumes omis par Marot," Lyons, 1563, 4to, often reprinted with those of Marot, for the use of the Protestant churches. 7. "Histoire de la Mappemonde papistique, par Fragidelphe Escorche-Messes," Luce-Nouvelle (Geneva), 1567, 4to. 8. "Le Reveilmatin des François et de leurs voisin, par Eusebe Philadelphe," Edinburgh, 1574, 8vo. 9. "De peste quæstiones duæ explicatæ; una, sitne contagiosa? altera, an et quatenus sit Christianis per secessionem vitanda?" Geneva, 1579, 8vo; Leyden, 1636, 12mo. This is one of the scarcest of Beza's works. 10. "Histoire ecclesias-

tique des Eglises reformées au royaume de France, depuis l'an 1521 jusqu'en 1563," Antwerp (Geneva), 1580, 3 vols. 8vo. 11. "Icones Virorum Illustrium," 1580, 4to, translated into French, by Simon Goulet, under the title of "Vrais Pourtraits, &c." Geneva, 1581, 4to. 12. "Tractatio de Repudiis et Divortiis; accedit tractatus de Polygamia," Geneva, 1590, 8vo. 13. "Epistola magistri Passavantii ad Petrum Lysetum," a satire on the latter. 14. His translation of the New Testament, with the original texts and notes, often reprinted. The best edition is that of Cambridge, 1642, fol. a work still in much estimation. He had also a share in the Geneva translation of the Bible, 1588, fol. Several of his controversial and practical tracts were translated into English, and printed here in the time of queen Elizabeth, of which the titles may be found in Ames. Among the Greek MSS. of the university of Cambridge, is one of the Four Gospels and Acts of the Apostles, presented by Beza, which is supposed to be of the third or fourth century at least, if not more ancient. In 1787, the university appointed the rev. Dr. Kipling, deputy regius professor of divinity, to superintend the publication of a fac simile of this valuable manuscript, which accordingly appeared in 1793, 2 vols. fol. a splendid and accurate work. The Latin epistle which Beza sent with this manuscript, and which is prefixed to it in his own hand-writing, may be seen in the note *.[1]

* "Inclytæ modisque omnibus celebratissimæ Academiæ Cantabrigiensi Gratiam et Pacem à Deo Patre ac Domino nostro Jesu Christo.

"Quatuor Evangeliorum et Actorum Apostolicorum Græco-Latinum exemplar ex S. Irenæi cœnobio Lugdunensi ante aliquot annos nactus, mutilum quidem illud, et neque satis emendate ab initio ubique descriptum, neque ita ut oportuit habitum, sicut ex paginis quibusdam diverso charactere insertis, et indocti cujuspiam Græci Calogeri barbaris adscriptis alicubi notis apparet, vestræ potissimum Academiæ, ut inter vere Christianas vetustissimæ, plurimisque hominibus celeberrimæ, dicandum existimavi, reverendi Domini et Patres, in cujus sacrario tantum hoc venerandæ, nisi forte fallor, vetustatis monimentum collocetur. Etsi vero nulli melius, quam vos ipsi, quæ sit huic exemplari fides habenda, æstimarent, hac de re tamen vos admonendos duxi, tantam a me in Lucæ præsertim Evangelio repertam esse inter hunc codicem et cæteros quantumvis discrepantiam, ut vitandæ quorundam offensioni asservandum potius quam publicandum existimem. In hac tamen non sententiarum sed vocum diversitate nihil profecto comperi unde suspicari potuerim, a veteribus illis hæreticis fuisse depravatum. Imo multa mihi videor deprehendisse magna observatione digna. Quædam etiam sic a recepta Scriptura discrepantia, ut tamen cum veterum quorundam et Græcorum et Latinorum Patrum Scriptis consentiant; non pauca denique, quibus vetusta Latina editio corroboratur: quæ omnia pro ingenii mei

[1] Lives mentioned in the text.—Biog. Universelle, an article of great candour and accuracy.—Gen. Dict.—Moreri.—Two letters on his poems, Gent. Mag. vol. LXVII.—Saxii Onomasticon.

BEZOUT (STEPHEN), a celebrated French mathematician, member of the academies of sciences and the marine, and examiner of the guards of the marine and of the scholars of artillery, was born at Nemours the 31st of March 1730. In the course of his studies he met with some books of geometry, which gave him a taste for that science; and the Eloges of Fontenelle, which shewed him the honours attendant on talents and the love of the sciences. His father in vain opposed the strong attachment of young Bezout to the mathematical sciences. April 8, 1758, he was named adjoint-mechanician in the French academy of sciences, having before that sent them two ingenious memoirs on the integral calculus, and given other proofs of his proficiency in the sciences. In 1763, he was named to the new office of examiner to the marine, and appointed to compose a course of mathematics for their use; and in 1768, on the death of M. Camus, he succeeded as examiner of the artillery scholars.

Bezout fixed his attention more particularly to the resolution of algebraic equations; and he first found out the solution of a particular class of equations of all degrees. This method, different from all former ones, was general for the cubic and biquadratic equations, and just became particular only at those of the 5th degree. Upon this work of finding the roots of equations, our author laboured from 1762 till 1779, when he published it. He composed two courses of mathematics; the one for the marine, the other for the artillery. The foundation of these two works was the same; the applications only being different, according to the two different objects: these courses have every where been held in great estimation. In his office of examiner he discharged the duties with great attention, care, and tenderness; a trait of his justice and zeal is remarkable in the following instance: During an examination which he held at Toulon, he was told that two of the pupils could

modulo inter se comparata, et cum Syra et Arabica editione collata, in majores meas annotationes a me nuper emendatas, et brevi, Deo favente, prodituras congessi. Sed age, res hæc tota vestri, sicuti par est, judicii esto. Tantum a vobis peto, reverendi Domini et Patres, ut hoc qualecunque summæ in vestram amplitudinem observantiæ meæ veluti monimentum, ab homine vestri studiosissimo profectum, æqui bonique consulatis. D. Jesus Servator noster, et universè vobis omnibus, et privatim singulis, totique adeo Christianissimæ Anglorum genti, magis ac magis pro bonitate singula sua benedicat.

"Genevæ viii. Idus Dec'ris anno Domini CIↃ,IↃ,LXXXI.

"Vestræ totius inclytæ Academiæ dignitati addictissimus

"THEODORUS BEZA."

not be present, being confined by the small-pox: he himself had never had that disease, and he was greatly afraid of it; but as he knew that if he did not see these two young men, it would much impede their improvement, he ventured therefore to their bed-sides, to examine them, and was happy to find them so deserving of the hazard he put himself into for their benefit.

Mr. Bezout lived thus several years beloved of his family and friends, and respected by all, enjoying the fruits and the credit of his labours. But the trouble and fatigues of his offices, with some personal chagrins, had reduced his strength and constitution; he was attacked by a malignant fever, of which he died Sept. 27, 1783, in the 54th year of his age, regretted by his family, his friends, the young students, and by all his acquaintance in general. The books published by him were, 1. "Course of Mathematics for the use of the Marine, with a treatise on Navigation," Paris, 1764, 6 vols. 8vo, reprinted 1781—2. 2. "Course of Mathematics for the Corps of Artillery," 1770—1772, 4 vols. 8vo. 3. "General Theory of Algebraic Equations," 1779, 4to. His papers printed in the volumes of the Memoirs of the academy of sciences are, 1. On Curves whose rectification depends on a given quantity, in the vol. for 1758. 2. On several classes of Equations that admit of an algebraic solution, 1762. 3. First vol. of a course of Mathematics, 1764. 4. On certain Equations, &c. 1764. 5. General resolution of all Equations, 1765. 6. Second vol. of a course of Mathematics, 1765. 7. Third vol. of the same, 1766. 8. Fourth vol. of the same, 1767. 9. Integration of Differentials, &c. vol. 3, Sav. Etr. 10. Experiments on Cold, 1777.[1]

BIACCA (FRANCIS MARIA), an Italian scholar of the last century, was born at Parma, March 12, 1673. After taking ecclesiastical orders, he was engaged in 1702 by the illustrious house of Sanvitali, both as domestic chaplain and tutor to the two young sons of that family, and at his leisure hours cultivated the study of history, chronology, and antiquities. One of his works was written while in this family, a very elaborate treatise, "Trattinemento Istorico e Chronologico," &c. Naples, 2 vols. 4to, in which he endeavours to prove that Josephus's history is neither false nor contrary to scripture, positions which had been

[1] Hutton's Math. Dict.—Eloge by Condorcet.—Biog. Universelle.

denied in a treatise written on the subject by father Cæsar Calino, a Jesuit. When he had completed this work, the elder of his pupils, who by the death of his father had succeeded to the estate, and was very much attached to the Jesuits, informed Biacca that the publication of it would not be agreeable to him. On this Biacca entrusted his manuscript to the celebrated Argelati, at Milan, and either with, or without his consent, it was printed at Naples in 1728. This provoked Sanvitali to forget his own and his father's attachment to Biacca, who had resided twenty-six years in the family, and he ordered him to leave his house. Biacca, however, was received with respect into many other families, who each pressed him to take up his abode with them. After having lived at Milan for some years, he died at Parma, Sept. 15, 1735. Being a member of the Arcadians, he, according to their custom, assumed the name of Parmindo Ibichense, which we find prefixed to several of his works. Besides his defence of Josephus, he wrote, 1. "Ortographia Manuale, o sia arte facile di correttamento Scrivere e Parlare," Parma, 1714, 12mo. 2. "Notizie storiche di Rinuccio cardinal Pallavicino, di Pompeo Sacco Parmigiano, di Cornelio Magni, e del conte Niccolo Cicognari Parmigiano," printed in vols. I. and II. of the "Notizie istoriche degli Arcadi morti," Rome, 1720, 8vo. 3. "Le Selve de Stazio, tradotte in verso sciolto." He translated also Catullus, and both make part of the collection of Italian translations of the ancient Latin authors, printed at Milan. In the poetical collections, there are many small pieces by Biacca.[1]

BIANCHI (ANTHONY), a native of Venice, deserves some notice in a work of this description, on account of his poems, which were the production of nature, without any aid from instruction or cultivation. He lived about the middle of the last century, and was a gondolier or waterman's boy when he wrote, 1. "Il Davide, re d'Israele, poema-eroico-sagro, di Antonio Bianchi, servitor di gondola Veneziano, canto XII." Venice, 1751, fol. and reprinted the same year with an oratorio entitled "Elia sur Carmelo," ibid. 8vo. In this, although we do not find a strict attention to the laws of the epic, nor the most perfect purity of language, yet there are many truly poetical,

[1] Biog. Univ.—Dict. Hist.—Saxii Onomast. where some others of his works are mentioned.

nervous, and highly animated passages. The same may be said of his, 2. "Il Tempio ovvero il Salomone, canti X." Venice, 1753, 4to, with historical and theological notes, which are believed to be from the same pen. In his first poem, he promised two others, one a heroi-comic, under the title of "Cuccagna distrutta," the other "La Formica contro il Leone," but it does not appear that either was published. He gave, however, a specimen of his critical talents, in a volume entitled "Osservazioni contro-critiche di Antonio Bianchi, sopra un trattato della commedia Italiana, &c. Venice, 1752, 8vo. Joseph Antony Costantini, the author of this treatise on Italian comedy, wrote an answer, and asserted that the "Observations" were not written by Bianchi, and that the poem of David was not his. Bianchi, however, in the preface to his second poem, "The Temple of Solomon," offered every kind of proof that he was the author of both. We have no farther account of this extraordinary young man, although it is probable from the merit and character of his poems, that he found patrons who procured him leisure and competence.[1]

BIANCHI (FRANCIS FERRARI), called IL FRARI, a painter and sculptor of Modena, has the reputation of having been the master of Corregio, but never arrived at the fame of his pupil. There is one of his pictures in the church of St. Francis in Modena, by which it appears that he possessed a certain degree of mellowness, though his line is too dry, and the eyes of his figures want the roundness of nature, like those of Cimabue. He died in 1510, two years before the merit of Corregio began to be acknowledged.[2]

BIANCHI (JOHN), an Italian naturalist, more generally known by the name of JANUS PLANCUS, under which he published several works, was born Jan. 3, 1693, at Rimini, where he died Dec. 3, 1775. In 1717 he went to Bologna, and studied botany, natural history, mathematics, and natural philosophy. Having taken the degree of doctor in medicine in 1719, he returned to his country, but afterwards resided for some time at Bologna and Padua before he settled and began practice at Rimini. Here also he improved his acquaintance with botany, and in his different tours accumulated a very fine collection of specimens of natural history. In 1741, he was appointed professor of

[1] Biog. Universelle. [2] Ibid.—Pilkington.

anatomy in the university of Sienna, but his attachment to his favourite studies induced him to return to Rimini, where he endeavoured to revive the academy of the Lincei, the members of which assembled at his house. He had formerly, when only twenty-two years of age, acted as their secretary, and gave a history of them in his edition of the Phytobasanos. In honour of his merits and services, the society caused a medal to be struck, with his portrait on one side, and on the other a lynx, with the words "Lynceis restitutis." Bianchi was frequently involved in controversies respecting both himself and his works, the principal of which are, 1. "Lettere intorno alla cataratta," Rimini, 1720, 4to. 2. "Epistola anatomica ad Josephum Puteum Bononiensem," Bologna, 1726, 4to. 3. "Osservazioni intorno una sezione anatomica," Rimini, 1731, 4to. 4. "Storia della vita di Catterina Vizzani, trovata puscella nella sezione del suo cadavero," Venice, 1744, 8vo, translated into English, London, 1751, 8vo. 5. "Dissertazione de' vesicatori," Venice, 1746, 8vo, in which he blames the use of blisters. 6. "De monstris et rebus monstrosis," ibid. 1749, 4to. 7. "Storia medica d'un apostema nel lobo destro del cerebello, &c." Rimini, 1751, 8vo, a very singular case, with the appearance on dissection, and a plate. 8. "Discorso sopra il vitto Pitagorico," Venice, 1752, 8vo. 9. "Trattato de' bagni de Piza, &c." Florence, 1757, 8vo. 10. "Lettere sopra una gigante," Rimini, 1757, 8vo. 11. "Fabii Columnæ Phytobasanos, accedit vita Fabii et Lynceorum notitia, cum annotationibus," Florence, 1744, 4to, with plates, notes, and additions. 12. "De conchis minus notis liber," Venice, 1739, 4to. with five plates, which were increased to nineteen in a subsequent edition, finely engraved. Besides these he wrote several essays in the Acts of the Academy of Sienna, the Memoirs of the Institute of Bologna, and the Florence Literary Journal, and left several works in manuscript.[1]

BIANCHI (JOHN ANTONY), called by Fabroni BLANCHIUS, a religious of the order of the Minorites, was born Oct. 2, 1686. For some years he taught philosophy and theology, and was afterwards provincial of his order in the Roman province, visitor of that of Bologna, one of the counsellors of the inquisition at Rome, and an examiner of the Roman clergy. He died Jan. 18, 1758. Amidst all

[1] Biog. Universelle.—Mazzuchelli.—Saxii Onomast. in Blancus.

these graver employments, he found leisure to indulge his taste for the belles lettres, and especially dramatic poetry, which procured him admission into the academy of the Arcadians. His works were published under his assumed name of Farnabio Gioachino Annutini, a childish anagram of Fra Giovanni Antonio Bianchi. They are, principally, 1. "Tragedie sacre e morali," four in number, one upon the history of sir Thomas More, and all in prose, Bologna, 1725, 8vo. 2. Other tragedies; "La Dina," "Il Demetrio," &c. published separately from 1734 to 1738. 3. "De' vizj e dei diffeti del moderno teatro, e del modo di corregerli e d'emendarli, ragionamenti VI," Rome, 1753. In this, which he published under his academic name, Lauriso Tragiense, he defends the opinion of Maffei against that of Concina, who had published a dissertation "De spectaculis theatralibus," in which he maintained that dramatic exhibitions were unfriendly to religion and morals, an opinion which has not been confined, as usually said, to the puritans or methodists of England. 4. "Della poteste e polizia della Chiesa, trattati due contro le nuove opinioni di Pietro Giannone," Rome, 1745—1751, 5 vols. 4to, a voluminous work in vindication of the temporal power of the pope, which had been attacked by Giannone in his History of Naples, and by Bossuet, whose principles Giannone adopted. He wrote some tragedies and comedies, which do not appear to have been printed, and left many other works in manuscript, which Fabroni has enumerated.[1]

BIANCHI (JOHN BAPTIST) a celebrated Italian anatomist, was born at Turin, Sept. 12, 1681, and at the age of seventeen was honoured with a doctor's degree. He was a long time professor of anatomy at Turin, where the king of Sardinia, in 1715, caused a very commodious amphitheatre to be built for his lectures. In 1718 he also taught pharmacy, chemistry, and the practice of physic. He was offered a professor's chair in the university of Bologna, but refused it from an attachment to his native place, Turin. He died much esteemed, Jan. 20, 1761. He wrote a great many works; among which were, 1. "Ductus lacrymalis, &c. anatome," Turin, 1715, 4to, Leyden, 1723. 2. "De lacteorum vasorum positionibus et fabrica," Turin, 1743, 4to. 3. "Storia del mostro di

[1] Fabroni Vitæ Italorum, vol. XI.—Biog. Universelle.

due corpi," Turin, 1749, 8vo. 4. "Lettera sull' insensibilita," Turin, 1755, 8vo, in which he attacks Haller's notions on sensibility. But Bianchi's most celebrated works are, 5. His "Historia hepatica, seu de Hepatis structura, usibus et morbis," Turin, 1710, 4to. 1716, and again at Geneva, 1725, 2 vols. 4to. with plates, and six anatomical essays. 6. "De naturali in humano corpore, vitiosa, morbosaque generatione historia," ibid. 1761, 8vo. Manget has some dissertations by Bianchi in his Theatrum Anatomicum, and the collection of fifty-four plates, containing two hundred and seventy anatomical subjects, published at Turin in 1757, was the work of Bianchi. He was unquestionably a man of learning and skill in his profession; but Morgagni, in his Adversaria, has pointed out many of his mistakes, and those which occur in his history of the liver, have been severely animadverted on by that able anatomist in his "Epistolæ Anatomicæ duæ," printed in 1727, but without his consent, by the friend to whom they were written. In this work Bianchi is charged with bad Latin, want of judgment, care, memory, and honour. These charges, however severe as they seem, were not thought to affect the general merit of Bianchi's great work. [1]

BIANCHI (Mark Anthony), an Italian lawyer, was born at Padua in 1498, and while eminent at the bar, and in consultation, was not less distinguished for learning and probity. In 1525 he was appointed, for the third time, professor of imperial law in the university of Padua; in 1532, a second time, professor of the decretals; and lastly in 1544 chief professor of criminal law, a situation which he retained until his death, Oct. 8, 1548. Among his works, which are all on professional subjects, and written in Latin, are his, 1. "Tractatus de indiciis homicidii ex proposito commissi, &c." Venice, 1545, fol. 1549, 8vo. 2. "Practica criminalis aurea," with "Cautelæ singulares ad reorum defensam," ibid. 1547, 8vo. 3. "Tractatus de compromissis faciendis inter conjunctos, et de exceptionibus impedientibus litis ingressum," Venice, 1547, 8vo. [2]

BIANCHI (Vendramino), a nobleman of Padua, was secretary of the senate of Venice at the commencement of the last century. After having been appointed resident from his republic at Milan, on the death of Charles II. king of

[1] Manget Bibl. Med.—Biog. Univ.—Memoirs of Literature, vol. X.—Republic of Letters, vol. I. [2] Biog. Universelle.

Spain, he was sent into Swisserland in 1705, to treat of an alliance between the cantons of Zurich and Berne, which was accomplished by his means Jan. 12, 1706. Next month he went into the Grisons, and there concluded a treaty of alliance Dec. 17. On his return to Venice, the senate sent him as ambassador to England, where he resided about twenty months, to the satisfaction of both nations. After that he accompanied the procurator Carlo Rusini, as secretary, at the congress for concluding the treaty of Passarowitz. This and his negociation in Swisserland produced, 1. "Relazione del paese de' Svisseri e loro alleati, d'Arminio Dannebuchi" (the anagram of Vendramino Bianchi), Venice, 1708, 8vo. This was translated into French and English, and often reprinted. 2. "Istorica relazione della pace di Passarowitz," Padua, 1718 and 1719, 4to.[1]

BIANCHINI (BARTHOLOMEW), an Italian author of the end of the fifteenth century, was a native of Bologna, where he was much esteemed for his learning and moral character. His master Philip Beroaldo, in his commentary on Apuleius, speaks highly of him as a young man of many accomplishments, and distinguished for his taste in painting, and the knowledge of ancient medals. The time of his death is not known, but is supposed to have taken place before 1528. He published a life of Urceus Codrus, prefixed to that author's works in various editions, and among others that of Basil, 1540, 4to; and a life of Philip Berualdo, printed with his commentary on Suetonius, Venice, 1510, fol. and in other editions of the same.[2]

BIANCHINI (FRANCIS), a very learned Italian astronomer and philosopher, was born at Verona, Dec. 13, 1662. After being instructed in the elements of education in his own country, he removed to Bologna, where he went through a course of rhetoric and three years of philosophy, in the Jesuits' college. He afterwards studied mathematics and design, and made a great progress in both. In 1680 he removed to Padua, where he studied divinity, and was admitted to the degree of doctor. His master in mathematics and natural philosophy was the learned Montanari, who became much attached to him, and bequeathed to him his collection of mathematical instruments. At Padua Bianchini learned also anatomy, and, with rather more pleasure, botany. His inclination being for the church, he

[1] Biog. Universelle. [2] Ibid.

went next to Rome, where he was kindly received by cardinal Peter Ottoboni, who knew his family, and appointed him his librarian. Here, as was usual for persons with his views, he went through a course of law, but without losing sight of his favourite studies, experimental philosophy, mathematics, and astronomy. He was admitted a member of the physico-mathematical academy, established by Ciampini, and read many learned papers at their sittings.

In 1686 he returned to his own country, and was very active in re-founding the academy of the Aletophili, or lovers of truth, recommending to them more attention to mathematical studies, and to assist them, he presented the society with the instruments which Montanari had bequeathed to him; but this academy entirely depended on his presence, and on his return to Rome two years after, gradually dissolved. Settled after this at Rome, he became connected with the most eminent men of his time, and enriched his stores of knowledge, by an acquaintance with Greek, Hebrew, and French. Antiquities likewise became one of his favourite pursuits. He often passed whole days among the splendid ruins of Rome, assisted at every research, and digging among them, visited all the museums, and made elegant and correct drawings of all the monuments of antiquity. On the death of Innocent XI. cardinal Ottoboni, his protector, being chosen pope by the name of Alexander VIII. continued to interest himself in the fortune of Bianchini, gave him a canonry in the church of St Mary Rotunda, appointed him guardian and librarian to cardinal Peter Ottoboni his nephew, gave him two pensions, and would have promoted him yet farther, if he had lived, and if Bianchini would have taken orders; but he had not made up his mind to take deacon's orders until 1699, and never would proceed farther. On the death of Alexander VIII. in 1691, the cardinal, his nephew, continued his kindness, and besides bestowing a canonry on him in the church of St. Lawrence in Damaso, invited him to reside in his palace. Clement XI. who was elected pope in 1700, bestowed on him, the year following, the title of chamberlain of honour, authorized him to wear that dress of a prelate called the *mantellone*, and assigned him apartments in the palace of Monte-Cavallo.

In 1702, the pope appointed him, with the title of historiographer, to accompany cardinal Barberini the legate *à latere* to Naples, when the king of Spain, Philip V. came to take possession of that kingdom. Bianchini pro-

fited by this opportunity to visit mount Vesuvius, and ascended to the summit of the crater. On his return to Rome, in 1703, the senate of Rome conferred upon him, his family, and descendants, the rank of the Roman nobility and the patrician order. At the same time the pope chose him secretary of the committee for the reformation of the calendar. In order to regulate with precision the course of the year, it was necessary to establish and fix with the greatest accuracy the equinoxial points. Bianchini being employed to trace a meridian line, and to construct a gnomon on one of the churches, performed this with great success, with the assistance of the learned Philip Maraldi. The pope commemorated the construction of the gnomon by a medal, and Bianchini wrote a treatise on both, " De Nummis et Gnomone Clementino."

Having, in 1703, been appointed president of antiquities, he exhibited to the pope, a plan for forming a collection of sacred antiques, or an ecclesiastical museum, intended to furnish materials for ecclesiastical history; but as this would have been attended with very great expence, and the papal treasury was at this time very low, the scheme was abandoned. The pope, however, to console Bianchini, who had it very much at heart, gave him a canonry in the church of St. Mary Maggiore, and, in 1712, sent him to Paris with a cardinal's hat for Armand de Rohan-Soubise, who was promoted to that dignity. The object was trifling, but the journey was important, as serving to introduce Bianchini to the literati of France, who received him with the utmost respect. At Paris he was constant in his attendance at the sittings of the academy of sciences, who had many years before elected him an honorary member, and he presented them with a very ingenious improvement in the construction of the larger telescopes, to prevent those of uncommon length from bending in the middle, an inconvenience which had been thought without remedy. Reaumur wrote a description of this, which is inserted in the memoirs of the academy for 1713. Before returning to Rome, Bianchini took a trip to Lorraine, Holland, and Flanders, and thence into England, visiting and examining every museum and place where objects of curiosity were to be seen, and was every where received with the respect due to his talents. During his residence at Oxford, it is said that the university defrayed the expences of his lodging; such is his biographer's ac-

count, by which is probably meant that he was invited to lodge in one of the colleges.

On his return to Rome in the month of June, 1713, he resumed his astronomical and antiquarian pursuits. When in France he conceived the idea of tracing a meridian line through Italy, from sea to sea, in imitation of that of Cassini through the middle of France. He accordingly began his operations, and pursued the object at his own expence, for eight years, but other plans and employments occurring, he never completed the design. The papal favours, however, were still conferred on him, purely as a man of science. Innocent XIII. the successor of Clement XI. appointed him referendary of the pontifical signatures, and domestic prelate, and in the council held at Rome in 1725, he filled the office of first historiographer. Next year, his love for antiquities was highly gratified, although at the same time checked by an accident which had serious consequences. There was discovered near Rome on the Appian way, a magnificent marble subterraneous building of three large halls, whose walls consisted of a great number of little cells like those of our modern pidgeon-houses. Most of these cells contained, each, four cinerary urns, accompanied with inscriptions of the name and office of the person whose ashes they contained, who were all slaves or freed-men and women of the household of Augustus, especially that of Livia. There were also in this place some exquisite specimens of mosaic ornaments. Bianchini's joy on this discovery may be easily appreciated by genuine antiquaries; but one unfortunate day, while he was examining one of the chambers or halls, and preparing to make a drawing, the ground on which he stood gave way, and although his fall was broken by some earth which had been dug, one of his thighs received such a serious injury, that he was lame for the remainder of his life; and although he found some relief at the baths of Vignona near Sienna, where he went the following year, his health was never completely re-established.

This accident, however, did not interrupt his literary pursuits. He travelled to Florence, to Parma, and to Colorno, where, in the ducal palace, he traced a meridian, which does not now exist; and on his return to Rome resumed his astronomical labours, particularly his observations on the planet Venus, whom he had been studying for a great many years. He set out by endeavouring to

ascertain her parallax by the ingenious method invented by Cassini for the parallax of Mars. This method consists in comparing the motion of the planet, whose parallax is wanted, with some fixed stars very near it, and that for some considerable space of time, but a fair opportunity of doing it seldom happens. It was, however, signor Bianchini's good fortune to meet with one in the beginning of July, 1716, when Venus and Regulus came to the meridian so nearly together, that he could discover them both in the same field of his refracting telescope. In observing the spots of Venus, he employed the instrument before mentioned, which he presented to the academy of Paris. His observations, however, on this planet, although very interesting to the astronomers of his age, have not been confirmed by the more recent observations of Herschel and others, with instruments of much greater power than he possessed. What he published on this subject, in 1728, was among the last of his efforts for the promotion of science, as he now contracted a dropsical complaint of which he died March 2, 1729. He left his property to his nephew Joseph Bianchini, the subject of our next article, and the greater part of his books and ecclesiastical antiquities to the library of the chapter of Verona. Great honours were paid to his memory by a monument in the cathedral of Verona, voted by the city, and other public marks of esteem. He was a man of extensive knowledge, particularly in natural philosophy, mathematics, botany, agriculture, history, and antiquities. He also cultivated polite literature, oratory, and poetry. His manners, easy, elegant, and accommodating, were rather those of the world than of the schools, and he appears to have been beloved, or respected, wherever he went.

His works were numerous: the following list of the principal is arranged, rather according to the connexion of the subjects, than the chronological order, which in general it is convenient to preserve. 1. Three memoirs in the "Acta eruditorum," of Leipsic, for 1685 and 1686, on a comet observed at Rome in 1684; on Cassini's method of observing the parallaxes and distances of the planets, and on a total eclipse of the moon at Rome, Dec. 10, 1685. 2. A memoir on the comet seen at Rome in April 1702, with other astronomical observations inserted in the "Memoirs of the academy of Paris," 1702, 1706, and 1708. All the preceding, if we mistake not, are in

Latin. 3. "Relazione della linea meridiana orizzontale e della ellissi polare fabbricata in Roma l'anno 1702," without his name in the Journal "de' Letterati d'Italia," vol IV. 4. "Epistola de eclipsi solis die Maii, 1724," Rome, 1724. 5. "Hesperi et Phosphori nova phenomena, sive observationes circa planetam Veneris," Rome, 1728, fol. 6. "Fr. Bianchini astronomicæ et geographicæ observationes selectæ ex ejus autographis, &c. cura et studio Eustachii Manfredi," Verona, 1737, fol. 7. "De emblemate, nomine atque instituto Alethophilorum, dissertatio publicè habita in eorundem academia," Verona, 1687. 8. "Istoria universale provata con monumenti e figurata con simboli degli antichi," Rome, 1697, 4to. This curious volume, the plates of which were engraven by himself, and from his own designs, was to have been followed by several others, completing the series of ancient history, but this proceeds no farther than the ruin of the Assyrian empire. He will perhaps be thought to deal in paradox, in asserting here that the Iliad is no more than a real history under the form of an allegory, each of Homer's heroes or deities being a country or a king. 9. "De Kalendario et Cyclo Cæsaris ac de Paschali canone S. Hippolyti martyris, dissertationes duæ," Rome, 1703, 1704, fol. This also contains an account of the gnomon he constructed, and the pope's medal struck on that occasion. 10. Two papers explanatory of ancient sculptures, inserted in the "Memorie concernenti la citta d'Urbino," Rome, 1724, fol. 11. "Camera et iscrizioni sepolcrali, &c." the history of the discoveries he made in the sepulchral building before mentioned, Rome, 1727, fol. 12. "Del palazzo de' Cesari, opera postuma," Verona, 1738, published by his nephew who had accompanied it with a Latin translation. 13. "Dissertatio posthuma de tribus generibus instrumentorum musicæ veterum organicæ," Rome, 1742, 4to. 14. An edition of Anastasius Bibliothecarius' history of the Popes, Rome, 1718, 1723, and 1728, 3 vols. fol. The fourth was added by his nephew. 15. "Opuscula varia," Rome, 1754, 2 vols. 4to. To these may be added his Italian poems in the collection of those of the "Academici concordi," of Ravenna, published at Bologna, 1687, 12mo. and many scientific letters, disertations, &c. in the Paris "History of the Academy of the Sciences," for the years 1704, 1706—8, 1713, and 1718.[1]

[1] Biog. Universelle.—Eloge by Fontenelle.—Chaufepie.—Fabroni Vitæ Italorum, vol. VI.—Saxii Onomasticon.

BIANCHINI (JOSEPH), nephew of the preceding, priest of the oratory of St. Philip de Neri, was also a learned antiquary. He was born at Verona Sept. 9, 1704, the son of John Baptist, brother to Francis Bianchini, and was educated under the eye of his uncle in the college of Montefiascone. Before 1725, he was promoted to a canonry in the cathedral, and a prebendal stall in St. Luke, and was soon after appointed librarian to the chapter: but in 1732 he resigned that and his benefices, and entered into the congregation of the oratory at Rome, where he divided his time between the pious duties of that order, and his literary researches, particularly in what related to history and ecclesiastical antiquities. His first publication was, 1. The fourth and concluding volume of his uncle's edition of Anastasius Bibliothecarius, Rome, 1735, fol. 2. "Vindiciæ canonicarum Scripturarum vulgatæ Latinæ editionis," Rome, 1740, fol. This volume, the only one published, was to have been followed by six others, the plan of which is sketched in the preface, which, with the preliminary dissertations, contains the history of all the different books of the bible, the manuscript copies in various libraries, the translations, &c. 3. "Evangeliarum quadruplex Latinæ versionis antiquæ, seu veteris Italicæ, nunc primum in lucem editum ex codd. MSS. aureis, argenteis, &c. aliisque plusquam millenariæ antiquitatis," Rome, 1749, fol. This may be considered as a part of the preceding. 4. "Demonstratio historiæ ecclesiasticæ quadripartitæ monumentis ad fidem temporum et gestorum," ibid, 1752, fol. A second volume was afterwards published of this elegant collection of fragments of antiquity, inscriptions, medals, vases, &c. found in the different churches, cemeteries, and museums of Rome, or elsewhere, beautifully engraven, and accompanied with explanations and chronological tables. It extends, however, no farther than the first two centuries of the Christian æra. 5. "Delle porte e mura di Roma, con illustrazioni," ibid. 1747, 4to. 6. "Parere sopra la cagione della morte della sig. contessa Cornelia Zangari, esposto in una lettera," Verona, 1731, and an improved edition, Rome, 1743, 8vo. This curious dissertation relates to a lady of rank who was found in her room reduced to ashes, except her head, legs, and one of her fingers. As this could not be ascribed to external fire, the room being no wise damaged, it excited much attention, and gave rise to a variety of opinions.

Bianchini maintains in this tract, that it was the effect of an internal and spontaneous fire occasioned by the excessive use of camphorated brandy, to which the lady had been much addicted. The time of Bianchini's death is not mentioned.[1]

BIANCHINI (JOHN FORTUNATUS), an Italian philosopher and physician of considerable reputation in the last century, was born, in 1720, at Chieti in the kingdom of Naples, where he studied, took his degrees, and for some years practised physic. He then went to Venice, but his growing reputation procured him the place of first physician at Udina, where he resided from 1759 to 1777, and was then appointed first professor of the practice of physic in the university of Padua, and was admitted a member of the academy, as he had been of that of Udina. He was likewise one of the pensionaries of the academy of Padua, but did not enjoy these situations long, dying Sept. 2, 1779. He wrote many treatises on professional subjects, electricity, the force of imagination in pregnant women, putrid fevers, worms, &c. a list of which may be seen in our authority.[2]

BIANCHINI (JOSEPH MARIA), an Italian scholar of the last century, was born at Prato in Tuscany, Nov. 18, 1685. He had but just finished his education at Florence, when he was admitted a member of the academy of the Apatisti, and two years after, of that of Florence, nor was he more than twenty when he became known to and associated with the principal literati of that city. He went afterwards to Pisa, and studied philosophy and mathematics under Alexander Marchetti, the translator of Lucretius, and there he received the degree of doctor of laws, and the order of priesthood. There also the bishop of Prato appointed him to give public lectures on the works of the fathers, in the course of which he became particularly attached to those of St. Bernard; and the bishop of Pistoia gave him the living of St. Peter at Ajolo, where he made himself very popular. Such also was his literary fame, that besides the academies we have mentioned, he was admitted a member of the Infecundi of Prato, the Innominati of Bra in Piedmont, of the Rinvigoriti of Foligno, the Arcadians of Rome, the Columbarian society, and the della Crusca. His life was exemplary, his character loyal and ingenuous,

[1] Biog. Universelle.—Saxius in Blanchinus. [2] Biog. Universelle.

although somewhat reserved. He loved retirement, yet was of a placid humour, and enjoyed effusions of wit; but in his latter years he fell into a state of melancholy, aggravated by bodily disorder, which terminated in his death Feb. 17, 1749. His two most considerable works, were, 1. "De' gran duchi di Toscana della real casa de' Medici," Venice, 1741, fol. an account of the ancient sovereigns of Florence, as patrons of literature and the arts, but containing little new matter. 2. "Della satira Italiana, trattato," Massa, 1714, 4to. Florence, 1729, 4to; a critical work highly esteemed in Italy. To the second edition the author has annexed an Italian dissertation, on the hypocrisy of men of letters, in which he exposes what would be called in this country the arts of puffing, which his biographer remarks, have made very great progress since his time. 3. "La Cantica de Cantici di Salomone tradotta in versi Toscani con annotazioni," Venice, 1735. Various other small pieces of criticism, bibliography, &c. from his pen are inserted in the academical collections, particularly "Prose Fiorentine," Venice, 1754, 4to.[1]

BIANCOLINI (JOHN BAPTIST JOSEPH), was born at Verona, March 10, 1697, of an eminent mercantile family, and as after completing his education he shewed no inclination for the church, his father brought him up to trade, which he carried on during the whole of his long life. In his youth he was particularly attached to music, played on several instruments, and even attempted composition, but neither this taste, nor his mercantile pursuits, interrupted his fondness for the study of the history and antiquities of his own country, which in the course of a few years beheld one of its merchants placed in the rank of men of letters and historians. His works entirely relate to the history of Verona, and although he appears rather as editor than author, yet his countrymen felt no small obligation to him for the care and expense which he bestowed in improving their ancient annalists. His first labour was a new edition and supplement, in 2 vols, 4to, 1745 and 1747, of Zagata's "Chronicle of the City of Verona," enriched with additions of great interest by Biancolini, particularly a plan of the ancient theatre of Verona, which the learned Maffei had thought it impossible to trace. 2. "Notizie storiche delle chiese di Verona," four books, 1749—1752, 4to, af-

[1] Biog. Universelle.

terwards reprinted and enlarged to 6 vols. 4to. 3. "Dei vescovi e governatori di Verona dissertazioni due," Verona, 1757, 4to. He also contributed to the Italian translation of the Greek historians, "Collana degli storici Greci," (begun in 1733 at Verona by the bookseller Ramanzini) not only by literary, but pecuniary assistance of the most liberal kind. He died upwards of eighty-two years old, in 1780.[1]

BIANCONI (JOHN LEWIS), a celebrated Italian philosopher and physician, was born at Bologna, Sept. 30, 1717. After having studied physic with great diligence and success, he was in his nineteenth year appointed medical assistant in one of the hospitals, and after four years, was, in 1742, admitted to the degree of doctor. In 1743 and 1744 he published a valuable translation into Italian of Winslow's Anatomy, 6 vols. 8vo. In the last mentioned year, his reputation induced the landgrave of Hesse-Darmstadt, prince and bishop of Augsburgh, to give him an invitation to reside with him, which Bianconi accepted, and remained there for six years. During this time he published "Due lettere di Fisica," &c. Venice, 1746, 4to, addressed to the celebrated marquis Maffei, and wrote in French an "Essay on Electricity," addressed to another learned friend, count Algarotti. He also began, in French, "Journal des nouveautés litteraires d'Italie," printed at Leipsic, but with Amsterdam on the title, 1748, 1749, 8vo, which he continued to the end of a third volume. In 1750, he went to the court of Dresden, with a strong recommendation from pope Benedict XIV. to Augustus III. king of Poland, who received him into his confidence, and appointed him his aulic counsellor, and in 1760 sent him to France on a political affair of considerable delicacy, which he transacted with skill and satisfaction to his employer. In 1764, his majesty appointed him his resident minister at the court of Rome, where he felt his literary taste revive with its usual keenness, and was a contributor to various literary Journals. That of the "Effemeridi letterarie di Roma" owed its rise principally to him, and for some time, its fame to his contributions. It was in this he wrote his eloges on Lupacchini, Piranesi, and Mengs, which last was published separately, with additions, in 1780. In his twelve Italian letters on the history of Cornelius Celsus, printed at Rome in 1779, he

[1] Biog. Universelle.

restores that celebrated physician to the age of Augustus, contrary to the common opinion, and to that of Tirasboschi (to whom they were addressed), who places him in what is called the silver age. He was projecting a magnificent edition of Celsus, a life of Petrarch, and some other literary undertakings, when he died suddenly at Perugia, Jan. 1, 1781, universally regretted. He left ready for the press, a work in Italian and French, on the circus of Caracalla, which was magnificently printed at Rome in 1790, with nineteen beautiful engravings.[1]

BIAS, called one of the wise men of Greece, was born at Prienè, a small town of Caria, about 570 B. C. He was in great repute in Greece, under the reigns of Halyattes and Crœsus, kings of Lydia. Though born to great riches, he lived without splendour, expending his fortune in relieving the needy, and although esteemed the most eloquent orator of his time, he desired to reap no other advantage from this talent, than that of glory to his country. In his pleadings he shewed such discrimination, as never to undertake any cause which he did not think just. It was usual to say of a good cause that it was one which Bias would have undertaken, yet we are not told by what means he knew that a cause was good before it was tried. On one occasion, certain pirates brought several young women to sell as slaves at Prienè. Bias purchased them, and maintained them, until he had an opportunity to return them to their friends. This generous action could not fail to increase his popularity, and made him be styled "the prince of the wise men."

When Halyattes laid siege to Prienè, Bias, who was then chief magistrate, made a vigorous resistance for a long time, and when, owing to a scarcity of provisions, the city was in danger of being surrendered, Bias caused two beautiful mules to be fattened, and to be driven towards the enemy's camp, as if they had escaped from the inhabitants of Prienè. Halyattes, seeing these animals in so good plight, was afraid the town was in no danger of starving, but, in order to be certain, contrived to send a spy into the city. Bias, suspecting his design, caused great heaps of sand to be covered with wheat, and the messenger having reported this abundance, Halyattes made an alliance with the inhabitants of Prienè, and left them in peace.

Bias is said to have composed above two thousand verses,

[1] Biog. Universelle.—Saxii Onomast.

containing prudential maxims, many of which may be found in Stanley, and other writers on the lives of the philosophers. The following have been selected by Brucker: "It is a proof of a weak and disordered mind to desire impossibilities. The greatest infelicity is, not to be able to endure misfortunes patiently. Great minds alone can support a sudden reverse of fortune. The most pleasant state is, to be always gaining. Be not unmindful of the miseries of others. If you are handsome, do handsome things; if deformed, supply the defects of nature by your virtues. Be slow in undertaking, but resolute in executing. Praise not a worthless man for the sake of his wealth. Whatever good you do, ascribe it to the gods. Lay in wisdom as the store for your journey from youth to old age, for it is the most certain possession. Many men are dishonest; therefore love your friend with caution, for he may hereafter become your enemy." This last, however, would have better become a Rochefoucault, or a Chesterfield. Bias happened to be at Prienè, when it was taken and sacked, and when asked, why he did not, like the rest, think of saving something, answered, "So I do, for I carry my all with me." The action by which his days were terminated was no less illustrious than those of his former life. He caused himself to be carried into the senate, where he zealously defended the interest of one of his friends, but being now very old, it fatigued him much. He leaned his head on the breast of one of his daughter's sons, who had accompanied him. When the orator, who pleaded for his opponent, had finished his discourse, the judges pronounced in favour of Bias, who immediately expired in the arms of his grandson.[1]

BIBBIENA, CARDINAL. See DOVIZI.

BIBBIENA (FERDINAND GALLI), painter and architect, was born at Boulogne in 1657. He studied the elements of his art under Cignani, a distinguished artist, and when this master produced his disciple to the world, his talents for architecture, for theatrical decorations, and for perspective, obtained him a good reception. The duke of Parma and the emperor gave him the title of their first painter, and loaded him with favours. Several magnificent edifices were raised after his plans. His pieces of perspec-

[1] Stanley's History of Philosophy.—Brucker.—Fenelon, translated by Cormack.

tive are full of taste, but there have not been wanting some critics who have censured him for having a pencil more fantastic than natural and just. He died blind in 1743, leaving two books of architecture; and sons worthy of their father. It is probable that to one of them (J. Galli Bibbiena) the public is indebted for the "History of the amours of Valeria and the noble Venetian Barbarigo," translated into French, Lausanne and Geneva, 1751. He had also a brother, an architectural painter of considerable fame.[1]

BIBLIANDER (THEODORE), an eminent Protestant divine, whose real name was Buchman, which he changed into Bibliander, according to a custom very prevalent in his time, was born in 1500, or rather 1504, according to D. Clement and Saxius, at Bischoffzel near St. Gall, and in 1532, succeeded Zwinglius in the divinity-chair at Zurick. This he filled a considerable time, until having adopted some opinions on the subject of predestination, which were hostile to those generally received in the reformed church, he was gently dismissed by being declared *emeritus*, and his place supplied by Peter Martyr. He died of the plague at Zurich in 1564. He was a man of great reputation for learning, especially in the oriental languages. He wrote, 1. "Apologia pro edit. Alcorani, edita à J. Fabricio, cum testamento Mohamedis," Rostock, 1638, 4to. 2. "Machumetis Saracenorum principis, ejusque successorum vitæ, doctrina, ac ipse Alcoran," &c. Basil, 1543, fol. This work is divided into three parts; the first contains a Latin translation of the Alcoran; the second, many pieces in refutation of the doctrines and errors of the Alcoran; and the third, some parts of the works of Paul Jovius, and others, on the history and manners of the Turks. The whole was reprinted at Basil in 1550, but with considerable alterations in the second part, and the addition of some articles to the third. 3. "Quomodo oporteat legere sacras scripturas, præscriptiones Apostolorum, Prophetarum, &c." ibid. 1550, 8vo. 4. "Amplior consideratio decreti synodalis Trident. de authent. doct. eccl. Dei, &c." 1551, 8vo. 5. "Sermo divin. majest. voce pronunciatus, seu Comment. in Decalog. et Sermon. Dom. in monte Sinai," Basil, 1552, fol. 6. "Concilium sacrosanctum eccl. cathol. in quo demonstratur quomodo possit

[1] Biog. Universelle.

pereunti populo Christiano succurri," 1552, 8vo. 7. "Vita B. Marci evangelistæ," Bâle, 1552. 8. "De ratione temp. Christ. &c. liber," ibid. 1551, 8vo. 9. "Temporum a condito mundo usque ad ultim. ipsius ætat. supputatio," ibid. 1558, fol. 10. "Evangelica historia," ibid. 1551. 11. "De fatis monarchiæ Romanæ, somnium, vaticinium Esdræ," &c. ibid. 1553, 4to, a collection of remarks on prophecies applicable to the apostacy of the Romish church. 12. "De summa Trinitate et fide catholica, &c." ibid. 1555, 4to. 13. "De Mysteriis salutiferæ passionis et mortis Jesu Messiæ, libri tres," ibid. 1555. 14. "De ratione communi omnium linguarum et litterarum commentarius," Zurich, 1548, 4to, a curious work, in which he endeavours to prove an analogy between all languages, and all the letters of those languages. These last five works are extremely rare. Bibliander also, assisted by Conrad Pelican and Cholin, completed and superintended the edition of the Bible by Leo de Juda, and translated a considerable part of it. Many of his manuscripts are preserved in the library of Zurich, and a full account of them has been given by Teissier in his additions to Thuanus's account of eminent men, vol. II.[1]

BICHAT (MARIA-FRANCIS-XAVIER), a very celebrated French physician, and whose labours have greatly promoted the study of physiology, was born Nov. 11, 1771, at Thoirette. His father was also a physician, and had probably initiated him in medical knowledge, which he studied at Lyons, where Petit, then surgeon of the Hotel-Dieu in that city, under whom he was taught anatomy and surgery, had such an opinion of his talents, that he made him his assistant, although then only in his twentieth year. When Lyons was besieged in 1793, he made his escape, and arrived at Paris about the end of that year. There, without any recommendations from friends, he resumed his studies and became one of the pupils of the celebrated Dussault, who discovering his uncommon talents, invited him to his house, treated him as his son, and found in him a most able assistant. Of this generous protector, however, he was deprived by death in 1795, and became in his turn the support of Dussault's widow and children. He first completed the fourth volume of Dussault's "Journal de Chi-

[1] Biog. Univ.—Gen. Dict.—Moreri.—Melchior Adam in vitis Theologorum. —Saxii Onomasticon.

rurgie." In 1797 he published his "Œuvres chirurgicales," 2 vols. 8vo. In the same year he began to give lectures on anatomy and operative surgery, to which, in 1798, he added a course of physiology, which produced his "Traité des Membranes," 1800, 8vo, and "Recherches physiologiques sur la vie et sur la mort," 1800, 8vo, in both which he advances some of those original opinions which attracted the attention of the faculty both at home and abroad, and paved the way for the higher fame he acquired by his "Anatomie generale appliquée a la physiologie et a la medicine," Paris, 1801, 4 vols. 8vo, one of the ablest works on the subject which France has produced. The year preceding, although only twenty-eight years old, he was appointed physician to the Hotel Dieu, and had begun a new treatise on descriptive anatomy, when the world was deprived of his labours, by a premature death, the consequence of a putrid fever, July 22, 1802. He was deeply regretted for his talents and virtues. [1]

BIDDLE (JOHN), a noted Socinian writer, was born in 1615, at Wotton-under-Edge, in Gloucestershire. He was educated at the free-school in that town; and, being a promising youth, was noticed by George lord Berkeley, who made him an allowance of 10*l.* a year. While at this school, he translated Virgil's eclogues, and the two first satires of Juvenal, into English verse, both which were printed at London in 1634, in 8vo. In 1634 he was sent to Oxford, and entered at Magdalen-hall. June 23, 1683, he took the degree of bachelor of arts, and soon after was invited to be master of the school of his native place, but declined it. May 20, 1691, he took his degree of master of arts; and the magistrates of Gloucester having chosen him master of the free-school of St. Mary de Crypt in that city, he went and settled there, and was much esteemed for his diligence. Falling, however, into some opinions concerning the Trinity, different from those commonly received, and having expressed his thoughts with too much freedom, he was accused of heresy: and being summoned before the magistrates, he exhibited in writing a confession, which not being thought satisfactory, he was obliged to make another more explicit than the former. When he had fully considered this doctrine, he comprised it in twelve arguments drawn, as he pretended, from the Scripture;

[1] Biog. Universelle.—Dict. Hist.

wherein the commonly-received opinion, touching the deity of the Holy Spirit, is attempted to be refuted *. An acquaintance who had a copy of them, having shewed them to the magistrates of Gloucester, and to the parliament committee then residing there, he was committed, Dec. 2, 1645, to the common gaol, till the parliament should take cognizance of the matter. However, an eminent person in Gloucester procured his enlargement, by giving security for his appearance when the parliament should send for him. June 1646, archbishop Usher, passing through Gloucester in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors. Six months after he had been set at liberty he was summoned to appear at Westminster, and the parliament appointed a committee to examine him; before whom he freely confessed, that he did not acknowledge the commonly-received notion of the divinity of the Holy Ghost, but, however, was ready to hear what could be opposed to him, and, if he could not make out his opinion to be true, honestly to own his error. But being wearied with tedious and expensive delays, he wrote a letter to sir Henry Vane, a member of the committee, requesting him either to procure his discharge, or to make a report of his case to the house of commons. The result of this was, his being committed to the custody of one of their officers, which restraint continued the five years following. He was at length referred to the assembly of divines then sitting at Westminster, before whom he often appeared, and gave them in writing his twelve arguments, which were published the same year. Upon their publication, he was summoned to appear at the bar of the house of commons; where being asked, "Whether he owned this treatise, and the opinions therein?" he answered in the affirmative. Upon which he was committed to prison, and the house ordered, Sept. 6, 1747, that the book should be called in and burnt by the hangman, and the author be examined by the committee of plundered ministers. But Mr. Biddle drew a greater storm upon himself by two tracts he published in 1648, "A confession of faith touching the

* These twelve arguments, &c. were first published in 1647, and reprinted in 1653, and lastly in 1691, 4to, in a collection of Socinian tracts, entitled "The faith of one God, &c." They were answered by Matthew Poole, M. A. the learned editor of Synopsis Criticorum, in his Plea for the Godhead of the Holy Ghost, &c. and by others at home and abroad.

Holy Trinity according to the Scripture;" and "The testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, also of Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God, and the persons of the Holy Trinity, together with observations on the same." As soon as they were published, the assembly of divines solicited the parliament, and procured an ordinance, inflicting death upon those that held opinions contrary to the received doctrine about the Trinity, and severe penalties upon those who differed in lesser matters. Biddle, however, escaped by a dissension in the parliament, part of which was joined by the army; many of whom, both officers and soldiers, being liable to the severities of the ordinance above-mentioned, it therefore from that time lay unregarded for several years. Biddle had now more liberty allowed him by his keepers; who suffered him, upon security given, to go into Staffordshire, where he lived some time with a justice of peace, who entertained him with great hospitality, and at his death left him a legacy. Serjeant John Bradshaw, president of the council of state, having got intelligence of this indulgence granted him, caused him to be recalled, and more strictly confined. In this confinement he spent his whole substance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impression of the Septuagint Bible, which that printer was about to publish: and this gained him for some time a comfortable subsistence.

In 1654 the parliament published a general act of oblivion, when Biddle was restored to his liberty. This he improved among those friends he had gained in London, in meeting together every Sunday for expounding the Scripture, and discoursing thereupon; by which means his opinions concerning the unity of God, Christ his only son, and his holy spirit, were so propagated, that the presbyterian ministers became highly offended. The same year he published his "Twofold scripture catechism," which was ably answered by Dr. Owen in his "Vindiciæ Evangelicæ," Oxford, 1655; but a copy coming into the hands of some of the members of Cromwell's parliament, meeting Sept. 3, 1654, a complaint was made against it in the house of commons. Upon this, the author being brought to the bar, and asked "Whether he wrote that book?" answered by asking, "Whether it seemed reason-

able, that one brought before a judgment seat as a criminal, should accuse himself?" After some debates and resolutions, he was, Dec. 13, committed close prisoner to the Gatehouse. A bill likewise was ordered to be brought in for punishing him; but, after about six months imprisonment, he obtained his liberty at the court of king's bench, by due course of law. About a year after, another no less formidable danger overtook him, by his engaging in a dispute with one Griffin, an anabaptist teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the Trinity, he thought the best way to stop the spreading of such errors would be openly to confute his tenets. For this purpose he challenges Biddle to a public disputation at his meeting in the Stone chapel in St. Paul's cathedral, on this question, "Whether Jesus Christ be the most high, or almighty God?" Biddle would have declined the dispute, but was obliged to accept of it; and the two antagonists having met amidst a numerous audience, Griffin repeats the question, asking "if any man there did deny that Christ was God most high?" to which Biddle resolutely answered, "I do deny it:" and by this open profession gave his adversaries the opportunity of a positive and clear accusation, which they soon laid hold of. But Griffin being baffled, the disputation was deferred till another day, when Biddle was to take his turn of proving the negative of the question. Meanwhile, Griffin and his party, not thinking themselves a match for our author, accused him of fresh blasphemies, and procured an order from the protector to apprehend him, July the 3d (being the day before the intended second disputation), and to commit him to the Compter. He was afterwards sent to Newgate, and ordered to be tried for his life the next sessions, on the ordinance against blasphemy. However, the protector not chusing to have him either condemned or absolved, took him out of the hands of the law, and detained him in prison; till at length, being wearied with receiving petitions for and against him, he banished him to St. Mary's castle, in the isle of Scilly, where he was sent Oct. 1655. During this exile, he employed himself in studying several intricate matters, particularly the Revelation of St. John, and after his return to London, published an essay towards explaining it. In 1658, the protector, through the intercession of many friends, suffered a writ of habeas corpus to be granted out of the

king's bench, whereby the prisoner was brought back, and, nothing being laid to his charge, was set at liberty. Upon his return to London, he became pastor of an independent meeting; but did not continue long in town; for, Cromwell dying Sept. 3, 1658, his son Richard called a parliament, consisting chiefly of presbyterians, whom, of all men, Biddle most dreaded: he therefore retired privately into the country. This parliament being soon dissolved, he returned to his former employment till the restoration of king Charles the Second, when the liberty of dissenters was taken away, and their meetings punished as seditious. Biddle then restrained himself from public to more private assemblies, but, June 1, 1662, he was seized in his lodging, where he and some few of his friends had met for divine worship, and was, with them, carried before a justice of peace, who committed them all to prison, where they lay till the recorder took security for their answering to the charge brought against them at the next session. But the court not being then able to find a statute whereon to form any criminal indictment, they were referred to the session following, and proceeded against at common law; each of the hearers was fined 20*l.*; Biddle, 100*l.*, and to lie in prison till paid. By his confinement, however, he contracted a disease which put an end to his life, Sept. 22, 1662, in the 47th year of his age. He was buried in the cemetery near Old Bethlem, in Moorfields; and a monument was erected over his grave, with an inscription. His life was published in Latin at London, 1682, by Mr. Farrington, of the Inner Temple, who gives him a high character for piety and morals, and by the Rev. Joshua Toulmin, in 1789, 8vo, who styles him the Father of the English Unitarians.[1]

BIDERMANN (JOHN THEOPHILUS, or GOTTLIEB), a very learned and voluminous German writer, was born at Naumberg, April 5, 1705, and studied at Wittemberg, where he was admitted to his master's degree in 1717, and soon after made librarian to the city. In 1732 he returned to Naumberg, and was appointed co-rector of the public school, in which office he continued for nine years, and in 1741, on the death of John George Scutz, was promoted to be rector. In 1747, the place of rector of the school of Friedburg becoming vacant, he was invited to

[1] Biog. Brit. and Lives above-mentioned.—Ath. Ox. vol. II.

fill it, and accordingly, with the consent of his patrons at Naumberg, he removed thither, and added greatly to the reputation of the school. He died there in 1772, leaving a vast number of works in Latin and German, published during his literary career, some of which involved him in controversies with his contemporaries, carried on in the German journals with a considerable degree of animosity. Harles enumerates above an hundred and fifty articles of his publication, separately, or in the literary journals, on subjects of sacred criticism, philology, the arts, poetical criticism, and some works of whim and imagination; the following selection will probably afford a sufficient specimen: 1. "De insolentia titulorum librariorum," Naumberg, 1743. 2. "De religione eruditorum," ibid. 1744. 3. "Metelemata philologica," ibid. 1746, with a continuation, 1748—50. 4. "Cur homines montani male audiant?" ibid. 1748. 5. "De Latinitate maccaronica," ibid. 6. "De Isopsephis," ibid. 7. "Fabulosa de septem dormientibus historia," ibid. 1752. 8. "De arte Obliviscendi," ibid. 1752. 9. "De primis rei metallicæ inventoribus," ibid. 1763. 10. "De antiquitate sodinarum metallicarum," ibid. 1764. 11. "Acta scholastica," 1741, &c. 8 vols. a collection of programmas and academical dissertations, continued afterwards under the title of "Nova acta scholastica." 12. "Selecta scholastica," 1744—46, 2 vols. 13. "Otia litteraria," Freiburgh, 1751. In a dissertation which he published in 1749, "De vita musica ad Plauti Mostellarium," act III. sc. 2. v. 40, he has collected all that the ancients and moderns have advanced against music and musicians; but, as this was founded on mistaking the sense of Plautus, it ocsasioned a long literary contest, in which Bidermann did not appear to the best advantage. Harles, indeed, allows that his judgment did not always keep pace with his learning.[1]

BIDLOO (GODFREY), a famous anatomical writer, was born at Amsterdam March 12, 1649. After he had passed through his academical studies, he applied himself to physic and anatomy, and took his degree of M.D. He soon acquired considerable practice; in 1688 was made professor of anatomy at the Hague, which he quitted in 1694 for the professorship of anatomy and chirurgery at Leyden; and afterwards William III. of England appointed

[1] Biog. Univ.—Harles de Vitis Philologorum, vol. II.—Saxii Onomasticon.

him his physician, which he accepted on condition of holding his professorship. The king died in 1702, and Bidloo returned to his former employments, in which he had been interrupted by his constant attendance upon that prince. He died at Leyden, April 1713, being 64 years of age. His chief work was his "Anatomia humani corporis," in 105 plates drawn by Lairesse, Amst. 1685, fol. very beautiful, but not entirely correct, a circumstance which being pointed out by the celebrated Ruysch, drew from Bidloo a reply not very temperate, entitled "Vindiciæ quorundam Delineationum Anatomicarum contra ineptas Animadversiones F. Ruyschii, &c." 1697, 4to. Bidloo also published: 1. "A letter to Anthony Leeuwenhoek concerning the animals which are sometimes found in the liver of sheep or some other animals." This was published in Low Dutch, Delft, 1698, 4to. 2. "Gulielmus Cowper criminis Literarii citatus coram tribunali nobiliss. ampliss. Societatis Britanno-Regiæ," Leyden, 1700, 4to, pagg. 54. This piece contains a very severe accusation against Mr. Cowper, a surgeon of London, and fellow of the royal society. Dr. Bidloo being informed that Mr. Cowper was engaged in translating his anatomy into English, had a conversation with him while he was at London, and offered him that in case he had such a design, he would communicate several additions and remarks, which he had made since the publication of that work. Mr. Cowper assured him, that he had no intention of that kind, as he did not understand Latin sufficiently to execute such a task. In the meanwhile he procured three hundred copies of the cuts of Dr. Bidloo's book to be bought for him in Holland, upon which he caused the references to be written very artfully, in order to change, and add to, and frequently to spoil the doctor's explication of the cuts. He had, likewise, an English title-page pasted upon the Latin one, in which, instead of the real author's name his own was inserted, and he placed his own picture in the room of Dr. Bidloo's. And although he occasionally mentioned our author in the preface, and added a few cuts at the end, Bidloo affirms, that the preface was inserted afterwards, when Mr. Cowper found that this piece of plagiarism would be resented. He observes, also, that the figures in the appendix were not drawn from the life, since there was no proportion observed in them, as is evident to those who understand the first principles of anatomy. Mr.

Cowper wrote an answer to this piece, wherein he charged Dr. Bidloo likewise with plagiarism, and several mistakes, which he had committed; and this affair gave occasion to his publishing afterwards his great work upon the muscles. 3. "Exercitationum Anatomico-Chirurgicarum Decades duæ," Leyden, 1708, 4to. 4. He published likewise a small piece upon the disease of which king William III. of England died. 5. "Letters of the Apostles who were martyred," Amsterdam, 1698, 4to, in Low Dutch verse, of which, as well as of Latin, he was very fond, and was thought to have succeeded. He supposes in this book, that the apostles wrote these letters before they suffered martyrdom, and addressed them to their disciples, in order to inform them of their last desires, and to instruct them in what manner they ought to act after themselves were removed from this world. There was published at Leyden, 1719, a miscellaneous collection of our author's poems in Low Dutch. His brother, Lambert Bidloo, an apothecary at Amsterdam, was the author of some Dutch poetry, and of a work "De re herbaria," printed at the end of the "Catalogue of the Garden of Amsterdam," by Commelin, Leyden, 1709, 12mo. Lambert's son, Nicholas, became first physician to the Czar Peter I., and inspector of the hospital of St. Petersburgh.[1]

BIE (ADRIAN DE), an ingenious artist, was born at Liere, in Brabant, in 1594, and at first learned the rudiments of the art from Wouter Abts, afterwards became the disciple of Rodolph Schoof, a painter of considerable reputation at that time at Paris, and when he had practised under that master for a sufficient time to form his hand, he sought to obtain still greater improvement by travelling to Rome; and there he spent six years in studying the works of the best masters, devoting his whole time to his profession. His industry was then rewarded with proportionable success; for he found encouragement among the most honourable persons at Rome, and in every part of Italy. His penciling was so exceedingly neat, and his touch and colouring so very delicate, that he was frequently employed to paint on jasper, agate, porphyry, and other precious materials. His master-piece is St. Eloi, in the principal church at Liere. The time of his death is not known; his son, Cornelius de Bie, wrote the lives of

[1] Gen. Dict.—Moreri.—Haller, Bibl. Anatom.—Biog. Universelle.

the painters, &c. under the title "Gulde Cabinet, &c." in Flemish verse, with their portraits.

Another DE BIE (JACOB or JAMES), who was born at Antwerp, in 1581, was an eminent engraver of antiquities, coins, &c. and published, 1. "Imperatorum Roman. Numismata," from Julius Cæsar to Heraclius, Ant. 1615, 4to. 2. "Numismata Græciæ," ibid. fol. 3. "La France Metallique, &c." Paris, 1636; also the portraits for Mezeray's history, and other works of a similar kind. His style resembles that of the Collaerts, and he drew correctly, and executed his plates entirely with the graver, in a neat clear determined manner, and upon the whole, his prints may rank with those of the best early Flemish masters. [1]

BIEL (GABRIEL), one of the ablest scholastic divines of his time, was born at Spire, and preached with great reputation at Mentz, until Eberhard, duke of Wittemberg, having founded the university of Tubingen, invited him thither in 1477, to fill the theological chair. Towards the end of his days he retired to a convent of regular canons, where he died very old, in 1495. His principal writings were: 1. "Collectorium super libros sententiarum G. Occami," Tubingen, 1501, fol. 2. "Lectura super canonem Missæ," Rutlingen, 1488, fol.; and 3. "Sacri canonis Missæ, &c. expositio," Tubingen, 1499, fol., and thrice reprinted. He is also said to have written "De monetarum potestate simul et utilitate," Nuremberg, 1542, Cologn, 1574, and Lyons, 1605. [2]

BIEL (JOHN CHRISTIAN), a Lutheran divine of the last century, was born at Brunswick, in 1687, and died in 1745. He was the author of a great many theological dissertations inserted in Ugolin's "Thesaur. antiquitat. sacr." and of a valuable work published after his death by E. H. Mutzenbecher, under the title of "Novus Thesaurus Philologicus, sive Lexicon in LXX. et alios interpretes et scriptores apocryphos Veteris Testamenti," Hague, 1779—80, 3 vols. 8vo, to which Schleussner added the supplements. [3]

BIELFELD (JAMES FREDERICK BARON DE), was born at Hamburgh March 31, 1717. In a journey which he made to Brunswick, he became acquainted with Frede-

[1] Deschamps.—Pilkington.—Strutt.—Biog. Univ.—Foppen, Bibl. Belg.—Saxii Onomasticon in Biæus.
[2] Dupin.—Moreri.—Freheri Theatrum.—Saxii Onomast.
[3] Biog. Universelle.—Saxii Onomasticon.

rick II. then prince royal, who, on coming to the throne, took him into his service, and sent him, as secretary of legation, with count de Truchses, Prussian ambassador to the court of St. James's, but discovering that the baron's talents were not calculated for diplomatic affairs, he, in 1745, appointed him preceptor to prince Augustus Ferdinand his brother; after that, in 1747, curator of the universities, and in 1748 he created him a baron, with the rank of privy-counsellor. The last years of his life he spent in study and retirement at Treban, in the country of Altenburgh, where he died April 5, 1770. He wrote 1. "Institutions politiques," 1759—60, 3 vols. 4to; 1762, 4 vols. 12mo, the only work from his pen that retained its reputation on the continent. Even the empress Catherine II. of Russia, condescended to write notes on it. 2. "Progrès des Allemands dans les belles-lettres," 1752 and 1768, 8vo. 3. "Amusemens dramatiques," Leyden, 1768, 2 vols. 12mo, of no great merit. 4. "Lettres familieres," 1763, and "Erudition universelle," 1768, 4 vols. both translated into English by Dr. Hooper. The baron also conducted for about three years a periodical publication called "The Hermit," and is by some the reputed author of the "Memoirs of the duchess of Hanover, spouse to George I." which is more generally attributed to baron Polnitz.[1]

BIENNE (JOHN), in Latin BENENATUS, was a bookseller and printer at Paris, in the sixteenth century, and celebrated for the beauty and correctness of his editions. He became a printer in 1566, and married in that year the widow of Morel, likewise a Greek and Latin printer, of distinguished reputation. Bienne by this alliance becoming possessed of Morel's printing-house, completed the works which his predecessor had begun, particularly the Greek Demosthenes of 1570, fol.; and published also various very excellent editions, particularly "Lucretius," by Lambin, 1570, 4to; "Synesii Hymni," 1570, 8vo; and "Theodoretus de providentia," Gr. and Lat. 1569, 8vo. He died Feb. 15, 1588. It is said he left a daughter so accomplished in Greek and Hebrew, as to be able to conduct the printing of works in these languages.[2]

[1] Biog. Universelle.—Saxii Onomasticon.
[2] Moreri.—Maittaire Annal.—Biog. Universelle.

BIERKANDER (CLAUDE), an able naturalist, and a clergyman at Gresbach in Westgothland, was born in 1735, and died in 1795. He published in the Memoirs of the Academy of Stockholm, of which he was a member, a great number of papers on insects, which he had made his particular study, and on the transpiration of plants, the burning of vegetables, the effect of cold on vegetables, &c. all in the Swedish language.[1]

BIFIELD. See BYFIELD.

BIGLAND (RALPH), garter principal king at arms, was born in 1711, the son of Richard Bigland, of Kendal, in Westmoreland, the descendant of a family originally seated at Bigland, Lancashire. The subject of this brief notice, after going through all the offices in the College of Arms, and executing also the office of registrar, to which he was appointed in 1763, became the head of it in 1780, but enjoyed his elevation a very short time, dying in James-street, Bedford-row, March 27, 1784. He was buried with his parents at Stepney. He was deservedly esteemed and regretted, as a man of much skill in heraldry and other branches of antiquities. The great collections he had made for a history of Gloucestershire were intended to have been arranged and given by him to the public, and have since been partly published by his son Richard Bigland, of Frocester, esq. under the title of "Historical, monumental, and genealogical collections, relative to the county of Gloucester," &c. fol. 1792, to which a second volume will probably be added by Mr. Nichols.[2]

BIGNE (GACE DE LA), and not de la Vigne, as he is generally called by writers who have occasion to name him [for it is thus he gives his own name in his "Roman des Oiseaux"], was born of a noble family of the diocese of Bayeux, about 1428. He was chaplain to king John, and followed that prince into England after the battle of Poictiers. Being at Rochefort in 1459, he began a poem on the chace, entitled "Le Roman des Oiseaux," which he finished on his return to France. This he did at the command of the king for the instruction of his son Philip duke of Burgundy. The abbé Goujet attributes this poem to Gaston de Foix, from its being printed at the end of the "Miroir de la Chasse" by that prince, but greatly different from the manuscripts. Gaston's work printed by

[1] Biog. Universelle. [2] Noble's Coll. of Arms.

Trepperel at Paris, fol. without a date, and again in 1520, consists of two parts, the first Gaston's, and the second by Bigne. Bigne is supposed, from some passages in his work, to have been alive in 1475. The personages in this poem, or romance, are allegorical, and dispute which species of the chace has the pre-eminence, appealing to the king, who, after having advised with his counsellors, wisdom, reason, and truth, (not very usually called in) sends away the disputants perfectly satisfied. The style is easy, and the author's quaintness will be agreeable to the lovers of early poetry. [1]

BIGNE (MARGUERIN DE LA), a priest, of the same family with the preceding, doctor of the Sorbonne, and dean of the church of Mans, was born in 1546 at Bernieres-le-Patry, and studied at the college of Caen. He published in 1575 a "Bibliotheca patrum," 8 vols. folio, which he re-published in 1589, 9 vols. being the first that undertook a work of that kind. The most copious edition we have of it is in 27 vols. folio, Lyons, 1677. There is also one in 16 vols. folio, of 1644, which is much esteemed, as containing the lesser Greek fathers. Another was published at Cologne in 1694, and Pere Philip de St. Jacques gave an abridgment of it in 1719, 2 vols. fol. To the Biblioth. pp. are generally added, "Index locorum scripturæ sacræ," Genoa, 1707, fol., and the "Apparatus of Nourri," Paris, 1703, and 1715, 2 vols. fol. Such is the completest edition. La Bigne distinguished himself also by his harangues and his sermons. He gave a collection of synodal statutes in 1578, 8vo. and an edition of Isidore of Seville, in 1580, fol. He was a very studious man; and, having got into some disputes that were referred to the magistrates of Bayeux, he rather chose to give up his benefices than his literary pursuits. He retired to Paris, where it is supposed he died, about 1590. [2]

BIGNICOURT (SIMON DE), a counsellor of the presidial of Rheims, was born there in 1709, and died at Paris in 1775. He was well versed in ancient and modern literature. We have by him, 1. "A collection of Latin and French poems," 1767, 12mo; which are short, and in an easy and natural style. His epigrams are very much in the manner of the chevalier de Cailli; and he has one

[1] Biog. Universelle.
[2] Dict. Hist.—Biog. Univ.—Chaufepie.—Saxii Onomast.

singularity in all his poetical productions, that he has not one piece, either in Latin or French, that exceeds twenty lines. Some of his countrymen have compared them to those of Catullus, and several writers in the journals have extolled them as productions of extraordinary merit. But M. Bignicourt is best known for his 2. "Pensées et reflections philosophiques," 1755, 12mo. This work, which was afterwards published under the title of "L'homme du Monde & L'homme de Lettres," has, however, its admirers and its censurers, with respect to the method of writing set phrases, and giving them as thoughts and maxims.[1]

BIGNON (Jerôme), a French writer, was born at Paris Aug. 24, 1589. His father took the care of his education upon himself, and taught him the languages, philosophy, mathematics, civil law, and divinity. Jerome acquired so much knowledge in a very short time, that at ten years of age he published his description of the Holy Land, entitled "Chorographie, ou Description de la Terre-Sainte," Paris, 1600, 12mo; and three years after, two other works, which gained him great reputation in France. The first was, "Discours de la ville de Rome, principales antiquitez & singularitez d'icelle," 1604, 8vo; the other work is "Traité sommaire de l'election des papes," 1605, 8vo, in which piece he gives an account of the different manner of electing the popes formerly. Henry IV. appointed him page of honour to the dauphin, afterwards Lewis XIII. He wrote also a treatise on the precedency of the kings of France, entitled "De l'excellence des rois & du royaume de France, traitant de la preseance & des prerogatives des rois des France par dessus tous les autres, & de causes d'icelles." This book was written in order to confute what Diego Valdes, counsellor of the royal chamber of Granada, had published in favour of the precedency of the kings of Spain, under the title of "De dignitate regum Hispaniæ," Granada, 1602, fol. This he dedicated to the king, who ordered him to continue his researches upon the subject; but the death of this prince interrupted his design, and made him leave the court; whither he was soon recalled at the solicitation of Mr. le Fevre, preceptor to Lewis XIII. and continued there till the death of his friend. In 1613 he published an edition of the Formulæ of Marculphus; and the year following took a journey to Italy, where he received many marks of esteem from Paul V.

[1] Dict. Hist.—Biog. Universelle.

Father Paul likewise being pleased with his conversation, detained him some time at Venice.

Upon his return from his travels, he applied himself to the practice of the bar with great success. His father procured for him the post of advocate general in the grand council; which office he discharged with such reputation, that the king nominated him some time after counsellor of state, and at last advocate general in the parliament. In 1641 he resolved to confine himself entirely to his business in the council of state, and therefore resigned his place of advocate-general to Mr. Briquet his son-in-law. The year following he was appointed the king's librarian. His son-in-law dying in 1645, he was obliged to resume his post of advocate-general, in order to preserve it for his son. He had also a considerable share in the ordinance of the year 1639; and he discharged with great integrity various commissions with which he was intrusted at different times. Queen Anne of Austria, during her regency, sent for him to council upon the most important occasions. He adjusted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munster; and he had a share, with M. de Brienne and d'Emery, in making the treaty of alliance with the states of Holland in 1649. He was appointed, in 1651, to regulate the great affair of the succession of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged 66, on the 7th of April, 1656, of an asthma, with which he was seized the autumn before. In 1757, the abbé Perau published Bignon's life, two parts, 12mo.—His grandson, John Paul Bignon, was librarian to the king, a man of great erudition, and a writer of great powers of invention, if he could compose, as we are told he did, four panegyrics on St. Louis, all different, two of which were pronounced the same day, one at the French academy, and the other at the academy of inscriptions. He wrote also "Vie de Francois Levesque," 1684, 12mo; and "Les Aventures d'Abdalla, fils d'Hanif." 1713, 2 vols. 12mo. often reprinted. He had also a hand in the medallic history of the reign of Louis XIV. and the Journal des Savans. He warmly patronized Tournefort, who named a plant after him Bignonia. He died May 14, 1743.[1]

[1] Gen. Dict.—Moreri.—Dupin.—Perrault's Hommes Illustres.—Baillet Jugemens, & Les Enfans Celebres.—Saxii Onomast.—Biog. Univ.

BIGOT (EMERIC, or EMERY), an eminent patron of literature, was born at Rouen in 1626, of an ancient family, and having no inclination to rise in the offices of magistracy, as many of his ancestors had done, nor to enter into the church, he determined to devote his time and fortune to the study and advancement of polite literature. His father, dean of the court of aids in Normandy, left him a library of six thousand volumes, including upwards of five hundred manuscripts, to which he made so many additions, that at his death it was valued at forty thousand franks; and that it might not be scattered, he entailed it on his family, with handsome funds for the support and enlargement of it. It was, however, sold in July 1706, and the catalogue, which was printed, is in considerable request among bibliographers. During his life-time this library was the resort of a number of men of letters, who held frequent meetings here, in which Bigot presided. His travels in Holland, England, Germany, and Italy, procured him the acquaintance and correspondence of most of the literati of Europe, who frequently consulted him, and paid great regard to his opinions. His sole passion was to contribute by his wealth and studies to the perfection and illustration of the best Greek and Latin authors, and he employed these advantages with the utmost liberality and modesty. Having discovered in the library at Florence, the Greek text of the "Life of St. Chrysostom by Palladius, he published it at Paris in 1680, 4to, with some other ancient Greek remains, hitherto in manuscript, the whole accompanied with a Latin translation by Ambrose of Camaldoli. To this he added St. Chrysostom's epistle to Cesarius, but it being discovered that this was an attack on the doctrine of transubstantiation, the licensers refused its being published, and caused the leaves on which it was printed to be cut out. A copy of these leaves, however, having fallen into the hands of Mr. (afterwards archbishop) Wake, was published by him in his "Defence of the Exposition of the Doctrine of the Church of England against the exceptions of M. de Meaux, &c." Lond. 1686, 4to. In this Wake has given a curious account not only of the suppression of this letter, but of the controversy to which it gave rise in archbishop Cranmer's time. Du Pin says, that after Bigot's death, some of his literary correspondence was published; but this appears a mistake, if we except a letter of his written, in 1672, to the bishop of Trulle

against the abbé de St. Cyran's book "Le Cas Royal," and printed at Basil in 1690. Menage and Heinsius were among his most intimate friends, and such was his general knowledge and communicative disposition, that he was consulted by every one fond of literary history and anecdote. He died Oct. 18, 1689.[1]

BILFINGER (GEORGE BERNARD), an eminent German philosopher and statesman, was born at Camstadt in Wirtemberg, Jan. 23, 1693; his father was a Lutheran minister. By a singular hereditary constitution in this family, Bilfinger was born with twelve fingers and eleven toes, which, in his case, is said to have been remedied by amputation when he was an infant. From his earliest years, he showed an uncommon capacity for study, joined to a retired and thinking turn of mind. Happening, when studying at Tubingen, to learn mathematics in the works of Wolf, he imbibed likewise a taste for the sceptical philosophy of that writer, and for the system of Leibnitz, which for a time took off his attention from his other studies. When entered on his theological course, he found himself disposed to connect it with his new ideas on philosophy, and with that view wrote a treatise, "De Deo, anima, et mundo," which procured him considerable fame, and was the cause of his being chosen preacher at the castle of Tubingen, and repeater in the school of divinity. But fancying Tubingen a theatre too contracted, he obtained of one of his friends a supply of money, in 1719, which enabled him to go to Halle to study more particularly under Wolf himself. This, however, did not produce all the good consequences expected. When after two years he returned to Tubingen, the Wolfian philosophy was no longer in favour, his patrons were cold, his lessons deserted, himself unable to propagate his new doctrines, and his promotion in the church was likely to suffer. In this unpleasant state he remained about four years, when, by Wolf's recommendation, he received an invitation from Peter I. to accept the professorship of logic and metaphysics in the new academy at St. Petersburgh. Thither accordingly he went in 1725, and was received with great respect, and the academical memoirs which he had occasion to publish increased his reputation in no small degree. The academy of sciences of Paris having about

[1] Gen. Dict.—Moreri.—Baillet Jugemens des Savans.—Biog. Universelle.—Saxii Onomasticon.

that time proposed for solution the famous problem, on the cause of gravity, Bilfinger carried off the prize, which was one thousand crowns. This made his name be known in every part of Europe, and the duke Charles of Wirtemberg having been reminded that he was one of his subjects, immediately recalled him home. The court of Russia, after in vain endeavouring to retain him, granted him a pension of four hundred florins, and two thousand as the reward of a discovery he had made in the art of fortification. He quitted Petersburgh accordingly in 1731, and being re-established at Tubingen, revived the reputation of that school not only by his lectures, but by many salutary changes introduced in the theological class, which he effected without introducing any new opinions. His greatest reputation, however, rests on his improvements in natural philosophy and mathematics, and his talents as an engineer seem to have recommended him to the promotion which the duke Charles Alexander conferred upon him. He had held many conversations with Bilfinger on the subject of fortifications, and wished to attach him to government by appointing him a privy-councillor in 1735, with unlimited credit. For some time he refused a situation which he thought himself not qualified to fill, but when he accepted it, his first care was to acquire the knowledge necessary for a member of administration, endeavouring to procure the most correct information respecting the political relations, constitution, and true interests of the country. By these means, he was enabled very essentially to promote the commerce and agriculture of his country, and in other respects to improve her natural resources, as well as her political connections, and he is still remembered as one of the ablest statesmen of Germany. The system of fortification which he invented is yet known by his name, and is now the chief means of preserving it, as he died unmarried, at Stuttgard, Feb. 18, 1750. He is said to have been warm in his friendships, but somewhat irascible; his whole time during his latter years was occupied in his official engagements, except an hour in the evening, when he received visits, and his only enjoyment, when he could find leisure, was in the cultivation of his garden. To his parents he was particularly affectionate, and gratefully rewarded all those who had assisted him in his dependent state. His principal works are: 1. "Disputatio de harmonia præstabilita," Tubin-

guen, 1721, 4to. 2. "De harmonia animi et corporis humani maximè præstabilita commentatio hypothetica," Francfort, 1723, 8vo. This was inserted among the prohibited books by the court of Rome in 1734. 3. "De origine et permissione Mali, &c." ibid. 1724, 8vo. 4. "Specimen doctrinæ veterum Sinarum moralis et politicæ," ibid. 1724, 8vo. 5. "Dissertatio historico-catoptrica de speculo Archimedis," Tubingen, 1725, 4to. 6. "Dilucidationes philosophicæ de Deo, anima, &c." before mentioned, ibid. 1725, 4to. 7. "Bilfingeri et Holmanni epistolæ de harmonia præstabilita," 1728, 4to. 8. "Disputatio de natura et legibus studii in theologica Thetici," ibid. 1731, 4to. 9. "Disputatio de cultu Dei rationali," ibid. 1731. 10. "Notæ breves in Spinosæ methodum explicandi scripturas," ibid. 1732, 4to. 11. "De mysteriis Christianæ fidei generatim spectatis sermo," ibid. 1732, 4to. 12. "La Citadelle coupée," Leipsic, 1756, 4to. 13. "Elementa physices," Leipsic, 1742, 8vo; besides many papers in the memoirs of the Petersburgh academy, of which, as well as of that of Berlin, he was a member. [1]

BILGUER (JOHN ULRIC DE), a surgeon, born at Coire in Swisserland, in 1720, studied at Strasburgh and Paris, and afterwards served in the Prussian army, and became surgeon-general. He received a doctor's degree at Halle in 1761, and was admitted a member of various learned societies; and to these honours the emperor of Germany added titles of nobility, of which, however, Bilguer never made any use. His fame abroad, as well as in this country, principally rests on his famous inaugural thesis, entitled, "Dissertatio inauguralis medico-chirurgica de membrorum Amputatione rarissime administranda aut quasi abroganda," Berlin, 1761, 4to. This Tissot translated into French, and enriched it with notes, under the title "Dissertation sur l'inutilité de l'Amputation," Paris, 1764, 12mo; from the Latin it was translated into English, 1761. The author's object is to prove how very seldom amputation can be necessary, particularly in the case of gun-shot wounds received in battle. The first able answer to this mistaken effort of humanity was by M. Martiniere, principal surgeon to the French king; our eminent surgeon Pott has likewise shewn its danger; but in 1780 Bilguer's doctrine found a supporter in Dr. Kirkland of Edinburgh, in his "Thoughts on Amputation."

[1] Biog. Universelle.

Bilguer published also, in German, "Instructions for the practice of Surgery in army-hospitals," Leipsic, 1763; "Advice to Hypochondriacs," &c. He died in 1796.[1]

BILLAUT (ADAM), known under the name of MAITRE ADAM, a joiner at Nevers, about the close of the reign of Louis XIII. and the beginning of that of Louis XIV. was called by the poets of his time Le Virgile au rabot. He made verses amidst his tools and his bottles. Cardinal Richelieu and the duke of Orleans settled pensions on him, and Corneille was among his panegyrists. His "Chevilles," 1644, 4to; his "Villebrequin," 1663; his "Rabot," in 12mo, &c. had a great run. Among a considerable number of dull frivolities we meet with some happy lines. He died in 1662 at Nevers, which he never could be brought to quit for a lodging at Versailles. He had a just notion of greatness, and was capable of feeling and inspiring the charms of friendship. An epicurean without libertinism, and a stoic without supersition, he so associated these two sects as to have it said, that if Epicurus and Zeno had lived in his time, he would have brought them to drink together. He stuck to his mediocrity in order to preserve his happiness. The poets his contemporaries were his friends, and not envious of his fame. Mainard says, that the muses ought never to be seated but on tabourets made by the hand of this poetical joiner. St. Amand proved that he understood the art of poetry as well as that of making boxes. The duke de St. Aignan tells him, in some very agreeable lines, that, by his verses and his name, he is the first of men. Such praises were probably offered in ridicule; but Billaut knew how to make the most of his friends, and is said to have tried the sincerity of their friendship with very little ceremony. A new edition of his works was published in 1806, 12mo, Paris, and the year before a comedy was acted on the Paris stage, with some success, called "Chevilles de Maitre Adam." Two poetical tradesmen, in his time, endeavoured to rival him, but without success, Ragueneau, a pastry-cook, and Reault, a locksmith. Each addressed a sonnet to him; that of the pastry-cook concludes with a point quite in character:

> "Tu souffriras pourtant que je me flatte un peu:
> Avecque plus de *bruit* tu travailles sans doute,
> Mais pour moi je travaille avecque plus de *feu*."[2]

[1] Biog. Universelle.—Month. Rev. vols. XXXI. XXXVIII. and LXII.
[2] Gen. Dict.—Dict. Hist.—Moreri.—Biog. Univ.

BILLBERG (JOHN), a Swedish astronomer, was born about the middle of the seventeenth century. He became professor of mathematics at Upsal in 1679, but his zeal for the Cartesian system made him be considered as a dangerous innovator, and he might have been a serious sufferer from the prejudices raised against him, if he had not met with a kind protector in Charles XI. This prince having travelled to Torneo, was so struck with the phenomena of the sun at the spring solstice, that he sent Billberg and Spola to make observations on it, in the frontiers of Lapland, and their observations were confirmed by those of the French mathematicians sent thither by Louis XV. Under king Charles's protection, Billberg received considerable promotion, and having studied divinity, was at last made bishop of Strengnes. He died in 1717, leaving, 1. "Tractatus de Cometis," Stockholm, 1682. 2. "Elementa Geometrices," Upsal, 1687. 3. "Tractatus de refractione solis inoccidui," Stockholm, 1696. 4. "Tractatus de reformatione Calendarii Juliani et Gregoriani," Stockholm, 1699, and many other philosophical and theological dissertations.[1]

BILLI, or BILLY (JAMES DE), was born at Guise in Picardy, of which place his father was governor, in 1535, and died at Paris at the house of Genebrard his friend, the 25th of December 1581. He presided over the abbey of St. Michel en l'Lerm, which John his brother had ceded to him in order to become a Carthusian monk. There are of his several pieces both in verse and prose; and especially translations of the Greek fathers into Latin. The most esteemed of them are, those of St. Gregory of Nazianzen, of St. Isidore of Pelusium, and of St. John Damascenus. Few of the learned have been more masters of the Greek tongue. He distinguished himself in other departments of literature. He composed several pieces of French poetry, 1576, in 8vo, and published learned "Observationes sacræ," 1585, in folio. His life was written in Latin by Chatard, Paris, 1582, in 4to. It is also found at the end of the works of St. Gregory Nazianzenus, of the edition of 1583.[2]

BILLI (JACQUES DE), a Jesuit, who was born at Compiègne in 1602, and died at Dijon in 1679, aged seventy-seven; published a great number of mathematical works,

[1] Biog. Universelle.

[2] Moreri.—Dupin.—Gen. Dict.—Freheri Theatrum. — Biog. Universelle. — Saxii Onomast.

of which the "Opus astronomicon," Paris, 1661, in 4to, is the most known.[1]

BILLINGSLEY (Sir Henry), an excellent mathematician, and lord-mayor of London in the reign of queen Elizabeth, was son to Roger Billingsley of Canterbury. He spent near three years in his studies at the university of Oxford, during which time he contracted an acquaintance with an eminent mathematician, whose name was Whitehead, and who had been an Augustin friar at Oxford, but Billingsley being removed from the university, and bound apprentice to an haberdasher in London, he afterwards raised himself so considerable a fortune by trade, that he was successively chosen sheriff, alderman, one of the commissioners of the customs for the port of London, and at last lord mayor of that city in 1597, and received the honour of knighthood. He made a great progress in the mathematics, by the assistance of his friend Mr. Whitehead, who being left destitute upon the dissolution of the monasteries in the reign of king Henry VIII. was received by Mr. Billingsley into his family, and maintained by him in his old age in his house at London; and when he died, he gave our author all the mathematical observations, which he had made and collected, with his notes upon Euclid's Elements, which he had drawn up and digested with prodigious pains. He was one of the original society of antiquaries. Sir Henry Billingsley died very much advanced in years, Nov. 22, 1606, and was interred in the church of St. Catherine Coleman, London. He translated the Elements of Euclid into English, to which he added a great number of explanations, examples, scholia, annotations, and inventions, collected from the best mathematicians both of the former times, and those in which he lived, published under the title of "The Elements of Geometry of the most antient philosopher Euclid of Megara, faithfully translated into the English tongue. Whereunto are added certain scholia, annotations," &c. London, 1570, fol. Dr. John Dee prefixed to this work a long preface, full of variety of learning relating to the mathematics.[2]

BILSON (Thomas), a learned writer, and bishop, in the end of the sixteenth and beginning of the seventeenth century, was born in the city of Winchester, being the son of Harman Bilson, the same probably who was fellow of

[1] Moreri. [2] Wood's Athenæ, vol. I.—Gen. Dict.—Archæologia, vol. I. XX.

Merton-college in 1536, and derived his descent by his grandmother, or great-grandmother, from the duke of Bavaria. He was educated in Winchester school; and in 1565 admitted perpetual fellow of New-college, after he had served two years of probation. October 10, 1566, he took his degree of bachelor, and April 25, 1570, that of master of arts; that of bachelor of divinity, June 24, 1579; and the degree of doctor of divinity on the 24th of January 1580. In his younger years, he was a great lover of, and extremely studious in, poetry, philosophy, and physic. But when he entered into holy orders, and applied himself to the study of divinity, which his genius chiefly led him to, he became a most solid and constant preacher, and one of the most accomplished scholars of his time. The first preferment he had was that of master of Winchester-school; he was then made prebendary of Winchester, and afterwards warden of the college there. To this college he did a very important service, about the year 1584, by preserving the revenues of it when they were in danger of being swallowed up by a notorious forgery, of which, however, we have only an obscure account. In 1585, he published his book of "The true difference betweene Christian Subjection and unchristian Rebellion," and dedicated it to queen Elizabeth; a work, which, although it might answer her immediate purpose, was of fatal tendency to Charles I. few books being more frequently quoted by the mal-contents to justify their resistance to that prince. In 1593, he published a very able defence of episcopacy, entitled, "The perpetuall Government of Christes Church: wherein are handled, the fatherly superioritie which God first established in the patriarkes for the guiding of his Church, and after continued in the tribe of Levi and the Prophetes: and lastlie confirmed in the New Testament to the apostles and their successors: as also the points in question at this day, touching the Jewish Synedrion: the true kingdome of Christ: the Apostles' commission: the laie presbyterie: the distinction of bishops from presbyters, and their succession from the apostles times and hands: the calling and moderating of provinciall synods by primates and metropolitanes: the allotting of dioceses, and the popular electing of such as must feede and watch the flock: and divers other points concerning the pastoral regiment of the house of God." On the 20th of April, 1596, he was elected,

confirmed June the 11th, and the 13th of the same month consecrated bishop of Worcester; and translated in May following to the bishopric of Winchester, and made a privy-counsellor. In 1599, he published "The effect of certaine Sermons touching the full Redemption of Mankind by the death and bloud of Christ Jesus; wherein, besides the merite of Christ's suffering, the manner of his offering, the power of his death, the comfort of his crosse, the glorie of his resurrection, are handled, what paines Christ suffered in his soule on the crosse: together with the place and purpose of his descent to hel after death;" &c. Lond. 4to. These sermons being preached at Paul's Cross in Lent 1597, by the encouragement of archbishop Whitgift, greatly alarmed most of the Puritans, because they contradicted some of their tenets, but they are not now thought consonant to the articles of the church of England. The Puritans, however, uniting their forces, and making their observations, sent them to Henry Jacob, a learned puritan, who published them under his own name. The queen being at Farnham-castle, and, to use the bishop's words, "taking knowledge of the things questioned between him and his opponents, directly commanded him neither to desert the doctrine, nor to let the calling which he bore in the church of God, to be trampled under foot by such unquiet refusers of trueth and authoritie." Upon this royal command, he wrote a learned treatise, chiefly delivered in sermons, which was published in 1604, under the title of "The survey of Christ's sufferings for Man's Redemption: and of his descent to hades or hel for our deliverance," Lond. fol. He also preached the sermon at Westminster before king James I. and his queen, at their coronation on St. James's day, July 28, 1603, from Rom. xiii. 1. London, 1603, 8vo. In January 1603-4, he was one of the speakers and managers at the Hampton-Court conference, in which he spoke much, and, according to Mr. Fuller, most learnedly, and, in general, was one of the chief maintainers and supports of the church of England. The care of revising, and putting the last hand to, the new translation of the English Bible in king James Ist's reign, was committed to our author, and to Dr. Miles Smith, afterwards bishop of Gloucester. His last public act, recorded in history, was the being one of the delegates that pronounced and signed the sentence of divorce between Robert Devereux, earl of Essex, and the lady

Frances Howard, in the year 1613: and his son being knighted soon after upon this very account, as was imagined, the world was so malicious as to give him the title of sir Nullity Bilson. This learned bishop, after having gone through many employments, departed this life on the 18th of June, 1616, and was buried in Westminster-abbey, near the entrance into St. Edmund's chapel, on the south side of the monument of king Richard II. His character is represented to the utmost advantage by several persons. Sir Anthony Weldon calls him "an excellent civilian, and a very great scholler:" Fuller, "a deep and profound scholar, excellently well read in the fathers:" Bishop Godwin, "a very grave man; and how great a divine (adds he), if any one knows not, let him consult his learned writings:" Sir John Harrington, "I find but foure lines (in bishop Godwin's book) concerning him; and if I should give him his due, in proportion to the rest, I should spend foure leaves. Not that I need make him better known, being one of the most eminent of his ranck, and a man that carried prelature in his very aspect. His rising was meerly by his learning, as true prelates should rise. *Sint non modo labe mali sed suspicione carentes*, not onely free from the spot, but from the speech of corruption." He wrote in a more elegant style, and in fuller and better-turned periods, than was usual in the times wherein he lived. It is related of our prelate, that once, when he was preaching a sermon at St. Paul's Cross, a sudden panic, occasioned by the folly or caprice of one of the audience, seized the multitude there assembled, who thought that the church was falling on their heads. The good bishop, who sympathized with the people more from pity than from fear, after a sufficient pause, reassumed and went through his sermon with great composure.[1]

BINGHAM (JOSEPH), the writer of several tracts on theological subjects, and author of that laborious performance, "Origines ecclesiasticæ, or the Antiquities of the Christian church," was the son of Mr. Francis Bingham, a respectable inhabitant of Wakefield in Yorkshire, where our author was born in September, 1668. He learned the first rudiments of grammar at a school in the same town, and on the 26th of May 1684, was admitted a member of

[1] Gen. Dict.—Biog. Brit.—Ath. Ox. vol. I.—Harrington's Brief View, p. 71. —Granger.

University college in Oxford. There he applied with persevering industry to those studies which are generally considered as most laborious. Though he by no means neglected the writers of Greece or Rome, yet he employed most of his time in studying the writings of the fathers. How earnestly he devoted himself to these abstruse inquiries, he had an early opportunity of giving an honourable testimony, which will presently be mentioned more at large. He took the degree of B. A. in 1688, and on the 1st of July 1689 was elected fellow of the above-mentioned college. His election to this fellowship was attended with some flattering marks of honour and distinction*. On the 23d of June, 1691, he was created M. A. about four years after which a circumstance occurred which eventually occasioned him to leave the university. Being called on to preach before that learned body, he would not let slip the opportunity it gave him of evincing publicly his intimate acquaintance with the opinions and doctrines of the fathers, and at the same time of displaying the zeal with which he was resolved to defend their tenets concerning the Trinity, in opposition to the attacks of men in much more conspicuous stations than himself. Having heard what he conceived to be a very erroneous statement of that subject delivered by a leading man from the pulpit at St. Mary's, he thought it his duty on this occasion to point out to his hearers what the fathers had asserted to be the ecclesiastical notion of the term *person*. In pursuance of this determination he delivered a very long discourse on the 28th of October, 1695, from the famous words of the apostle, "There are three that bear record in heaven, &c." This sermon, though containing nothing more than an elaborate defence of the term person, in opposition to the explanation which he had lately heard, drew a heavy censure on the preacher from the ruling members of the university, charging him with having asserted doctrines false, impious, and heretical, contrary to those of the ca-

* In that situation he paid particular attention to the instruction of a young man whom he had brought from Wakefield, and introduced at University college; and who, soon after Mr. Bingham's election to a fellowship, was, by his means, elected scholar of the same college. This was Mr. John Potter, who afterwards became archbishop of Canterbury. Mr. Potter's tutor happening to die when he was no more than two years standing in the university, Mr. Bingham took his young friend and townsman under his wing; and to his having given some general directions to his studies, similar to his own, it is reasonable to suppose that we owe that excellent book, "Potter on Church-government."

tholic church. This censure was followed by other charges in the public prints, viz. those of Arianism, Tritheism, and the heresy of Valentinus Gentilis. These matters ran so high, that he found himself under the necessity of resigning his fellowship, and of withdrawing from the university; the former of which took place on the 23d of November 1695. How wholly unmerited these accusations were, not only appears from the sermon itself, now in the possession of the writer of this article, but also from the whole tenor of his life and writings, constantly shewing himself in both a zealous defender of what is called the orthodox notion of the Trinity. However, that such a censure was passed, is most certain, as well from domestic tradition, as from the mention which is repeatedly made of it in the manuscript papers of our author; but we are assured that no traces thereof are now to be found in the books of the university.

About this time our author was presented, without any solicitation on his part, by the famous Dr. Radcliffe, to the rectory of Headbourne-Worthy, a living valued at that time at about one hundred pounds a year; situated near Winchester. Within a few months after his settling in this country, being called on to preach at a visitation held in the cathedral of Winchester, on the 12th of May, 1696, he seized that opportunity of pursuing the subject which he had begun at Oxford, and of exculpating himself from those charges which had been brought against him. How little our divine had deserved those imputations in the opinion of his brethren, before whom he preached, may in some degree be judged from his having been, at no greater distance of time than the 16th of September, 1697, again appointed to preach before them on a similar occasion. He then brought to a conclusion what he wished farther to say on that subject, his manner of treating which had exposed him to the censure of the university: and having done so, he prepared to commit his three sermons to the press. Why this intention was not fulfilled cannot be gathered from any of his papers, though there exists among them a long preface to the sermon preached at Oxford, explaining and justifying his motives for having preached and published it; and a second preface annexed to the first of those preached at Winton, in which he dedicates the two visitation sermons to the clergy of the deanery before whom they were delivered; wherein he tells them,

that he has been induced to do so not only from the subject contained in them being such as was their immediate concern, but also that he might have an opportunity of giving a more full account of the motives and circumstances which had occasioned him to write or to publish them.

The preface gives a very long and learned account of what Mr. Bingham had in his sermons asserted concerning the opinions of the fathers. To follow or repeat his observations on this subject would lead us into matter too prolix for an article of biography.

About six or seven years after our author had taken up his residence at Worthy, he married Dorothea, one of the daughters of the rev. Richard Pococke, at that time rector of Colmer in Hampshire. By this lady, before he had any other preferment than the small living above-mentioned, he became the father of ten children; yet neither did he suffer the rapid increase of his family, nor the consequent narrowness of his finances, to depress his spirits, or impede the progress of his studies. On the contrary, he appears to have applied to his literary pursuits with a closer and more persevering industry; and by those means, in the course of what cannot be considered as a long life, he was enabled to complete in this country retirement, besides several other single volumes, a most learned and laborious work, closely printed in ten volumes in octavo, under the title of "Origines Ecclesiasticæ, or the Antiquities of the Christian Church," the first volume of which he published in 1708. He committed the last volume to the press in 1722. Of the various difficulties with which our author had to contend in the prosecution of his labours, he frequently speaks in such pointed terms as cannot but excite both our sympathy and regret. He tells us that he had to struggle with an infirm and sickly constitution, and constantly laboured under the greatest disadvantages, for want of many necessary books, which he had no opportunity to see, and no ability to purchase. At the same time he does not omit to express his gratitude to Providence, which had so placed him, that he could have recourse to a very excellent library, that of the cathedral church of Winchester, left by bishop Morley; though even that was deficient in many works to which he had occasion to refer; and yet when we turn to the Index auctorum at the end of his work, we shall perhaps be astonished at the

vast number of books which he appears to have consulted. But to such straits was he driven for want of books, that he frequently procured imperfect copies at a cheap rate, and then employed a part of that time, of which so small a portion was allotted him, and which therefore could so ill be spared, in the tedious task of transcribing the deficient pages; instances of which are still in being, and serve as memorials of his indefatigable industry on all occasions.

In 1712, sir Jonathan Trelawny, at that time bishop of Winchester, was pleased to collate our learned divine to the rectory of Havant, near Portsmouth, as a reward for his diligence; which preferment, together with the sums he was daily receiving from the sale of his works, seemed in some measure to have removed the narrowness of his circumstances, and to promise a comfortable maintenance for his numerous family; but this pleasing prospect shortly disappeared: he lost almost or quite the whole of his hardly earned gains in 1720, by the bursting of the well-known South Sea bubble. Yet such was the tranquillity of his disposition, that he continued his studies without intermission almost to the very end of his life; for though but a few months elapsed between the publication of the last volume of Origines and his death, yet that short time was employed in preparing materials for other laborious works, and in making preparations for a new edition of Origines. With this view he inserted many manuscript observations, in a set of the Antiquities which he preserved for his own use, and which are now in the possession of the furnisher of this article. But from this and all other employments he was prevented by death. His constitution, which was by nature extremely weak and delicate, could not be otherwise than much impaired by so unremitted a course of laborious studies, in a life wholly sedentary and recluse, which brought on at an early period all the symptoms and infirmities of a very advanced age. The approach of his dissolution being clearly visible both to himself and friends, it was settled between the then bishop of Winchester, Dr. Trimnell, and himself, that he should resign Havant to enable his lordship to appoint some friend of the family to hold it, till his eldest son, then about 20 years of age, could be collated to it. As this however was not carried into execution, it is probable that his death came on more hastily than had been expected,

and prevented Dr. Trimnell from giving him what he fully intended, the first vacant prebend in Winchester.

After a life thus spent in laborious pursuits, Mr. Bingham died on the 17th of August, 1723, it may truly be said of old age, though he was then only in his 55th year. His body was buried in the church-yard of Headbourne Worthy; but, as he frequently expressed a dislike to monuments and pompous inscriptions, nothing of that sort was erected to his memory.

At the time of his decease only six of his ten children, two sons and four daughters, were living; these, with their widowed mother, were left in very contracted circumstances. Mrs. Bingham was therefore induced to sell the copy-right of her late husband's writings to the booksellers; who immediately republished the whole of his works in two volumes in folio, without making any alterations whatsoever; and though the eldest son undertook the office of correcting the press, he did not insert any of the manuscript additions which his father had prepared; as he was then so very young, that he probably had not had an opportunity of examining his father's books and papers sufficiently to discover that any such preparations for a new edition had been made. Of the four daughters, one married a gentleman of Hampshire; the other three died single. The second son will be mentioned in the succeeding article. The widow died in a very advanced age, in bishop Warner's college for clergymen's widows, at Bromley, in Kent, in 1755.

Of such importance have the works of this eminent writer been esteemed in foreign countries, that they have all been correctly translated into Latin by Grichow, a divine of Halle in Germany, 11 vols. 4to, 1724—38, and were reprinted in 1751—61. But he did not live to receive this flattering mark of approbation, for he died in 1723. Here it may not be amiss to observe how frequently it occurs that the merits of an eminent ancestor derive honour and emolument on their posterity. It is presumed that the character of the person whose life we have been writing, was the means of procuring the living of Havant for his eldest son, and the late learned and excellent bishop of London, Dr. Lowth, expressly assigns that reason for bestowing a comfortable living on his grandson. "I venerate (says he in a letter which conveyed the presentation) the memory of your excellent grandfather, my father's par-

ticular and most intimate friend. He was not rewarded as he ought to have been; I therefore give you this living as a small recompense for his great and inestimable merits." We shall conclude this article by giving the general character of this divine: As a writer his learning was extensive and acute; his style zealous and persuasive, and his application uncommonly persevering. His temper, on all common and indifferent occasions, was mild and benevolent; and to these he united great zeal in the cause in which he was engaged. Though his passions were so wholly subject to the guidance of religion and virtue, that no worldly losses were sufficient to discompose him, yet whenever he believed the important interests of the church to be in danger, he was always eager to step forth in its defence.

Besides what are mentioned above, Mr. Bingham wrote, 1. "The French church's apology for the church of England; or the objections of dissenters against the articles, homilies, liturgy, and canons of the English church, considered, and answered upon the principles of the reformed church of France. A work chiefly extracted out of the authentic acts and decrees of the French national synods, and the most approved writers of that church," 1706, 8vo. 2. "Scholastical history of the practice of the church in reference to the administration of Baptism by Laymen, part I." 1712, 8vo. 3. "A scholastical history of Lay-baptism, part II. with some considerations on Dr. Brett's answer to the first part," 8vo. To which is prefixed, The state of the present controversy: and at the end is an Appendix, containing some remarks on the author of the second part of Lay-baptism invalid. 4. "A discourse concerning the Mercy of God to Penitent Sinners: intended for the use of persons troubled in mind; being a sermon on Psalm ciii. 13." Printed singly at first, and reprinted among the rest of his works, in 2 vols. folio, 1725.[1]

BINGHAM (JOSEPH), the second son of the eminent writer before mentioned, was the last of his numerous family, and consequently extremely young at the time of his father's death. Though he died in very early life, yet

[1] Biog. Brit. a very meagre article.—Nichols's Bowyer, vol. I. and from materials communicated by the rev. Richard Bingham, B. A. minister of Gosport chapel, Hants, and late fellow of New college, Oxford, great grandson of this learned writer.

during the short period of his existence, he pursued his studies with such unremitting perseverance, and gave such early proofs of genius and sound understanding, and so strongly evinced his determination to tread in the footsteps of his father, as fully entitle him to a few lines from the pen of the biographer. This young man received his education on the foundation at the Charter-house, from whence he was at the usual age removed to Corpus college in Oxford. In the university he was a most exemplary and persevering student, and was preparing to give public proofs of his diligence, having actually printed every part, except the title-page and preface, of a very valuable edition of the Theban story, which was completed and published after his death by a gentleman, into whose hands his papers had fallen, as a security for a sum of money which had been borrowed to facilitate the publication. Whilst he was thus usefully employed, and just as he was on the point of being ordained, with every prospect of promotion from the patronage of archbishop Potter, he was suddenly brought to his grave, at the immature age of 22, by an illness wholly occasioned by too sedentary a life, and too close an application to his studies. He lies buried in the cloisters of Corpus college, without either monument, inscription, or stone erected to his memory, though it might most truly be said of him, that he fell a martyr to application, industry, and learning.[1]

BINGHAM (GEORGE), the sixth son of Richard Bingham, esq. and Philadelphia, daughter and heir of John Potinger, esq. by Philadelphia, daughter of sir John Erule, bart. chancellor of the exchequer, was born, in 1715, at Melcomb Bingham, in the county of Dorset, where that antient and respected family have resided for many centuries.

Patronized by Mr. Potinger, his grandfather, who very early discovered his promising talents and amiable disposition, he was at 12 years of age sent to the king's college at Westminster; and by his unremitting industry so improved his abilities, that he was elected, before he had reached his 17th year, student of Christ-church in Oxford. Being here valued on account of his literary attainments, and justly beloved for the urbanity of his manners, he was, within four years from his matriculation, elected fellow of

[1] From the same information.

All Souls' college, where he had an opportunity of cultivating a sincere and unalterable friendship with many gentlemen of the most distinguished reputation; and it has been justly remarked to his honour and credit, that he never made an acquaintance by whom he was not highly respected, or formed an intimacy that was not permanent. The late excellent judge, sir William Blackstone, who was his friend and contemporary, and whom he not a little assisted in his "Stemmata Chicheliana," well knew his worth, and kept up a correspondence with him, with a sincerity and fervour unaltered and undiminished, to the last hour of his life. In 1745-6, when party ran high, and the Pretender had made incursions into England, he served the office of proctor in the university, and conducted himself in those troublesome times with a proper spirit and resolution, as became an upright magistrate and a good man. Being a few years after, on the death of the rev. Christopher Pitt, the excellent translator of Virgil's Æneid, presented by George Pitt, esq. (the late lord Rivers) to the rectory of Pimpern, Dorset, he married a lady to whom he had been some time engaged, by whom he had three children, a daughter and two sons; but his wife, whom he doated on with the tenderest affection, was, after the death of her youngest child, seized with an illness which terminated in a dropsy, and brought her to the grave in the 36th year of her age. She was buried, in 1756, in the chancel of the parish-church of Pimpern.

Being now a widower, he divided his time between theological studies and the education of his children; but having been presented by sir Gerard Napier to the living of More Critchil, he changed his residence from Pimpern to his new preferment, that he might by absence alleviate the severe stroke he had sustained, and might enjoy the acquaintance and friendship of his hospitable and worthy patron. His patron did not long survive, nor was he allotted to continue long in his new-chosen habitation; for being seized with a violent ague and fever, from which he with the greatest difficulty recovered by the skill of his physician and strength of his constitution, he was obliged again to return to the rectory at Pimpern.

His two sons were now entered on the foundation at the college near Winchester, and had both of them made such rapid progress in their education, that they gave him every possible satisfaction. The eldest was the senior scholar

at 16 years of age, and was certain of succeeding at the next election to that goal of Wiccamical hope, a fellowship of New college, in Oxford; when, a few days prior to that æra, as he was bathing in the navigable river Itchin, in a place well known to every Winchester boy by the name of *The Pot*, he was seized with a cramp within two yards of the shore, in the presence of more than 100 expert swimmers, and his unfortunate younger brother, who was close to him at the moment, and sunk beneath the water never to appear again. His lifeless body was not found till half an hour had expired. All arts to re-animate him were tried in vain; and he was buried a few days after in the cloisters of Winchester college, amidst the tears of his afflicted companions.

Mr. Bingham was inconsolable at this event; and his most intimate friends observed, that it cast a gloom over his countenance during the remainder of his long life; but so silent is real sorrow, that he was never heard to mention his loss, nor was any account of it found among his papers, except an insertion in a Family Bible.

When the author of the Antiquities of the County of Dorset first offered his labours to the public, Mr. Bingham, who was not ignorant how much care and study had been bestowed in collecting those valuable materials, gave him every assistance in his power. By examining with indefatigable attention the numerous Roman tumuli and causeways that abound in that country, and by a knowledge of many circumstances that had escaped the observation of others, he enriched the collection with a treasure of many curious accounts, and made no small addition to the numerous list of subscribers, by soliciting his friends in behalf of Mr. Hutchins. The author expressed his acknowledgments in many private letters; but Mr. Bingham would never permit him to make known from what hand he received his communications, nor is the name of G. B. once mentioned in the work, except after the marvellous account of Sadler's prophecy, attested by Cuthbert Bound; at the end of the first volume it is added, "this narrative was communicated by the rev. G. Bingham, of Pimpern." The original paper, signed by C. Bound, which has been long preserved in the family, is now in the possession of the rev. P. Bingham, as are also many observations, corrections, *et additamenta*, never yet published.

Mr. Bingham died at Pimpern, beloved and regretted,

Oct. 11, 1800, aged eighty-five, and was buried in the chancel of Pimpern church, where on a marble monument is engraved a classical and characteristic epitaph by his son, the rev. Peregrine Bingham, rector of Radclive, Bucks.

As an author, Mr. Bingham acquired a considerable share of fame in his life-time by his "Vindication of the Doctrine and Liturgy of the Church of England," occasioned by Mr. Theophilus Lindsey's Apology for quitting his living, 1774, 8vo; and his essay on the "Millenium," entitled "Τα χιλια ἐτη;" "Dissertationes Apocalypticæ;" "Paul at Athens," an essay; a "Commentary on Solomon's Song," and some sermons, all which were published by his son above-mentioned in 2 vols. 1804, 8vo, with Memoirs of the author, in which it is said, that Mr. Bingham united the profoundest erudition with the most consummate piety, and had a perfect knowledge of the Hebrew tongue, an intimate acquaintance with the earliest fathers of the church, and an accurate skill in classic literature, and in history ancient and modern, sacred and profane. His opinions, however, on some points, differed much from those of his brethren; particularly in contending that Mahomet and his religion are the sole objects of the prophecies of Daniel and St. John, which so many able divines have uniformly applied to papal Rome. Upon this account, when the Warburtonian lecture was offered him in 1781, he declined preaching it, because the object of the founder was to prove the truth of Christianity from the completion of the prophecies which relate to the Christian church, especially the apostacy of papal Rome. Mr. Bingham conceived that the church of Rome is a part, though a corrupt part, of the Christian church, and which, agreeing with us in fundamentals, may be still capable of reformation. In his sentiments on the Millenium, he restricts that state to the enjoyment of uninterrupted peace by the church for a determined time, and therefore neither admits that the Millenium is already past, which Hammond and a few more thought, nor that it will be, what the majority of writers have described, the literal reigning of the saints on earth, with Christ, for a thousand years.[1]

BINI (SEVERIN), in Latin BINIUS, was born at Randelraidt, in the country of Juliers, and became canon and professor of divinity at Cologn, where he died in 1641.

[1] Life prefixed to his Works.—Gent. Mag. 1803, 1804.

He is known, and not much to his credit, as the editor of a "Collection of the Councils," Cologne, 1606, 4 vols. fol. 1618, 9 vols. and Paris, 1636, 10 vols. with notes from Baronius, Bellarmin, Suarez, &c. but he has taken so many liberties in capriciously altering these councils in many parts, that it becomes necessary to caution the reader against the purchase of his work. Usher calls him "Contaminator Conciliorum."[1]

BINNING (HUGH), a Scotch divine, was born in the shire of Air, 1627, and educated in the university of Glasgow, where he took his degrees, and in his nineteenth year was appointed regent and professor of moral philosophy, and was among the first in Scotland that began to reform philosophy from the barbarous terms and jargon of the school-men. As a preacher his talents were extremely popular, and after he had preached some time as a probationer, he was elected minister of Govan, near Glasgow. In his ministerial conduct and character few excelled him, and the sweetness of his temper was such, that all seemed to know his worth but himself. At last his incessant labours brought on a consumption, which put a period to his life at Govan, 1654, aged 29. He once had an interview with Cromwell when the latter was in Scotland, and had appointed a meeting of the presbyterians and independents to dispute before him. Mr. Binning was present on this occasion, and managed the cause of presbyterianism with so much skill as to puzzle Cromwell's independent ministers. After the dispute, Oliver asked the name of that "learned and bold young man," and being told his name was Hugh Binning, he said, with a wretched play on words, "He hath *bound* well indeed, but," clapping his hand on his sword, "this will loose all again." His tracts, sermons, and commentaries on the epistle to the Romans, were published separately; but they have been since collected into one volume, 4to, and printed at Edinburgh, 1735.[2]

BJOERNSTAHL (JAMES JONAS), a Swedish traveller of considerable note, was born in the province of Sudermania, in 1731. After completing his studies at Upsal, he was engaged as tutor in the family of baron de Rudbeck, with whose son he travelled in England, France, Italy,

[1] Biog. Universelle.—Moreri.—Foppen Bibl. Belg. who has the impudence to call Usher "pseudo-archiepiscopus."
[2] Biog. Scoticana.

Germany, &c. During his residence at Paris, he applied himself eagerly to the study of the oriental languages, for which he had always had a strong predilection. On his return, Gustavus III. employed him on a voyage to Greece, Syria, and Egypt, and at the same time appointed him titular professor of the university of Lunden. He departed accordingly in 1776 for Constantinople, where he remained some time to acquire the Turkish language; and was afterwards pursuing his journey, when he was seized with the plague, and died at Salonichi, or Salonica, July 12, 1779. His letters, containing an account of his travels, were published in Swedish at Stockholm, 1778, 3 vols. 8vo. They contain many curious particulars respecting medals, manuscripts, scarce books, and some interesting anecdotes of Voltaire, whom he visited, yet he is accused of inaccuracy in many points; but it ought to be added, that these letters were not intended for publication. [1]

BION. See MOSCHUS.

BION, a Greek philosopher, who flourished 300 B. C. was born at Borysthenes, a Greek town on the borders of the river of that name, now the Dneiper. Of his family, he is said to have given the following account to king Antigonus, who had heard something of his mean birth, and thinking to embarrass him, demanded his name, his country, his origin, &c. Bion, without being in the least disconcerted, answered, "My father was a freed-man, whose employment was to sell salt-fish. He had been a Scythian, born on the banks of the Borysthenes. He got acquainted with my mother in a place of bad fame, and there the couple celebrated their hopeful marriage. My father afterwards committed some crime, with the precise nature of which I am unacquainted; and for this, he, his wife, and his children, were exposed to sale. I was then a sprightly boy. An orator purchased me: and on his death, bequeathed to me all his effects. I instantly tore his will, threw it into the fire, and went to Athens, where I applied to the study of philosophy." In this city he first attached himself to Crates, and became a cynic, and then embraced the opinions of Theodorus, the atheist, and Theophrastus, and at last became a philosopher in his own way, without belonging to any sect. The name of philosopher, however, seems ill applied to him. He uttered, indeed, some

[1] Biog. Universelle.—Saxii Onomasticon.

wise and moral sayings, but his general conduct was that of extreme profligacy. He died at Chalcis, and during his last illness, is said to have repented of his libertinism, for which he endeavoured to atone by superstitious observances. He wrote copiously on the subject of morals, and Stobeus has preserved a few fragments.[1]

BIONDI (JOHN FRANCIS), was born in Liesena, an island in Dalmatia, in the Gulf of Venice, in 1572, and was introduced by the celebrated sir Henry Wotton, the ambassador there, to the notice of king James I. He was by that prince sent with a secret commission to the duke of Savoy, and was afterwards made a gentleman of the bedchamber, and received the honour of knighthood. His elegant "History of the Civil Wars betwixt the houses of York and Lancaster," which was written in Italian, and translated into English by Henry Carey, earl of Monmouth, gained him great reputation. It should be observed that, like other foreign writers of our English story, he has strangely disfigured the proper names. His history was first printed at Venice, 1637, 3 vols. 4to, and at Bologna in 1647. The English translation appeared in 1641. The subsequent troubles in England prevented him from continuing it as he intended. He also wrote some Italian romances. He married a sister of sir Theodore Mayerne, and went from England to the canton of Berne, where he died in 1644.[2]

BIONDO. See FLAVIO.

BIRAGO (FRANCIS), an Italian author of great authority in the science of which he may be said to have been professor, that which the Italians call Scienza cavalleresca, which embraces all questions relative to nobility, the profession of arms, the ancient customs of chivalry, and the laws of honour. He was born in 1562, of a noble Milanese family, and lived and wrote as late as the year 1637, but beyond that his history cannot be traced. Being the eldest of six brothers, he assumed, in his writings, the title of signor Metono and Siciano, two fiefs belonging to his family in the territory of Pavia. From Crescenzi, a contemporary, and author of a "treatise on the nobility of Italy," we learn that Birago was arbitrator of all chivalrous disputes in Lombardy: and that in all parts of Italy he

[1] Stanley.—Gen. Dict.—Moreri.—Fenelon's Lives by Cormack.—Brucker.
[2] Granger.—And Granger's Letters, p. 41.—Biog. Univ.—Walpole's Royal and Noble Authors, in art. Henry earl of Monmouth.

was consulted as an oracle, and his opinions were decisive, being considered as a gentleman who united honourable spirit with high blood. He wrote several works on the subject, enumerated by Ginguené, the principal of which were collected and published in one vol. 4to, under the title "Opere cavalleresche distinte in quattro libri, cioè in discorsi; consigli, libro I e II; e decisioni," Bologna, 1686.[1]

BIRAGUE (CLEMENT), an engraver on precious stones, was born at Milan, but exercised his art principally in Spain about the middle of the sixteenth century. He was the first who discovered a method of engraving on the diamond, which before was thought impenetrable by the graver. The first work he executed of this kind was a portrait of don Carlos the unfortunate son of Philip II. He also engraved, on diamond, the arms of Spain as a seal for that prince.[2]

BIRAGUE (FLAMINIO DE), one of the king of France's gentlemen of the household, distinguished himself for his taste for French poetry, although an Italian by birth. He took Ronsard for his model, and copied at least his faults. His "Premieres œuvres poetiques" were printed at Paris, in 1581 and 1585, 12mo, dedicated to his uncle Rene de Birague, cardinal and chancellor of France. They consist of a number of sonnets, and other minor pieces, addressed to a young lady, named Maria, for whom he professed a passion, but he regrets the time he has lost in that fruitless pursuit. He wrote also, according to general opinion, a satire entitled, "L'Enfer de la mere Cardine, traitant de l'horrible bataille qui fut aux enfers, aux noces du portier Cerberus et de Cardine," Paris, 1583, 8vo, and 1597, both editions very rare. In 1793, however, the elder Didot thought it worth while to print an elegant edition in 8vo, of only one hundred copies, eight of which are on vellum.[3]

BIRCH (THOMAS), a late valuable historical and biographical writer, was born in the parish of St. John's Clerkenwell, on the 23d of November, 1705. His parents were both of them quakers, and his father, Joseph Birch, was a coffee-mill maker by trade. Mr. Joseph Birch endeavoured to bring up his son Thomas to his own business; but so ardent was the youth's passion for reading, that he

[1] Biog. Universelle. [2] Ibid. [3] Ibid.

solicited his father to be indulged in his inclination, promising, in that case, to provide for himself. The first school he went to was at Hemel-hempsted in Hertfordshire, kept by John Owen, a rigid quaker, for whom Mr. Birch afterwards officiated, some little while, as an usher, but at present he made very little progress. The next school in which he received his education was taught by one Welby, who lived near Turnbull-street, Clerkenwell, a man who never had above eight or ten scholars at a time, whom he professed to instruct in the Latin tongue in the short space of a year and a half, and had great success with Mr. Birch, who afterwards lived with him as an usher; as he also afterwards was to Mr. Besse, the famous quaker in George's court near St. John's lane, who published the posthumous works of Claridge. It is farther said, that he went to Ireland with dean Smedley; but in what year he passed over to that country, and how long he resided with the dean, cannot now be ascertained. In his removals as an usher, he always took care to get into a still better school, and where he might have the greatest opportunity of studying the most valuable books, in which he was indefatigable, and stole many hours from sleep to increase his stock of knowledge. By this unremitting diligence, though he had not the happiness of an university education, he soon became qualified to take holy orders in the church of England; and as his early connections were of a different kind, his being ordained was a matter of no small surprise to his old acquaintance. In 1728, he married the daughter of one Mr. Cox, a clergyman to whom he was afterwards curate; and in this union he was singularly happy: but his felicity was of a short duration, Mrs. Birch dying in less than twelve months after their marriage. The disorder which carried her off was a consumption accelerated by childbearing, and almost in the very article of her death she wrote to her husband the following letter:

"This day I return you, my dearest life, my sincere, hearty thanks for every favour bestowed on your most faithful and obedient wife,

"July 31, 1729. HANNAH BIRCH."

How much Mr. Birch was affected by this calamity appears from some verses written by him, August 3d, 1729, on his wife's coffin, and inserted in Mrs. Rowe's Miscellaneous Works. That Mrs. Birch was a woman of very amiable accomplishments, is not only evident from the

verses now mentioned, but from two Latin epitaphs drawn up for her; one by her husband, and the other by Dr. Dale, which last was translated into English by Mr. James Ralph. In both these epitaphs, she is celebrated as having possessed an uncommon share of knowledge and taste, and many virtues. After this melancholy event, he was ordained deacon by the bishop of Salisbury, Dr. Hoadly, Jan. 17, 1730, and priest by the same prelate, Dec. 21, 1731, and at the same time was presented to the rectory of Siddington St. Mary, and the vicarage of Siddington St. Peter, in Gloucestershire. He had been recommended, by a common friend, to the friendship and favour of the late lord high chancellor Hardwicke, then attorney-general; to whom, and to the late earl of Hardwicke, he was indebted for all his preferments. The chancellor gave him the living of Ulting in the county of Essex, to which he was instituted by Dr. Gibson, bishop of London, on the 20th of May, and he took possession of it on the day following. In 1734, he was appointed one of the domestic chaplains to William earl of Kilmarnock, the unfortunate nobleman who was afterwards beheaded, on the 18th of August, 1746, for having been engaged in the rebellion of 1745. The earl of Kilmarnock was, we believe, in more early life, understood to be a whig; and under no other character could Mr. Birch have been introduced to his lordship's notice. On the 20th of February, 1734-5, Mr. Birch had the honour of being chosen a member of the royal society, sir Hans Sloane taking a leading part in the election. The same honour was done him on the 11th of December 1735, by the society of antiquaries; of which he afterwards became director. A few weeks before he was chosen into the latter, the Marischal college of Aberdeen had conferred on him, by diploma, the degree of master of arts. In the Spring of 1743, by the favour of his noble patron before mentioned, he received a more substantial benefit; being presented by the crown to the rectory of Landewy Welfrey in the county of Pembroke. To this benefice, which was a sinecure, he was instituted on the 7th of May, by Dr. Edward Willes, bishop of St. David's. On the 24th of February, 1743-4, he was presented to the rectories of St. Michael, Wood-street, and St. Mary, Staining, united. His next preferment was likewise in the city of London; being to the united rectories of St. Margaret Pattens, and St. Gabriel, Fenchurch-street, to which he

was presented in the beginning of February, 1745-6. In January, 1752, he was elected one of the secretaries of the royal society, in the room of Dr. Cromwell Mortimer, deceased. In January 1753, the Marischal college of Aberdeen created him doctor of divinity; and in that year, the same honour was conferred on him by that excellent prelate, Dr. Thomas Herring, archbishop of Canterbury. Our author was also a trustee of the British Museum. The last preferment given to Dr. Birch, was the rectory of Depden in Essex; for which he was indebted to the late earl of Hardwicke. Depden itself, indeed, was in the patronage of Mr. Chiswell, and in the possession of the rev. Dr. Cock. But the benefice in lord Hardwicke's gift, being at too great a distance from town, to be legally held by Dr. Birch, he obtained an exchange with Dr. Cock. Dr. Birch was instituted to Depden by the late eminent bishop Sherlock, on the 25th of February 1761; and he continued possessed of this preferment, together with the united rectories of St. Margaret Pattens, and St. Gabriel, Fenchurch-street, till his decease. In 1765, he resigned his office of secretary to the royal society, and was succeeded by Dr. Maty. Dr. Birch's health declining about this time, he was ordered to ride for the recovery of it; but being a bad horseman, and going out, contrary to advice, on a frosty day, he was unfortunately thrown from his horse, on the road betwixt London and Hampstead, and killed on the spot. Dr. William Watson, of Lincoln's Inn Fields, as soon as he heard of the accident of the fall, hastened to the relief of his friend, but in vain. It is not known whether Dr. Birch's fall might not have been occasioned by an apoplexy. This melancholy event happened on the 9th of January 1766, in the 61st year of his age, to the great regret of the doctor's numerous literary friends. Some days after his death, he was buried in the chancel of his own church of St. Margaret Pattens. Dr. Birch had, in his life-time, been very generous to his relations; and none that were near to him being living at his decease, he bequeathed his library of books and manuscripts, many of which are valuable, to the British Museum. He, likewise, left the remainder of his fortune, which amounted to not much more than five hundred pounds, to be laid out in government securities, for the purpose of applying the interest to increase the stipend of the three assistant librarians. Thus manifesting at his death, as he had done during his whole life, his re-

spect for literature, and his desire to promote useful knowledge.

Having related the more personal and private circumstances of Dr. Birch's history, we proceed to his various publications. The first great work he engaged in, was "The General Dictionary, historical and critical;" wherein a new translation of that of the celebrated Mr. Bayle was included; and which was interspersed with several thousand lives never before published. It was on the 29th of April, 1734, that Dr. Birch, in conjunction with the rev. Mr. John Peter Bernard, and Mr. John Lockman, agreed with the booksellers to carry on this important undertaking; and Mr. George Sale was employed to draw up the articles relating to oriental history. The whole design was completed in ten volumes, folio; the first of which appeared in 1734, and the last in 1741. It is universally allowed, that this work contains a very extensive and useful body of biographical knowledge. We are not told what were the particular articles written by Dr. Birch; but there is no doubt of his having executed a great part of the dictionary: neither is it, we suppose, any disparagement to his coadjutors, to say, that he was superior to them in abilities and reputation, with the exception of Mr. George Sale, who was, without controversy, eminently qualified for the department he had undertaken. The next great design in which Dr. Birch engaged, was the publication of "Thurloe's State Papers.' This collection, which comprised seven volumes in folio, came out in 1742. It is dedicated to the late lord chancellor Hardwicke, and there is prefixed to it a life of Thurloe; but whether it was written or not by our author, does not appear. The same life had been separately published not long before. The letters and papers in this collection throw the greatest light on the period to which they relate, and are accompanied with proper references, and a complete index to each volume, yet was a work by which the proprietors were great losers. In 1744, Dr. Birch published, in octavo, a "Life of the honourable Robert Boyle, esq;" which hath since been prefixed to the quarto edition of the works of that philosopher. In the same year, our author began his assistance to Houbraken and Vertue, in their design of publishing, in folio, the "Heads of illustrious persons of Great Britain," engraved by those two artists, but chiefly by Mr. Houbraken. To each head was annexed, by Dr.

Birch, the life and character of the person represented. The first volume of this work, which came out in numbers, was completed in 1747, and the second in 1752. Our author's concern in this undertaking did not hinder his prosecuting, at the same time, other historical disquisitions: for, in 1747, appeared, in octavo, "His inquiry into the share which king Charles the First had in the transactions of the earl of Glamorgan." A second edition of the Inquiry was published in 1756, and it was a work that excited no small degree of attention. In 1751, Dr. Birch was editor of the "Miscellaneous works of sir Walter Raleigh;" to which was prefixed the life of that unfortunate and injured man. Previously to this, Dr. Birch published "An historical view of the negociations between the courts of England, France, and Brussels, from 1592 to 1617; extracted chiefly from the MS State Papers of sir Thomas Edmondes, knight, embassador in France, and at Brussels, and treasurer of the household to the kings James I. and Charles I. and of Anthony Bacon, esq. brother to the lord chancellor Bacon. To which is added, a relation of the state of France, with the character of Henry IV. and the principal persons of that court, drawn up by sir George Carew, upon his return from his embassy there in 1609, and addressed to king James I. never before printed." This work, which consists of one volume, in octavo, appeared in 1749; and, in an introductory discourse to the honourable Philip Yorke, esq. (the late earl of Hardwicke), Dr. Birch makes some reflections on the utility of deducing history from its only true and unerring sources, the original letters and papers of those eminent men, who were the principal actors in the administration of affairs; after which he gives some account of the lives of sir Thomas Edmondes, sir George Carew, and Mr. Anthony Bacon. The "Historical View" is undoubtedly a valuable performance, and hath brought to light a variety of particulars relative to the subjects and the period treated of, which before were either not at all, or not so fully known. In 1751, was published by our author, an edition, in two volumes, 8vo, of the "Theological, moral, dramatic, and poetical works of Mrs. Catherine Cockburn;" with an account of her life. In the next year came out his "Life of the most reverend Dr. John Tillotson, lord archbishop of Canterbury. Compiled chiefly from his original papers and letters." A second edition, corrected

and enlarged, appeared in 1753. This work, which was dedicated to archbishop Herring, is one of the most pleasing and popular of Dr. Birch's performances; and he has done great justice to Dr. Tillotson's memory, character, and virtues. Our biographer hath likewise intermixed with his narrative of the good prelate's transactions, short accounts of the persons occasionally mentioned; a method which he has pursued in some of his other publications. In 1753, he revised the quarto edition, in two volumes, of Milton's prose works, and added a new life of that great poet and writer. Dr. Birch gave to the world, in the following year, his "Memoirs of the reign of queen Elizabeth, from the year 1581, till her death. In which the secret intrigues of her court, and the conduct of her favourite, Robert earl of Essex, both at home and abroad, are particularly illustrated. From the original papers of his intimate friend, Anthony Bacon, esq. and other manuscripts never before published." These memoirs, which are inscribed to the earl of Hardwicke, give a minute account of the letters and materials from which they are taken: and the whole work undoubtedly forms a very valuable collection; in which our author has shewn himself (as in his other writings) to be a faithful and accurate compiler; and in which, besides a full display of the temper and actions of the earl of Essex, much light is thrown on the characters of the Cecils, Bacons, and many eminent persons of that period. The book is now becoming scarce, and, as it may not speedily be republished, is rising in its value. This is the case, likewise, with regard to the edition of sir Walter Raleigh's miscellaneous works. Dr. Birch's next publication was "The history of the Royal Society of London, for improving of natural knowledge, from its first rise. In which the most considerable of those papers, communicated to the society, which have hitherto not been published, are inserted in their proper order, as a supplement to the Philosophical Transactions." The two first volumes of this performance, which was dedicated to his late majesty, appeared in 1756, and the two other volumes in 1757. The history is carried on to the end of the year 1687; and if the work had been continued, and had been conducted with the same extent and minuteness, it would have been a very voluminous undertaking. But, though it may, perhaps, be justly blamed in this respect, it certainly contains many curious and entertaining anec-

dotes concerning the manner of the society's proceedings at their first establishment. It is enriched, likewise, with a number of personal circumstances relative to the members, and with biographical accounts of such of the more considerable of them as died in the course of each year. In 1760, came out, in one volume, 8vo, our author's "Life of Henry prince of Wales, eldest son of king James I. Compiled chiefly from his own papers, and other manuscripts, never before published." It is dedicated to his present majesty, then prince of Wales. Some have objected to this work, that it abounds too much with trifling details, and that Dr. Birch has not given sufficient scope to such reflections and disquisitions as arose from his subject. It must, nevertheless, be acknowledged, that it affords a more exact and copious account than had hitherto appeared of a prince whose memory has always been remarkably popular; and that various facts, respecting several other eminent characters, are occasionally introduced. Another of his publications was, "Letters, speeches, charges, advices, &c. of Francis Bacon, lord viscount St. Alban, lord chancellor of England." This collection, which is comprised in one volume, 8vo, and is dedicated to the honourable Charles Yorke, esq. appeared in 1763. It is taken from some papers which had been originally in the possession of Dr. Rawley, lord Bacon's chaplain, whose executor, Mr. John Rawley, having put them into the hands of Dr. Tenison, they were, at length, deposited in the manuscript library at Lambeth. Dr. Birch, speaking of these papers of lord Bacon, says, that it can scarcely be imagined, but that the bringing to light, from obscurity and oblivion, the remains of so eminent a person, will be thought an acquisition not inferior to the discovery (if the ruins of Herculaneum should afford such a treasure) of a new set of the epistles of Cicero, whom our immortal countryman most remarkably resembled as an orator, a philosopher, a writer, a lawyer, and a statesman. Though this, perhaps, is speaking too highly of a collection, which contains many things in it seemingly not very material, it must, at the same time, be allowed, that nothing can be totally uninteresting which relates to so illustrious a man, or tends, in any degree, to give a farther insight into his character. To this catalogue we have still to add "Professor Greaves's miscellaneous works," 1737, in two vols. 8vo. Dr. Cudworth's "Intellectual System," (improved

from the Latin edition of Mosheim;) his discourse on the true notion of the Lord's Supper, and two sermons, with an account of his life and writings, 1743, in two vols. 4to. An edition of Spenser's "Fairy Queen," 1751, in three vols. 4to, with prints from designs by Kent. "Letters between col. Robert Hammond, governor of the Isle of Wight, and the committee of lords and commons at Derby-house, general Fairfax, lieut.-general Cromwell, commissary general Ireton, &c. relating to king Charles I. while he was confined in Carisbrooke-castle in that island. Now first published. To which is prefixed a letter from John Ashburnham, esq. to a friend, concerning his deportment towards the king, in his attendance on his majesty at Hampton-court, and in the Isle of Wight," 1764, 8vo. Dr. Birch's last essay, "The life of Dr. Ward," which was finished but a week before his death, was published by Dr. Maty, in 1766.

Mr. Ayscough has extracted, from a small pocket-book belonging to Dr. Birch, the following memoranda of some pieces written by him, of which he was not before known to be the author. 1726, "A Latin translation of Hughes's Ode to the Creator." 1727, "Verses on the General history of Printing;" published in the General history of Printing. Collections for Smedley's View. 1728, "Abelard to Philotas." 1732, Began the General History. 1739, "Account of Alga," published in the Works of the Learned for July. "Account of Milton," published in the Works of the Learned. 1741, Wrote the letter of Cleander to Smerdis, in the Athenian Letters. 1742, Wrote an account of Orr's sermon, in the Works of the Learned. 1743, Wrote the preface to Boyle's works. 1760, By a letter from Dr. Stonhouse, it appears that Dr. Birch was the author of the Life of the rev. Mr. James Hervey, which is prefixed to that gentleman's writings. He was employed, likewise, in correcting a great number of publications, and among the rest Murden's State Papers. At the time of the doctor's death, he had prepared for the press a collection of letters, to which he had given the title of "Historical Letters, written in the reigns of James I. and Charles I. containing a detail of the public transactions and events in Great Britain during that period; with a variety of particulars not mentioned by our historians. Now first published from the originals in the British Museum, Paper-office, and private collections." These are all the separate publications, or intended works, of Dr. Birch that

have come to our knowledge, excepting a Sermon on the proof of the wisdom and goodness of God, from the frame and constitution of man, preached before the college of Physicians, in 1749, in consequence of lady Sadlier's will: to which we may add, that he revised new editions of Bacon's, Boyle's, and Tillotson's works. The lives of Boyle and Tillotson, though printed by themselves, were drawn up partly with a view to their being prefixed to these great men's writings. It would swell this article too much, were we to enter into a detail of our author's communications to the royal society, and of the papers transmitted by him to that illustrious body. Whoever looks into his history of the early proceedings of the society, will have no doubt of the assiduity and diligence with which he discharged his peculiar duty as secretary. But there is nothing which sets Dr. Birch's industry in a more striking light than the vast number of transcripts which he made with his own hands. Among these, not to mention many other instances, there are no less than sixteen volumes in quarto, of Anthony Bacon's papers, transcribed from the Lambeth library and other collections; and eight more volumes of the same size, relative to history and literature. Our author's correspondence, by letters, was, likewise, very large and extensive; of which numerous proofs occur in the British Museum. What enabled Dr. Birch to go through such a variety of undertakings, was his being a very early riser. By this method, he had executed the business of the morning before numbers of people had begun it: and, indeed, it is the peculiar advantage of rising betimes, that it is not in the power of any interruptions, avocations, or engagements whatever, to deprive a man of the hours which have already been well employed, or to rob him of the consolation of reflecting, that he hath not spent the day in vain. With all this closeness of application, Dr. Birch was not a solitary recluse. He was of a cheerful and social temper, and entered much into conversation with the world. He was personally connected with most of the literary men of his time, and with some of them he maintained an intimate friendship, such as sir Hans Sloane, Dr. Mead, Dr. Salter, Mr. Jortin, and Dr. Maty; Daniel Wray, esq. Dr. Morton, Dr. Ducarel, Dr. William Watson, &c. &c. With regard to the great, though perhaps he stood well with many of them, his chief connection was with the earls of Hardwicke, and with the rest of the branches of that noble

and respectable family. No one was more ready than Dr. Birch to assist his fellow-creatures, or entered more ardently into useful and laudable undertakings. He was particularly active in the Society for promoting literature by the printing of books, to which we are indebted for the publication of Tanner's Bibliotheca Britannico-Hibernica, and some few other valuable works. In short, Dr. Birch was entitled to that highest praise, of being a good man, as well as a man of knowledge and learning. His sentiments with respect to subjects of divinity resembled those of bishop Hoadly.

We have seen that it has been objected to Dr. Birch, that he was sometimes too minute in his publications, and that he did not always exercise, with due severity, the power of selection. The charge must be confessed not to be totally groundless. But it may be alleged in our author's favour, that a man who has a deep and extensive acquintance with a subject, often sees a connection and importance in some smaller circumstances, which may not immediately be discerned by others; and, on that account, may have reasons for inserting them, that will escape the notice of superficial minds. The same circumstance is noticed in the following character of Dr. Birch by one of our predecessors in this Dictionary, Dr. Heathcote, who knew Dr. Birch well, and consorted with him, for the last thirteen years of his life. Dr. Heathcote "believes him to have been an honest, humane, and generous man; warm and zealous in his attachments to persons and principle, but of universal benevolence, and ever ready to promote the happiness of all men. He was cheerful, lively, and spirited, in the highest degree; and, notwithstanding the labours and drudgery he went through in his historical pursuits, no man mixed more in company; but he was a very early riser, and thus had done the business of a morning before others had begun it. He was not a man of learning, properly so called; he understood the Latin and French languages, not critically, but very well; of the Greek he knew very little. He was, however, a man of great general knowledge, and excelled particularly in modern history. As a collector and compiler, he was in the main judicious in the choice of his materials; but was sometimes too minute in uninteresting details, and did not always exercise, with due severity, the power of selection. He had a favourite position, that we could not be possessed of too many facts; and he never departed from it, though it was

often urged to him, that facts, which admit of no reasoning, and tend to no edification, which can only serve to encumber, and, as it were, smother useful intelligence, had better be consigned to oblivion, than recorded. And indeed, in this very way of biographical compilation, we have always been of opinion, that, if it were less fashionable to relate particulars of every man, which are common to almost all men, we should be equally knowing, and our libraries would be by far less crowded. In his manners, Dr. Birch was simple and unaffected; very communicative, and forward to assist in any useful undertaking; and of a spirit perfectly disinterested, and (as his friends used to tell him) too inattentive to his own emolument."[1]

BIRCHINGTON (STEPHEN), or BRYCKINTON, or BRICKINGTON, so called from Birchington, in the isle of Thanet, where he was born, was a Benedictine monk, belonging to the church of Canterbury, into which order he entered about the year 1382. He wrote a history of the archbishops of Canterbury to the year 1368, which forms the first article in the first volume of Wharton's Anglia Sacra, who copied it from the MS. in the Lambeth library. Other historical MSS. in the same library are attributed to him, but remain unpublished. He is supposed to have died in 1407.[2]

BIRCKBEK (SIMON), an English divine of the seventeenth century, was born in 1584, and in 1600 became a student in Queen's college, Oxford, where he took his master's degree, and obtained a fellowship. In 1607 he went into holy orders, and acquired much reputation for his preaching, and among the learned, for his acquaintance with the fathers and schoolmen. In 1616 he was admitted to the reading of the sentences, and the year following became vicar of the church of Gilling, and the chapel of Forcet, near Richmond, in Yorkshire, where he increased his popularity by his punctual discharge of the pastoral office, and by his exemplary life. During the usurpation he was not ejected from this living, and died Sept. 1656. His principal work, which was highly valued by Selden and other learned men, is entitled "The Protestant's evidence, shewing that for 1500 years next after

[1] Biog. Brit. and corrections prefixed to the subsequent volumes.—Nichols's Bowyer.

[2] Wharton's Anglia Sacra, vol. I. Præf. p. xix.—Tanner.—Fabricii Bibl. Lat. Med.

Christ, divers guides of God's church have in sundry points of religion taught as the church of England now doth," London, 1634, 4to, and in 1657, folio, much enlarged. Some histories of the church, particularly that of Milner, seem to be written on this plan. [1]

BIRD (WILLIAM), an eminent musician and composer, was one of the children of the chapel in the reign of Edward VI. and, as asserted by Wood in the Ashmolean MS. was bred up under Tallis. It appears, that in 1575 Tallis and Bird were both gentlemen and also organists of the royal chapel; but the time of their appointment to this latter office cannot now be ascertained with any exactness. The compositions of Bird are many and various; those of his younger years were mostly for the service of the church. He composed a work entitled "Sacrarum Cantionum, quinque vocum, printed in 1589; among which is that noble composition "Civitas sancti tui," which for many years past has been sung in the church as an anthem, to the words "Bow thine ear, O Lord!" He was also the author of a work entitled "Gradualia, ac Cantiones sacræ, quinis, quaternis, trinisque vocibus concinnatæ, lib. primus." Of this there are two editions, the latter published in 1610. Although it appears by these works, that Bird was in the strictest sense a church musician, he occasionally gave to the world compositions of a secular kind; and he seems to be the first among English musicians that ever made an essay in the composition of that elegant species of vocal harmony, the madrigal; the "La Verginella" of Ariosto, which he set in that form for five voices, being the most ancient musical composition of the kind to be met with in the works of English authors. Of his compositions for private entertainment, there are extant, "Songs of sundry natures, some of gravitie, and others of myrth, fit for all companies and voyces, printed in 1589;' and two other collections of the same kind, the last of them printed in 1611. But the most permanent memorials of Bird's excellences are his motets and anthems; to which may be added a fine service in the key of D with the minor third, the first composition in Dr. Boyce's Cathedral Music, vol. III. and that well-known canon of his, "Non nobis, Domine." Besides his salaries and other emoluments of his profession,

[1] Wood's Ath. vol. II.

it is to be supposed that Bird derived some advantages from the patent granted by queen Elizabeth to Tallis and him, for the sole printing of music and music-paper; Dr. Ward speaks of a book which he had seen with the letters T. E. for Thomas East, Est, or Este, who printed music under that patent. Tallis dying in 1585, the patent, by the terms of it, survived to Bird, who, no doubt for a valuable consideration, permitted East to exercise the right of printing under the protection of it; and he in the title-page of most of his publications styles himself the "assignee of William Bird." Bird died in 1623.[1]

BIRINGUCCIO (Vanucci), an Italian mathematician, was born at Sienna about the end of the fifteenth century, and died about the middle of the sixteenth. After having served in the wars under the dukes of Parma and Ferrara, and the republic of Venice, he employed himself in studying the art of fusing and casting metal for cannon, and improving the quality of gunpowder. He was the first of his nation who wrote upon these subjects. The work in which he laid down his experience and practice, was entitled "Pirotecnia, nella quale si tratta non sole della diversita delle minere, ma anco di quanto si ricerca alla pratica di esse, e che s'appartienne all'arte della fusione o getto de' metalli," Venice, 1540, 4to, often reprinted and translated.[2]

BIRINUS (St.) a priest of Rome, who in the year 634 obtained leave of pope Honorius to preach the gospel to the idolaters in Britain, at which the pope was so much pleased, that he caused him to be ordained bishop. This missionary landing in the kingdom of the West Saxons, with many others baptised king Cynegilsus, who began to reign in the year 611, and filled the throne thirty-one years. St. Birinus fixed his see at Dercis, now Dorchester, in Oxfordshire, in the windows of which beautiful church are still some remains of painting relative to the history of his mission. He built and consecrated many churches, and had great success in converting the natives, until his death, about the year 650. November 29 is his day in the calendar. He was first buried at Dorchester, but his remains were afterwards translated to Winchester.[3]

[1] Hawkins's Hist. of Music.—Burney's Ditto.
[2] Biog. Universelle.
[3] Tanner.—Butler's Lives of the Saints.—Neve's Fasti Angl. p. 137, 283.

BIRKENHEAD or BERKENHEAD (SIR JOHN), a political author in the seventeenth century, was the son of Richard Birkenhead, of Northwych, in the county of Cheshire, an honest saddler, who, if some authors may deserve credit, kept also a little ale-house. Our author was born about 1615, and having received some tincture of learning in the common grammar-schools, came to Oxford, and was entered in 1632, a servitor of Oriel college, under the tuition of the learned Dr. Humphrey Lloyd, afterwards bishop of Bangor. Dr. Lloyd recommended him to Laud, archbishop of Canterbury, as his amanuensis, and in that capacity he discovered such talents, that the archbishop, by his diploma, created him A. M. in 1639, and the year following, by letter commendatory from the same great prelate, he was chosen probationary fellow of All-souls college. This preferment brought him to reside constantly in Oxford, and on king Charles I. making that city his head-quarters during the civil war, our author was employed to write a kind of journal in support of the royal cause, by which he gained great reputation; and his majesty recommended him to be chosen reader in moral philosophy, which employment he enjoyed, though with very small profit, till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where adhering steadily to his principles, he acquired, among those of his own sentiments, the title of "The Loyal Poet," and suffered, from such as had then the power in their hands, several imprisonments, which served only to sharpen his wit, without abating his courage. He published, while he thus lived in obscurity, and, as Wood says, by his wits, some very tart performances, which were then very highly relished, and are still admired by the curious. These were, like his former productions, levelled against the republican leaders, and were written with the same vindictive poignancy that was then fashionable. Upon the restoration of king Charles II. he was created April 6, 1661, on the king's letters sent for that purpose, D. C. L. by the university of Oxford; and in that quality was one of the eminent civilians consulted by the convocation on the question "Whether bishops ought to be present in capital cases?" and with the rest, Feb. 2, 1661-2, gave it under his hand, they ought and might. He was, about the same time, elected a burgess, to serve in parliament for Wilton, in the county of Wilts, and continuing his

services to his master, was by him promoted, on the first vacancy, to some office at court, which he quitted afterwards, and became master in the Faculty office. He was knighted November 14, 1662, and upon sir Richard Fanshaw's going with a public character to the court of Madrid, sir John Birkenhead succeeded him as master of requests. He was also elected a member of the royal society, an honour at that time conferred on none who were not well known in the republic of letters, as men capable of promoting the truly noble designs of that learned body. He lived afterwards in credit and esteem with men of wit and learning, and received various favours from the court, in consideration of the past, and to instigate him to other services; which, however, drew upon him some very severe attacks from those who opposed the court. Anthony Wood has preserved some of their coarsest imputations, for what reason is not very obvious, as Wood is in general very partial to the loyalist writers. He died in Westminster, December 4, 1679, and was interred at St. Martin's in the Fields, leaving to his executors, sir Richard Mason, and sir Muddiford Bamston, a large and curious collection of pamphlets on all subjects.

Sir John's newspaper which he wrote at Oxford, was entitled "Mercurius Aulicus, communicating the intelligence and affairs of the court to the rest of the kingdom." It was printed weekly in one sheet, and sometimes more, in 4to; and was chiefly calculated to raise the reputation of the king's friends and commanders, and ridicule those who sided with the parliament. They came out regularly from the beginning of 1642, to the latter end of 1645, and afterwards, occasionally. When Birkenhead was otherwise engaged, Dr. Peter Heylyn supplied his place, but was not thought so capable of that species of writing, as he did not excel in popular wit, which is necessary to render such kind of pieces acceptable to the public. The parliament thought fit to oppose this court-journal by another on their side of the question, under the title of "Mercurius Britannicus," written by Marchmont Nedham, to whom the royalists gave the name of "foul-mouthed Nedham;" who, finding himself somewhat unequal to the Oxford writer, thought fit to ascribe the "Mercurius Aulicus" to several persons, that his deficiency might do the less prejudice to his party. Jacob blunderingly calls the "Mercurius Aulicus," a poem. Sir John's other satirical

works were: 1. "The Assembly-man," written in 1647, but printed, as Wood tells us, 1662-3. 2. "News from Pembroke and Montgomery; or, Oxford Manchestered," &c. 1648. 3. "St. Paul's church-yard; libri theologici, politici, historici, nundinis Paulinis (una cum templo) prostant venales, &c." printed in three sheets, 1649, 4to. These sheets were published separately, as if they had been parts of one general catalogue. An account of them is in the Cens. Lit. vol. IV. 4. "The four-legged Quaker, a ballad, to the tune of the dog and elder's maid," 5. "A new ballad of a famous German prince, without date," &c.

Our author has also several verses and translations extant, set to music by Mr. Henry Lawes; as particularly Anacreon's ode, called the Lute, translated from the Greek, and to be sung by a bass alone; and an Anniversary on the nuptials of John earl of Bridgwater, 22d July, 1652. He wrote, likewise, a poem on his staying in London after the Act of Banishment for cavaliers; and another called the Jolt, made upon Cromwell the protector's being thrown out of his coach-box in Hyde-Park. He published Mr. Robert Waring's "Effigies Amoris, sive quid sit Amor efflagitanti responsum," London, 1649, 12mo, from the original, at the author's desire, who was willing to be concealed. The third edition was published after the restoration, by William Griffith, of Oxford, with an epistle before it, written by him to sir John Birkenhead; wherein he gives the character of that gentleman, as well as of the author. This was the same piece afterwards translated into English by the famous Mr. Norris of Bemerton, and published under the title of "The Picture of Love unveiled." We meet also with several copies of verses written by this gentleman, and prefixed to the works of the most eminent wits and greatest poets of his time; but satire was his principal excellence, and in genuine powers of ridicule he had no superior, at a time when those powers were called forth, and well rewarded by both parties. [1]

BIRKHEAD (HENRY), a modern Latin poet, was born in 1617, near St. Paul's cathedral, in London, and after having been educated under the famous Farnaby, was entered a commoner at Trinity college, Oxford, in 1633;

[1] Biog. Brit.—Cibber's Lives.—Ath Ox. vol. II.—Censura Literaria, vol. IV. —Wood's Annals.

admitted scholar there, May 28, 1635, and soon after was seduced to become a member of the college of Jesuits, at St. Omer's. He soon, however, returned to the church of England, and by the patronage of archbishop Laud, was elected fellow of All Souls, in 1638, being then bachelor of arts, and esteemed a good philologist. He proceeded in that faculty, was made senior of the act celebrated in 1641, and entered on the law faculty. He kept his fellowship during the usurpation, but resigned it after the restoration, when he became registrar of the diocese of Norwich. This too he resigned in 1684, and resided first in the Middle Temple, and then in other places, in a retired condition for many years. The time of his death is not mentioned; but in the title of Trapp's "Lectures on Poetry," Henry Birkhead, LL.D. some time fellow of All Souls college, is styled "Founder of the poetical lectures," the date of which foundation is 1707. He wrote: 1. "Poemata in Elegiaca, Iambica, Polymetra, &c. membranatim quadripartita," 1656, 8vo. 2. "Otium Literarium, sive miscellanea quædam Poemata," 1656, 8vo. He also published in 4to, with a preface, some of the philological works of his intimate friend Henry Jacob, who had the honour of teaching Selden the Hebrew language; and he wrote several Latin elegies on the loyalists who suffered in the cause of Charles I. which are scattered in various printed books, and many of them subscribed H. G.[1]

BISCIONI (ANTHONY MARIA), a celebrated Italian scholar of the last century, was born at Florence, Aug. 14, 1674. After finishing his studies, he taught a school, which produced Bottari, the prelate, and some other eminent men. The grand duke Cosmo III. having given him some benefices, he took priest's orders, and the degree of doctor in the university of Florence, and spent several years in preaching, particularly in the cathedral church of St. Laurence. The chapter, in 1713, appointed him keeper of the Mediceo-Laurentian library, and to this office he was re-elected in 1725, 1729, and 1739, but he could not, with all his endeavours, prevail on the chapter to grant it him for life. While here, however, he began a new course of studies, learned Greek, Hebrew, and other oriental languages, and applied himself particularly to the Tuscan: here also he found a very useful patron in Nicolas

[1] Ath. Ox. vol. II.—Biog. Brit, vol. VII. p. 174.

Panciatichi, a very opulent Florentine nobleman, who received him into his house, where he remained eleven years, and made him his children's tutor, his librarian, secretary, archivist, &c. and amply rewarded him for his services in all these departments. He was also appointed apostolic prothonotary, synodal examiner at Florence and Fiesola, and reviser of cases of conscience in these dioceses. At length, in 1741, the grand duke of his own accord made him royal librarian of the Laurentian library, and in 1745, gave him a canonry of St. Laurence. In his place as librarian, he was of essential service to men of letters, and was engaged in many literary undertakings which were interrupted by his death, May 4, 1756. He left a very capital collection of rare editions and manuscripts, which the grand duke purchased and divided between the Laurentian and Magliabechian libraries. Biscioni during his life-time was a man of great reputation, and many writers have spoken highly in his praise. He published very little that could be called original, his writings consisting principally of the notes, commentaries, prefaces, letters, and dissertations, with which he enriched the works of others: such as the preface and notes to his edition of the "Prose di Dante Alighieri e di Gio. Boccaccio," Florence, 1713—1728, 4to; his notes on "Menzini's Satires;" his preface and notes on the "Riposo" of Raphael Borghini, Florence, 1730, 4to, &c. &c. The only work he published not of this description, was a vindication of the first edition of the "Canti Carnascialeschi," against a reprint of that work by the abbé Bracci, entitled "Parere sopra la seconda edizione de' Canti Carnascialeschi e in difesa della prima edizione," &c. Florence, 1750, 8vo. He had begun the catalogue of the Mediceo-Laurentian library, of which the first volume, containing the oriental manuscripts, was magnificently printed at Florence, 1752, folio, and the rest continued by the canon Giulanelli, many years after, who added the Greek MSS. Biscioni left many notes, critical remarks, &c. on books, a history of the Panciatichi family, and of his own family, and some satires on those who had so long prevented him from being perpetual keeper of the Laurentian library, an injury he seems never to have forgotten.[1]

[1] Biog. Universelle.—Mazzuchelli.

BISCOE (RICHARD), an English divine, probably the son or grandson of the rev. John Biscoe of New Inn hall, Oxford, a nonconformist, was himself educated at a dissenting academy kept by Dr. Benion at Shrewsbury, and was ordained a dissenting minister, Dec. 19, 1716. In 1726, he conformed and received deacon's and priest's orders in the church of England, and in 1727 was presented to the living of St. Martin Outwich, in the city of London, which he retained until his death, July 1748. He held also a prebend of St. Paul's, and was one of his majesty's chaplains in ordinary. He is now chiefly known for a learned and elaborate work, entitled "The History of the Acts of the Holy Apostles confirmed from other authors; and considered as full evidence of the truth of Christianity, with a prefatory discourse upon the nature of that evidence;" being the substance of his sermons preached at Boyle's lecture, in 1736, 1737, 1738, and published in 2 vols. 1742, 8vo. Dr. Doddridge frequently refers to it, as a work of great utility, and as shewing "in the most convincing manner, how incontestably the Acts of the Apostles demonstrates the truth of Christianity."[1]

BISHOP (SAMUEL), late head-master of Merchant Taylors' school, and a poet of considerable merit, was descended from a respectable family, originally of Worcestershire, and was born in St. John's street, London, his father's residence, Sept. 21, O. S. 1731. He was tender and delicate in his constitution, yet gave early indications of uncommon capacity and application, as appears from his having been called, when only nine years old, to construe the Greek Testament for a lad of fourteen, the son of an opulent neighbour. With this promising stock of knowledge, he was sent to Merchant Taylors' school, June 1743, when between eleven and twelve years of age, and soon evinced a superiority over his fellows which attracted the notice and approbation of his masters. He read with avidity, and composed with success. His first essays, however imperfect, shewed great natural abilities, and an original vein of wit. History and poetry first divided his attention, but the last predominated. He not only acquired that knowledge of the Latin and Greek classics, which is usually obtained in a public seminary, but also became

[1] Wood's Ath. vol. II.—Protestant Dissenters' Magazine, vol. VI. p. 306.

intimately acquainted with the best authors in our own language: and some of his writings prove that he had perused Milton, Dryden, Pope, and Swift, at an early age, with much discrimination and critical judgment. In June 1750, he was elected to St. John's college, Oxford, and admitted a scholar of that society, on the 25th of the same month. During his residence here, he not only corrected his taste by reading with judgment, but also improved his powers by habitual practice in composition. Besides several poetical pieces, with which he supplied his friends, he wrote a great number of college exercises, hymns, paraphrases of scripture, translations from the ancients, and imitations of the moderns.

In June 1753, he was admitted fellow of St. John's, and in April 1754, he took the degree of B. A. and about the same time was ordained to holy orders. He was then settled in the curacy of Headley in Surrey, whither he had removed on account of a declining state of health, but change of air soon restored him, and he continued to divide his time between Headley and the university, till 1758, when he took the degree of M. A. He then quitted Headley, and came to reside entirely in London, on being elected under-master of Merchant Taylors' school, July 26. He was appointed also curate of St. Mary Abchurch, and some time afterwards lecturer of St. Christopher-le-Stocks, a church since taken down for the enlargement of the Bank. In 1762, he published "An Ode to the earl of Lincoln on the duke of Newcastle's Retirement," without his name. In 1763 and 1764, he wrote several essays and poems, printed in the Public Ledger, and soon after a volume of Latin poems, partly translated, and partly original, under the title of "Feriæ poeticæ." This was published by subscription, beyond which the sale was not considerable. He also appears to have tried his talents for dramatic composition, but not meeting with sufficient encouragement, he very wisely relinquished a pursuit that could have added little dignity to the character of a clergyman and a public teacher. From this period he devoted his talents to the amusement of a few friends, and the laborious duties of his profession, which he continued to discharge with the utmost fidelity, during the prime of his life.

In January 1783, he was elected head-master of Merchant Taylors, the duties of which important station en-

tirely occupied his attention, and in 1789, the company of Merchant Taylors presented him to the living of St. Martin Outwich, as a reward for his long and faithful services. Dr. Warren, bishop of Bangor, a few years before had obtained for him, from the earl of Aylesford, the rectory of Ditton in Kent. But he did not long enjoy these preferments; bodily infirmities grew fast upon him, and repeated fits of the gout undermined his constitution. In the beginning of 1795, he was alarmed by an oppression on his breath, which proved to be occasioned by water on the chest, and terminated in his death, Nov. 17, 1795. He left a widow, whose virtues he has affectionately commemorated in many of his poems, and one daughter. The year following his death, his "Poetical Works" were published by subscription, in 2 vols. 4to, with Memoirs of the Life of the Author, by the rev. Thomas Clare, M. A. now vicar of St. Bride's, Fleet-street, from which the present sketch is taken; and in 1798, the same editor published a volume of Mr. Bishop's "Sermons, chiefly upon practical subjects." The poems entitle Mr. Bishop to a very distinguished rank among minor poets, and among those who write with ease and elegance on familiar subjects; but we doubt whether his talents could have reached the higher species of the art. He is sometimes nervous, sometimes pathetic, but never sublime; yet his vein of humour was well calculated for the familiar verses, epigrams, &c. which are so plentiful in these volumes. His style is always pure, and his imagination uncommonly fertile in those lesser poems which require a variety of the grave, gay, the witty and the instructive.[1]

BISHOP (WILLIAM), vicar apostolical in England, and the first popish bishop that was sent thither after the reformation, was born in 1553, at Brayles in Warwickshire. He studied in the university of Oxford; Wood thinks, either in Gloucester-hall (now Worcester college), or in Lincoln college, the heads of both which were secret favourers of popery: from Oxford he went to Rheims and Rome, and having been sent back to England, as a missionary, he was arrested at Dover, and confined in prison in London until the end of the year 1584. Being then released, he went to Paris, took his degree of licentiate, and

[1] Life prefixed to his Poems, 1796, 4to. There has since appeared an 8vo edition, or selection.

came again to England in 1591. In two years he returned to Paris, completed his degree of doctor, and soon after his arrival in England, a dispute arising among the popish clergy here, he was sent to Rome with another missionary to appeal to the pope. In 1612 we find him again in England, and in confinement, on account of the oath of allegiance, to which, however, he was not so averse as many of his brethren. He had, in fact, written against the bull of pope Pius V. to prove that the catholics were bound to be faithful to their sovereigns, and in 1602 he had signed a declaration of the same principle, without any equivocation or mental reservation, which gave great offence to the Jesuits. Out of respect, however, to the authority of the pope, who had proscribed that oath, he refused to take it, and was committed to prison. On his release he went to Paris, and wrote some tracts against those eminent protestant divines, Perkins and Abbot. Since the death of Watson, bishop of Lincoln, the last of the popish bishops who outlived the reformation, it had often been intended to re-establish the episcopal government in England; and the marriage of the prince Charles, afterwards Charles I. with the Infanta of Spain, seemed to offer a fair opportunity for carrying this scheme into execution, the hopes of the catholics being considerably raised by that match. Accordingly, Dr. Bishop was consecrated at Paris, in 1623, by the title of bishop of Chalcedon, and being sent to England, began his career by forming a chapter, appointing grand vicars, archdeacons, and rural deans, &c. but did not enjoy his promotion long, as he died April 16, 1624. His party speak liberally of his zeal, virtues, and learning, and he undoubtedly was the more useful to their cause in England, as he contrived to exercise his functions without giving much offence to government. Dodd and Wood have given a list of his controversial writings, which are now in little request, but it must not be forgot that he was the publisher of Pits's very useful work, "De illustribus Angliæ Scriptoribus," 1623, to which he wrote a very learned preface. [1]

BISSAT, BISSET, or BISSART (PATRICK), professor of canon law in the university of Bononia in Italy, in the sixteenth century, was descended from the earls of Fife

[1] Wood's Ath. vol. I.—Dodd's Ch. Hist. vol. II.—Fuller's Worthies.—Biog. Universelle.

in Scotland, and born in that county in the reign of James V. He was educated at St. Andrew's, from whence he removed to Paris, and, having spent some time in that university, proceeded to Bononia, where he commenced doctor of laws, and was afterwards appointed professor of canon law. He continued in that office several years with great reputation, and died in 1568. He is said to have been not only a learned civilian, but an excellent poet, orator, and philosopher. He wrote "P. Bissarti opera omnia: viz. poemata, orationes, lectiones feriales, &c." Venice, 1565, 4to.[1]

BISSE (THOMAS), an English divine, was educated at Corpus Christi college, Oxford, where he proceeded M.A. in 1698, B. D. in 1708, and D. D. in 1712. In 1715 he was chosen preacher at the Rolls, and in 1716, on the deprivation of John Harvey, A. M. a nonjuror, he was presented to the chancellorship of Hereford, by his brother Dr. Philip Bisse, bishop of that diocese. He was also a prebendary of Hereford, and rector of Crudley and Weston. He died April 22, 1731. He was a frequent and eloquent preacher, and published several of his occasional sermons. Those of most permanent reputation are, 1. "The Beauty of Holiness in the Common Prayer, as set forth in four Sermons preached at the Rolls chapel," 1716, and often reprinted. 2. "Decency and order in public worship, three Sermons," 1723. 3. "A course of Sermons on the Lord's Prayer," 1740, 8vo. Some "Latin Poems" were published by him in 1716, which we have not seen.[2]

BISSET (CHARLES), an ingenious physician, was born at Glenalbert, near Dunkeld in Perthshire, Scotland, in 1717. After a course of medical studies at Edinburgh, he was appointed in 1740, second surgeon to the military hospital in Jamaica, and spent several years in the West India islands, and in admiral Vernon's fleet, where he acquired a knowledge of the diseases of the torrid zone. Having in 1745, contracted a bad state of health at New Greenwich in Jamaica, he was under the necessity of resigning his place of second surgeon to the hospital, and returning to England. In May 1746, he purchased an ensigncy in the forty-second regiment, commanded by lord John Murray; and by this transition, his attention being turned from

[1] Mackenzie's Lives, vol. III.—Tanner, who, on the authority of Dempster, makes him flourish in 1401; but see Bisarrus in Tanner.

[2] Nichols's Bowyer.

medical pursuits to military affairs, fortification became his favourite study. After a fruitless descent on the coast of Brittany in France in September 1746, and passing a winter at Limerick in Ireland, they were, in the beginning of the next campaign, brought into action at Sandberg, near Hulst in Dutch Flanders, where one Dutch regiment and two English suffered very much. Here, having drawn a sketch of the enemy's approaches, with the environs, and some time after, a pretty correct one of Bergen-op-Zoom, with the permanent lines, the environs, and the enemy's first parallel, which were presented by lord John Murray to his royal highness the late duke of Cumberland, his highness ordered Mr. Bisset to attend the siege of that fortress, and give due attention daily to the progress of the attack, and to the defence, in order to take accurate journals of them. These journals, illustrated with plans, were delivered daily to lord John Murray, who forwarded them to the duke, by whose application to the duke of Montague, then master of the ordnance, Mr. Bisset received a warrant as engineer extraordinary in the brigade of engineers which was established to serve in the Low Countries during the war; and he was also promoted to a lieutenancy in the army. The brigade of engineers being re-formed at the end of the war, and he being at the same time put upon the half-pay list as lieutenant, he continued to employ great part of his time in the study of fortification: and in 1751, after visiting France, published his work "On the Theory and Construction of Fortifications," 8vo, and some time after, being unemployed, he resumed the medical profession to which he had been originally destined, and retired to the village of Skelton, in Cleveland, Yorkshire, where, or in the vicinity, he ever after continued.

In 1755, when a French war was impending, he published a "Treatise on the Scurvy, with remarks on the cure of scorbutic ulcers," 8vo, and in 1762, an "Essay on the Medical Constitution of Great Britain." In 1765 the university of St. Andrew's conferred upon him the degree of M. D. In 1766, he published a volume of "Medical Essays and Observations," Newcastle, 8vo, containing various papers on the climate and diseases of the West Indies. A few years before his death, he deposited in the library of the infirmary at Leeds, a manuscript volume of 700 pages of medical observations; and presented a trea-

tise on fortification to his royal highness the prince of Wales. He published also a small tract on the naval art of war, which, with some political papers and MSS. in the possession of his widow, form the whole of his works published and unpublished. He died at Knayton, near Thirsk, in May 1791, in the seventy-fifth year of his age.[1]

BITAUBE' (PAUL JEREMIAH), a French poet and miscellaneous writer, was born at Konigsberg, Nov. 24, 1732, of a family of French refugees, of the protestant religion. After completing his education, he became a clergyman of that communion, and appears to have formed his taste for oratory and poetry from a frequent perusal of the Bible, the style of the historical part of which he much admired. He was a no less warm admirer of Homer. Although a Prussian by birth, he was a Frenchman at heart, and having accustomed himself to the language of his family, he felt a strong desire to reside in what he considered as properly his native country, conceiving at the same time that the best way to procure his naturalization would be through the medium of literary merit. As early as 1762, he published at Berlin a translation of the Iliad, which he called a free translation, and was in fact an abridgment; and this served to introduce him to D'Alembert, who recommended him so strongly to the king, Frederick II. that he was admitted into the Berlin academy, received a pension, and afterwards visited France in order to complete his translation of Homer. A first edition had been printed in 1764, 2 vols. 8vo, but the most complete did not appear until 1780, and was followed by the Odyssey in 1785. Such was the reputation of both among his countrymen, that the academy of inscriptions admitted his name on their list of foreign members. Modern French critics, however, have distinguished more correctly between the beauties and defects of this translation. They allow him to have been more successful in his "Joseph," a poem published first in 1767, and with additions in 1786, and now become almost a classic in France. It was translated into English in 1783, 2 vols. 12mo, but is certainly not likely to become a classic in this country, or where a taste prevails for simplicity and elegance. His "Joseph" was followed by "Les Bataves," a poem of which some detached parts had appeared in 1773, under the title of "Guillaume de Nassau,"

[1] Gent. Mag. vol. LXI. pp. 588, 965.

Amsterdam. This was reprinted in 1775, and again in 1796. During the war in 1793, as he attached himself to the French interest, he was struck off the list of the academy of Berlin, and his pension withdrawn; but on the peace of Bale, his honours and his pension were restored. If his sovereign punished him thus for acting the Frenchman, he was not more fortunate with his new friends, who imprisoned him because he was a Prussian. On the establishment of the institute, however, Bitaubé was chosen of the class of literature and the fine arts; but gave a very bad specimen of his taste in translating the "Herman and Dorothea" of Goethe, and comparing that author with Homer, whose works, from this opinion, we should suppose he had studied to very little purpose. Some time before his death, which happened Nov. 22, 1808, he was admitted a member of the legion of honour. His other works were: 1. "Examen de la Confession de Foi du Vicaire Savoyard," 1763, a very liberal expostulation with Rousseau on account of his scepticism. 2. "De l'influence des Belles-lettres sur la Philosophie," Berlin, 1767, 8vo; and 3. "Eloge de Corneille," 1769, 8vo: none of which are in the collection of his works published at Paris in 1804, 9 vols. 8vo. Bitaubé cannot be ranked among writers eminent for genius, nor is his taste, even in the opinion of his countrymen, of the purest standard; but his works procured him a considerable name, and many of the papers he wrote in the memoirs of the Paris academy discover extensive reading and critical talents. His private character appears to have been irreproachable, and his amiable manners and temper procured him many friends during the revolutionary successions.[1]

BITO, a Greek mathematician, whose country is unknown, wrote a treatise on warlike machines, which he dedicated to Attalus, king of Pergamus, about the year 239 B.C. It is printed in Gr. and Lat. in the "Mathematici Veteres," Paris, 1693, fol.[2]

BLACK (JOSEPH), one of the most eminent chemical philosophers of the last century, was born in France, on the banks of the Garonne, in 1728. His father, Mr. John Black, was a native of Belfast, in Ireland, but of a Scotch family, which had been some time settled there. Mr. Black resided most commonly at Bourdeaux, where he

[1] Biog. Universelle. [2] Vossius de Scient. Math.—Fabr. Bibl. Græc.

carried on the wine trade. He married a daughter of Mr. Robert Gordon of the family of Halhead, in Aberdeenshire, who was also engaged in the same trade at Bourdeaux. Mr. Black was a gentleman of the most amiable manners, candid and liberal in his sentiments, and of no common information. He enjoyed the particular intimacy and friendship of the celebrated president Montesquieu, who most likely acquired his knowledge of the constitution of Britain, for which he was known to have a strong partiality, from the information communicated by Mr. Black. Long before Mr. Black retired from business, his son Joseph was sent to Belfast, that he might have the education of a British subject. He was then twelve years of age, and six years after, in the year 1746, he was sent to continue his education in the university of Glasgow. Being required by his father to make choice of a profession, he preferred that of medicine, as most suited to the general bent of his studies.

It was fortunately at this time that Dr. Cullen had just entered upon his great career, was become conscious of his strength, and saw the great unoccupied field of philosophical chemistry open before him. He quickly succeeded in taking chemistry out of the hands of mere artists, and exhibited it as a liberal science. His pupils became zealous chemists, as well as refined physiologists. Young Black was particularly delighted with the science, and his great bias to the study was soon perceived by Dr. Cullen, who delighted to encourage and assist the efforts of his students. He soon attached Mr. Black to himself so closely, that the latter was considered as his assistant in all his operations, and his experiments were frequently referred to as good authority. Our young philosopher had laid down a very comprehensive plan of study, as appears from his note-books, which are still preserved. In these he wrote down every thing that occurred to him, and they exhibit the first germs and progress of his ideas, till the completion of those great discoveries which produced so complete a revolution in chemical science.

In 1750, he went to Edinburgh to finish his medical studies, and while in that city he lived with his cousin-german, Mr. Russel, professor of natural philosophy in that university. At this time the medical professors entertained different opinions concerning the action of lithontriptic medicine, particularly lime-water, and the students

as usual entered eagerly into the controversy. It seems to have been this circumstance that led Mr. Black to investigate the cause of causticity, a property in which all the lithontriptics then in vogue agreed. At first he suspected that lime, during the burning of it, imbibes something from the fire, which it afterwards communicates to alkalies: this he attempted to separate and collect, but obtained nothing. This led him to the real cause, which he detected about the year 1752, and published soon after, in his inaugural dissertation on magnesia. Limestone he found a compound of lime and fixed air. Heat separates the air and leaves the lime. The common alkalies of commerce, are compounds of the pure alkaline substance and fixed air. Lime abstracts the fixed air from these bodies; hence their causticity. This important discovery was detailed at full length in the above dissertation on magnesia and quick-lime, published 1755.

At this time Dr. Cullen was removed to Edinburgh, and there being a vacancy in the chemical chair at Glasgow, it was immediately agreed that it could not be bestowed with greater propriety than upon the author of so important a discovery. Accordingly, Dr. Black was appointed professor of anatomy, and lecturer on chemistry in the university of Glasgow, in 1756, but not conceiving himself so well qualified for filling the anatomical chair, he obtained the concurrence of the university to exchange tasks with the professor of medicine. While in Glasgow, therefore, his chief business was delivering lectures on the institutes of medicine. His reputation as a professor increased every year, and he became a favourite practitioner in that large and active city. Indeed, the sweetness of his temper could not fail to make him a welcome visitor in every family. His countenance was no less engaging than his manner was attractive. The ladies regarded themselves as honoured by his attentions, particularly as they were exclusively bestowed on those who evinced a superiority of mental accomplishments or propriety of demeanour, and of grace and elegance of manner. This situation, and the anxious care which he took of his patients, may in some measure account for the little progress made by Dr. Black in that fine career of experimental investigation which he had so auspiciously opened. Yet his inactivity must be lamented as highly injurious to

science; it displayed an indolence or carelessness of reputation not altogether to be justified.

But perhaps the other regions of chemistry held out temptations too captivating not to engage his attention. It was between the years 1759 and 1763, that he brought to maturity his speculations concerning heat, which had occupied his attention at intervals, from the very first dawn of his philosophical investigations. His discoveries in this department of science were by far the most important of all that he made, and perhaps indeed the most valuable which appeared during the busy period of the eighteenth century. To enter fully into the nature of his investigations would be improper in this place; but the sum of them all was usually expressed by him in the following propositions.

1. When a solid body is converted into a fluid, there enters into it, and unites with it, a quantity of heat, the presence of which is not indicated by the thermometer, and this combination is the cause of the fluidity which the body assumes. On the other hand, when a fluid body is converted into a solid, a quantity of heat separates from it, the presence of which was not formerly indicated by the thermometer. And this separation is the cause of the solid form which the fluid assumes.

2. When a liquid body is raised to the boiling temperature by the continued and copious application of heat, its particles suddenly attract to themselves a great quantity of heat, and by this combination their mutual relation is so changed, that they no longer attract each other, but are converted into an elastic fluid-like air. On the other hand, when these elastic fluids, either by condensation, or by the application of cold bodies, are reconverted into liquids, they give out a vast quantity of heat, the presence of which was not formerly indicated by the thermometer.

Thus water when converted into ice gives out 140° of heat, and ice when converted into water absorbs 140° of heat, and water when converted into steam absorbs about 1000° of heat without becoming sensibly hotter than 212°. Philosophers had been long accustomed to consider the thermometer as the surest method of detecting heat in bodies, yet this instrument gives no indication of the 140° of heat which enter into air when it is converted into water, nor of the 1000° which combine with water when it

is converted into steam. Dr. Black, therefore, said that the heat is concealed *(latet)* in the water and steam, and he briefly expressed this fact by calling the heat in that case latent heat.

Dr. Black having established this discovery by simple and decisive experiments, drew up an account of the whole investigation, and read it to a literary society which met every Friday in the faculty-room of the college, consisting of the members of the university, and several gentlemen of the city, who had a relish for philosophy and literature. This was done April 23, 1762, as appears by the registers. This doctrine was immediately applied by its author to the explanation of a vast number of natural phænomena, and in his experimental investigations he was greatly assisted by his two celebrated pupils Mr. Watt and Dr. Irvine.

As Dr. Black never published an account of his doctrine of latent heat, though he detailed it every year subsequent to 1762 in his lectures, which were frequented by men of science from all parts of Europe, it became known only through that channel, and this gave an opportunity to others to pilfer it from him piece-meal. Dr. Crawford's ideas respecting the capacity of bodies for heat, were originally derived from Dr. Black, who first pointed out the method of investigating that subject.

The investigations of Lavoisier and Laplace concerning heat, published many years after, were obviously borrowed from Dr. Black, and indeed consisted in the repetition of the very experiments which he had suggested. Yet these philosophers never mention Dr. Black at all: every thing in their dissertation assumes the air of originality; and, indeed, they appear to have been at great pains to prevent the opinions and discoveries of Dr. Black from being known among their countrymen. But perhaps the most extraordinary procedure was that of Mr. Deluc; this philosopher had expressed his admiration of Dr. Black's theory of latent heat, and had offered to become his editor. Dr. Black, after much entreaty, at last consented, and the proper information was communicated to Mr. Deluc. At last the "Idées sur la Meteorologie" of that philosopher appeared in 1788. But what was the astonishment of Dr. Black and his friends, when they found the doctrine claimed by Deluc as his own, and an expression of satis-

faction at the knowledge which he had acquired of Dr. Black's coincidence with him in opinion!

Dr. Black continued in the university of Glasgow from 1756 to 1766, much respected as an eminent professor, much employed as an able and most attentive physician, and much beloved as an amiable and accomplished gentleman, and happy in the enjoyment of a small but select society of friends. Often, however, says Dr. Robison, have I seen how oppressive his medical duties were on his spirits, when he saw that all his efforts did not alleviate the sufferings of the distressed. When his dear friend Dr. Dick, professor of natural philosophy, was carried off, Dr. Black's distress indeed was exceedingly great, particularly as he thought that another mode of treatment might have been more successful.

In 1766 Dr. Cullen was appointed professor of medicine in the university of Edinburgh, and thus a vacancy was made in the chemical chair of that university. Dr. Black was with universal consent appointed his successor. In this new scene his talents were more conspicuous, and more extensively useful. He saw this, and while he could not but be highly gratified by the great concourse of pupils which the high reputation of the medical school of Edinburgh brought to his lectures, his mind was forcibly impressed by the importance of his duties as a teacher. This had an effect which, perhaps, was on the whole rather unfortunate. He directed his whole attention to his lectures, and his object was to make them so plain that they should be adapted to the capacity of the most illiterate of his hearers. The improvement of the science seems to have been laid aside by him altogether. Never did any man succeed more completely. His pupils were not only instructed, but delighted. Many became his pupils merely in order to be pleased. This contributed greatly to extend the knowledge of chemistry. It became in Edinburgh a fashionable part of the accomplishment of a gentleman.

Perhaps, also, the delicacy of his constitution precluded him from exertion; the slightest cold, the most trifling approach to repletion, immediately affected his breast, occasioned feverishness, and, if continued for two or three days, brought on a spitting of blood. Nothing restored him but relaxation of thought and gentle exercise. The

sedentary life to which study confined him was manifestly hurtful, and he never allowed himself to indulge in any intense thinking without finding these complaints sensibly increased.

So completely trammeled was he in this respect, that, although his friends saw others disingenuous enough to avail themselves of the novelties announced by Dr. Black in his lectures, and therefore repeatedly urged him to publish an account of what he had done; this remained unaccomplished to the last. Dr. Black often began the task, but was so nice in his notions of the manner in which it should be executed, that the pains he took in forming a plan of the work, never failed to affect his health, and oblige him to desist. Indeed, he peculiarly disliked appearing as an author. His inaugural dissertation was the work of duty. His "Experiments on Magnesia, Quicklime, and other alkaline substances," was necessary to put what he had indicated in his inaugural dissertations on a proper foundation. His "Observations on the more ready Freezing of water that has been boiled," published in the Philosophical Transactions for 1774, was also called for; and his "Analysis of the Waters of some boiling Springs in Iceland," made at the request of his friend T. I. Stanley, esq. was read to the royal society of Edinburgh, and published by the council. And these are the only works of his which appeared in print before the publication of his lectures after his death, by professor Robison, in 1803, 2 vols. 4to.

The aspect of Dr. Black was comely and interesting. His countenance exhibited that pleasing expression of inward satisfaction, which, by giving ease to the beholder, never fails to please. His manner was unaffected and graceful. He was affable, and readily entered into conversation, whether serious or trivial. He was a stranger to none of the elegant accomplishments of life. He had a fine musical ear, with a voice which would obey it in the most perfect manner; for he sung and performed on the flute with great taste and feeling, and could sing a plain air at sight, which many instrumental performers cannot do. Without having studied drawing, he had acquired a considerable power of expressing with his pencil, and seemed in this respect to have the talents of a history painter. Figure, indeed, of every kind, attracted his attention. Even a retort, or a crucible, was to his eye an

example of beauty or deformity. He had the strongest claim to the appellation of a man of propriety and correctness. Every thing was done in its proper season, and he ever seemed to have leisure in store. He loved society, and felt himself beloved in it; never did he lose a single friend, except by the stroke of death. His only apprehension was that of a long continued sick bed; less, perhaps, from any selfish feeling, than from the consideration of the trouble and distress which it would occasion to attending friends: and never was this generous wish more completely gratified. On the 26th Nov. 1799, and in the seventy-first year of his age, he expired without any convulsions, shock, or stupor, to announce or retard the approach of death. Being at table with his usual fare, some bread, a few prunes, and a measured quantity of milk diluted with water, and having the cup in his hand, when the last stroke of the pulse was to be given, he set it down on his knees, which were joined together, and kept it steady with his hand, in the manner of a person perfectly at ease; and in this attitude expired, without spilling a drop, and without a writhe in his countenance, as if an experiment had been required to shew to his friends the facility with which he departed. His servant opened the door to tell him that some one had left his name; but getting no answer, stepped about half-way towards him, and seeing him in that easy posture, supporting his bason of milk with one hand, he thought that he had dropt asleep, which sometimes happened after his meals. He went back and shut the door; but before he went down stairs, some anxiety, which he could not account for, made him return again, and look at his master. Even then he was satisfied after coming pretty near him, and turned to go away; but returning again, and coming up close to him, he found him without life.

To this sketch, abridged from professor Robison's life for the Literary Journal, we have only to add, that Fourcroy, the eminent French chemist, used to call Dr. Black, the illustrious Nestor of the chemical revolution, and indeed, in every part of Europe, where chemistry has been studied, Dr. Black was named with peculiar veneration.[1]

[1] Life ubi supra.—See also Bibliotheque Britannique, vol. XXVIII.

BLACKALL (Offspring, D. D.), an eminent English divine, was born in London, 1654, and educated at Catherine-hall, Cambridge. In 1690, he was inducted into the living of South Okenden, Essex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was successively chosen lecturer of St. Olave's, and of St. Dunstan's in the West. He was likewise appointed chaplain to king William. He preached before the house of commons Jan. 30, 1699, and in his sermon animadverted on Mr. Toland for his asserting in his life of Milton, that Charles I. was not the author of "Icon Basilike," and for some insinuations against the authenticity of the holy scriptures; which drew him into a controversy with that author. In 1700, he preached a course of sermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards published. In 1707, he was consecrated to the bishopric of Exeter. Burnet, having mentioned him and sir William Dawes as raised to bishoprics, tells us, "that these divines were in themselves men of value and worth; but their notions were all on the other side. They had submitted to the government; but they, at least Blackall, seemed to condemn the revolution, and all that had been done pursuant to it." And it is asserted in an anonymous pamphlet, published in 1705, that he had refused for two years to take the oath of allegiance to king William. But what contributed most to his fame in his life-time was a controversy he had with Mr. (afterwards bishop) Hoadly, which was occasioned by his sermon upon Rom. xiii. 3, 4, entitled, "The Divine Institution of Magistracy, and the gracious design of its institution," preached before the queen at St. James's on Tuesday, March 8, 1708, being the anniversary of her majesty's happy accession to the throne, and published by her majesty's special command. The next year, 1709, Mr. Hoadly animadverted upon the bishop's sermon, in a piece, entitled "Some Considerations humbly offered to the right reverend the lord bishop of Exeter, occasioned by his lordship's sermon before her majesty, March 8, 1708." Upon this the bishop published "An Answer to Mr. Hoadly's Letter," dated from Bath, May the 10th, 1709. Mr. Hoadly endeavoured to vindicate himself, in "An humble Reply to the right reverend the lord bishop of Exeter's answer; in which the Considerations offered to his lordship are vindicated, and an apology is added for defending the foundation of

the present government," London, 1709, in 8vo. In this controversy, bishop Blackall defends the High-church, Tory, principles (as they usually are called), of the divine institution of magistracy, and unlimited passive obedience and non-resistance; which Mr. Hoadly opposes. There were several pamphlets written on the side of the bishop against Mr. Hoadly; particularly one, entitled, "The best Answer that ever was made, and to which no answer will be made;" supposed to be written by Mr. Lesley, a non-juring clergyman, and which Mr. Hoadly animadverts upon in the postscript to his humble reply. The wits in the Tatler engaged in this controversy on the side of Hoadly, and with an illiberality not usual in the writers of that paper.

He died at Exeter, Nov. 29, 1716, and was interred in the cathedral there. Archbp. Dawes, who had a long and intimate friendship with him, declares, that in his whole conversation he never met with a more perfect pattern of a true Christian life, in all its parts, than in him: so much primitive simplicity and integrity; such constant evenness of mind, and uniform conduct of behaviour; such unaffected and yet most ardent piety towards God; such orthodox and steadfast faith in Christ; such disinterested and fervent charity to all mankind; such profound modesty, humility, and sobriety; such an equal mixture of meekness and courage, of cheerfulness and gravity; such an exact discharge of all relative duties; and in one word, such an indifferency to this lower world and the things of it; and such an entire affection and joyous hope and expectation of things above. He says also, that his "manner of preaching was so excellent, easy, clear, judicious, substantial, pious, affecting, and upon all accounts truly useful and edifying, that he universally acquired the reputation of being one of the best preachers of his time." Felton, in his Classics, commends him as an excellent writer. M. de la Roche, in his memoirs of literature, tells us, that our prelate was one of those English divines, who, when they undertake to treat a subject, dive into the bottom of it, and exhaust the matter. His works were published by archbishop Dawes, in 2 vols. fol. 1723, consisting of Practical discourses on our Saviour's Sermon on the mount, and on the Lord's Prayer, together with his sermons preached at Boyle's lecture, with several others upon particular occasions.[1]

[1] Gen. Dict.—Biog. Brit.—Tatler, 8vo edition with notes, vol. I. p. 392, 461, 470, 519—524.

BLACKBOURNE (JOHN), a learned English divine of the last century, was born in 1683, and educated at Trinity college, Cambridge, where he took the degree of M. A. Whether he had any promotion in the church is not certain; but soon after the revolution, he refused to take the oaths, and consequently excluded himself from advancing in the church. From that time he lived a very exemplary and studious life, endeavouring to be useful to mankind, both as a scholar and divine. To preserve his independence, he became corrector of the press to Bowyer, the celebrated printer, and was one of the most accurate of his profession. The edition of lord Bacon's works in 1740 was superintended by him; and he was also editor of the castrations of Holinshed's Chronicle, and of Bale's "Chronycle concernynge syr Johan Oldecastell." A handsome compliment is paid him in Maittaire's Lives of the Paris printers, 1717; and again in his "Miscellanea aliquot Scriptorum carmina," 1722. For some years before his death, he was a nonjuring bishop, but lived retired in Little Britain among his old books. What his hopes were of a second revolution will appear from the answer he gave a gentleman who asked him if he was in his diocese? "Dear friend, we leave the sees open, that the gentlemen who now unjustly possess them, upon the *restoration*, may, if they please, return to their duty and be continued. We content ourselves with full *episcopal* power as suffragans." Mr. Blackbourne died Nov. 17, 1741, and his library was sold by auction in February 1742. He was buried in Islington church-yard, with an epitaph, which may be seen in our authority.[1]

BLACKBURN (WILLIAM), an eminent surveyor and architect, was born in the borough of Southwark, on the 20th of December, 1750. His father was a respectable tradesman in St. John's parish, and his mother was a native of Spain. The whole of his grammatical education was derived from a common seminary in the neighbourhood; and at a proper age he was placed under a surveyor of no eminence, but from whom he derived very few advantages in the knowledge of his profession. However, from the natural bent of an ardent mind, he sought the acquaintance of men of genius, several of whom belonged to the Royal Academy. Into that academy he was admitted as a

[1] Nichols's Bowyer.

student; and in 1773 he was presented with the medal for the best drawing of the inside of St. Stephen's church in Walbrook. This prize he bore away from many competitors; and, at the delivery of it, received a high compliment to his abilities from the late sir Joshua Reynolds, the president. About the same time he entered into business for himself in Southwark, and carried it on for some years with increasing success among his private connections, when an event occurred which brought him into public notice and reputation. An act of parliament had passed in 1779, declaring, that "if any offenders convicted of crimes for which transportation had been usually inflicted, were ordered to solitary imprisonment, accompanied by well regulated labour and religious instruction, it might be the means, under providence, not only of deterring others from the commission of the like crimes, but also of reforming the individuals, and enuring them to the habits of industry." By this act his majesty was authorised to appoint three persons to be supervisors of the buildings to be erected; and the supervisors were to fix upon any common, heath, or waste, or any other piece of ground, in Middlesex, Essex, Kent, or Surrey, on which should be erected two plain strong edifices, to be called "Penitentiary Houses;" one for the confinement and employment of six hundred males, the other of three hundred females. In the same year in which the act was passed, three supervisors were appointed to carry it into execution. These were John Howard, esq. George Whatley, esq. and Dr. John Fothergill. This commission however was dissolved, first by the death of Dr. Fothergill, and soon after that event by the resignation of Mr. Howard, who found it not in his power to coalesce with his remaining colleague. Another set of supervisors was therefore appointed in 1781, being sir Gilbert Elliot, bart. sir Charles Bunbury, bart. and Thomas Bowdler, esq. One of the principal objects with these gentlemen was to provide that they should be constructed in the manner most conducive to the ends of solitary confinement, useful labour, and moral reformation. Accordingly, the supervisors proposed premiums for the best plans that should be produced of the penitentiary houses intended to be erected. The highest premium was a hundred guineas, which was unanimously assigned to Mr. Blackburn, in the month of March 1782. This preference, as a pecuniary consideration, was a matter of little conse-

quence. The grand advantage that was to be expected from it, with regard to Mr. Blackburn, was, that he should be employed as the architect and surveyor of the buildings proposed. And in fact he was appointed by the supervisors to that office; and the plan of a penitentiary house for male offenders was accordingly arranged by him, and proper draughts were made for the use of the workmen; and a great part of the work was actually contracted for by different persons. Yet the designs of government were not carried into execution; the circumstances of the times having diverted the attention of public men from this important object: nor has it ever since been resumed. Nevertheless, though Mr. Blackburn might in this respect be disappointed of his just expectations, he did not lose his reward, nor was the nation deprived of the benefit arising from his ingenuity. A spirit of erecting prisons in conformity to his plans was immediately excited; and many county gaols, and other structures of the same nature, were built under his inspection. Besides the completion of several prisons, Mr. Blackburn was engaged in other designs of a similar nature, when he was arrested by the hand of death, in the fortieth year of his age. He departed this life on the 28th day of October, 1790, at Preston in Lancashire, being on a journey to Scotland, whither he was going at the instance of his grace the duke of Buccleugh, and the lord provost of Glasgow, with a view to the erection of a new gaol in that city. From Preston his remains were removed to London, and interred in the burying-ground of Bunhill-fields.

A few weeks before his decease, he had been applied to respecting a penitentiary house for Ireland. At a former period, in 1787, he went over to that country upon an application from Limerick; in consequence of which he drew the plan of a new gaol for that city. He also suggested many improvements which might be made in the gaol of Newgate in the city of Dublin, and which were accordingly adopted.

It was not to the erection of prisons only that Mr. Blackburn's talents were confined. Three elegant designs were drawn by him for a new church at Hackney, one of which was intended to have been carried into execution; but after his decease the scheme was laid aside, on account of the expence which the completion of it would occasion. He was employed, likewise, in preparing various designs

for houses, villas, &c. In many of his drawings great taste is displayed, as well as a thorough knowledge of his favourite science of architecture. It was in contemplation, some time after his death, to engrave and publish his principal drawings; but the intention of doing it is dropped, at least for the present.

Being a dissenter of the presbyterian denomination, he was in the habits of intimacy with the principal persons of that persuasion both in town and country; without however confining his regard and affection to any particular sect. But what confers peculiar honour on Mr. Blackburn's memory is, that he enjoyed the intimate friendship and entire esteem of the excellent Mr. Howard; that he concurred with him in his ideas, and eminently promoted his benevolent designs. Mr. Blackburn frequently corresponded with Mr. Howard, when that gentleman was engaged, either at home or abroad, in his journeys and voyages of humanity. Of Mr. Blackburn Mr. Howard used to say, that he was the only man he ever met with, who was capable of delineating to his mind, upon paper, his ideas of what a prison ought to be.

The person of Mr. Blackburn was of the middle stature; and from his early youth he was so very corpulent, that his friends were filled with apprehensions, too unhappily verified, that his life would not be a long one. Till he became twenty-five years of age, he drank nothing but water. But at that time, in consequence of a severe fit of sickness, he was advised by the late Dr. John Fothergill to change his beverage for malt liquor, and occasionally to take a glass of wine. The affliction of another severe illness, later in life, was sustained by him with eminent and exemplary resignation and fortitude. Previously to his last journey he was considerably better, and entertained hopes that travelling might contribute to the restoration of his former health: but it was ordered otherwise by the supreme Disposer of events. By a sudden stroke he was for ever taken from his beloved wife and children; who, with a number of select friends, were left to lament a loss, which they must feel so long as they remain in this world. The character of Mr. Blackburn was, in every view of it, amiable and respectable. In discharging the duties and relations of life, he was uniform and consistent. He was very cheerful in his temper, and affable and engaging in his behaviour. Being endued with a great flow of spirits,

and much vivacity of mind, his conversation was at once agreeable and instructive. In February, 1783, Mr. Blackburn married Lydia, the daughter of Mr. Joshua Hobson, an eminent builder in his neighbourhood; an amiable woman, with whom he lived in the most perfect harmony, and by whom he left four children.[1]

BLACKBURNE (FRANCIS), the celebrated author of the "Confessional," was born at Richmond in Yorkshire, June 9, 1705. At the age of seventeen he was admitted pensioner of Catherine-hall, Cambridge, where his peculiar notions on civil and religious liberty rendered him obnoxious to his superiors, and occasioned the loss of a fellowship for which he was a candidate. In 1739, he was ordained by Dr. Gooch, bishop of Norwich, at Ely chapel, Holborn, and in a short time afterwards was inducted into the rectory of Richmond in Yorkshire, where he resided constantly for forty years, during which he composed all the pieces contained in the late edition of his works, besides a multitude of smaller ones. His first appearance as an author was on the following occasion. In 1749, the rev. John Jones, vicar of Alconbury, near Huntingdon, published his "Free and candid disquisitions relating to the Church of England," containing many observations on the supposed defects and improprieties in the liturgical forms of faith and worship of the established church. As Mr. Blackburne corresponded with this gentleman, who had submitted the work to his perusal in manuscript, and as there were many of his opinions in which Mr. Blackburne coincided, it was not unnatural to suppose that he had a hand in the publication. This, however, Mr. Blackburne solemnly denied, and his biographer has assigned the probable reason. "The truth," says he, "is, Mr. Blackburne, whatever desire he might have to forward the work of ecclesiastical reformation, could not possibly conform his style to the milky phraseology of the 'Disquisitions,' nor could he be content to have his sentiments mollified by the gentle qualifications of Mr. Jones's lenient pen. He was rather (perhaps too much) inclined to look upon those who had in their hands the means and the power of reforming the errors, defects, and abuses, in the government, forms of worship, faith and discipline, of the established church; as guilty of a criminal negligence, from which they should

[1] Communicated for the last edition of this Dictionary.—Gent. Mag. vol. LV. 325, XLIX. 567.—Aikin's Life of Howard, p. 108, 109.

have been roused by sharp and spirited expostulations. He thought it became disquisitors, with a cause in hand of such high importance to the influence of vital Christianity, rather to have boldly forced the utmost resentment of the class of men to which they addressed their work, than, by meanly truckling to their arrogance, to derive upon themselves their ridicule and contempt, which all the world saw was the case of these gentle suggesters, and all the return they had for the civility of their application." Animated by this spirit, which we are far from thinking candid or expedient, Mr. Blackburne published "An Apology," for the "Free and candid disquisitions," to which, whatever might be its superior boldness to the "milky phraseology" of Mr. Jones, he yet did not venture to put his name; nor, although he was suspected to be the author, did he meet with any of that "arrogance," which is attributed to those who declined adopting Mr. Jones's scheme of church-reformation. On the contrary, in July, 1750, he was collated to the archdeaconry of Cleveland, and in August following to the prebend of Bilton, by Dr. Matthew Hutton, archbishop of York, to whom he had been for some years titular chaplain; and when his friends intimated their suspicions that he would write no more "Apologies" for such books as "Free and candid Diquisitions," he answered, "with a cool indifference," that he had made no bargain with the archbishop for his liberty. His next publication, accordingly, was an attack on Dr. Butler bishop of Durham's charge to his clergy in 1751, which, in Mr. Blackburne's opinion, contained some doctrines diametrically opposite to the principles on which the protestant reformation was founded. This appeared in 1752, under the title of "A Serious Enquiry into the use and importance of external religion, &c." but was not generally known to be his, until Mr. Baron, an enthusiast in controversies, republished it with Mr. Blackburne's name, in his collection, entitled "The Pillars of Priestcraft and Orthodoxy shaken."

His next publications were on the subjects of the new style—Archdeacon Sharpe's charges—the Jew naturalization-bill—a letter to archbishop Herring, on church reformation—none of which require much notice. When in 1755, Dr. Law's notion appeared concerning the soul and the state of death, or what was called "the soul-sleeping system," Mr. Blackburne adopted, and defended it in a tract

entitled "No proof in the Scriptures of an intermediate state of happiness or misery, between death and the resurrection," and he urged the same opinion in a subsequent tract; but as the Confessional is the publication on which his fame principally rests, the history of it is more interesting than any detail of his minor tracts. On Commencement Sunday 1757, Dr. Powell, an eminent tutor of St. John's college, Cambridge, published a sermon on subscription to the Liturgy and XXXIX articles, in which he maintained that a latitude was allowed to subscribers, even so far as to admit of the assent and consent of different persons to different and even opposite opinions, according to their different interpretations of the propositions to be subscribed. Dr. Powell's casuistry on the subject appeared to Mr. Blackburne so detestable, and so subversive of the principles of good faith among men, that he determined to expose and refute it to the best of his power, and accordingly published "Remarks on the rev. Dr. Powell's Sermon in defence of Subscriptions, &c." 1758. His sentiments on the subject of subscriptions are thus explained, in that part of his life which was written by himself. "When he took possession of the living of Richmond, he had been engaged in a way of life that did not give him time or opportunity to reflect upon subjects of that nature with precision; and though, upon taking his first preferment, he determined conscientiously to perform the duties of it, yet he was by no means aware of the difficulties that afterwards embarrassed him in qualifying himself for holding it. He, therefore, then subscribed as directed by law, without scruple, and without apprehending the obligation he laid himself under, according to the form, of giving his assent and consent to the whole system of the church. When the same form was to be subscribed to qualify him to hold the archdeaconry and prebend, he consulted some of his friends, and particularly Dr. Law (afterwards bishop of Carlisle), who gave him his opinion at large, containing such reasons, as had occurred to himself on the several occasions he had to undergo that discipline. He was likewise referred to Dr. Clarke's Introduction to his Scripture Doctrine of the Trinity: and lastly, to the sixth article of the church of England; all which appeared plausible enough to satisfy him, for that time, that with these salvos and modifications, he might safely subscribe to the prescribed forms.—Some time afterwards, however, upon a prospect

of farther advancement to a considerable preferment, he took occasion to re-consider these arguments, and thought they fell short of giving that satisfaction which an honest man would wish to have, when he pledges his good faith to society in so solemn a form as that prescribed by the 36th canon, enjoining subscription to the articles and liturgical forms of the church of England.

"In this situation of mind, he set himself to examine into the rise and progress of this requisition in protestant churches, and into the arguments brought in defence, or rather in excuse of it; the result of which was the compilation since known by the name of the 'Confessional, or a full and free enquiry into the right, utility, and success of establishing Confessions of Faith and Doctrine in Protestant churches.' This work lay by him in manuscript for some years. He had communicated his plan to Dr. Edmund Law, who encouraged him greatly in the progress of it, and appears by many letters in the course of their correspondence to have been extremely impatient to have it published. The fair copy, however, was never seen by any of the author's acquaintance, one confidential friend excepted, who spoke of its existence and contents to the late patriotic Thomas Hollis, esq. to whom the author at this time was not personally known. Mr. Hollis mentioned this manuscript to Mr. Andrew Millar, the bookseller, who in 1763, intending a summer excursion to visit his friends in Scotland, was desired by Mr. Hollis to call upon Mr. Blackburne at Richmond, where, after some conversation, the manuscript was consigned to Mr. Millar's care for publication, and accordingly came out in the spring of 1766. The only condition made with Mr. Millar was, that the author's name should be concealed."

Such is the author's account of the origin of this celebrated work, which soon gave rise to a controversy of considerable length. We follow him with more reluctance in his account of its reception, in which he states that grievous offence was taken at it by that part of the clergy "who affect to call themselves orthodox;" and archbishop Secker is stated to have thrown off his mask of moderation at once. More calm reasoners, however, at this later period may be of opinion, that many of the opponents of the Confessional stood in no need of affectation to indicate the class to which they belonged; and that the archbishop, as well as many of his brethren, might think themselves amply

justified in considering the Confessional, as having a tendency to render the principles of the church of England a series of private opinions ending in no general system, and affording encouragement to perpetual fluctuation and indecision, under pretence of regard for conscience. Nor, as the press was to be the medium of this controversy, can we, upon any principles of candour, conceive, why archbishop Secker, or any of his brethren, should be censured for encouraging the best writers they could find.

This controversy lasted from 1766, the period of publishing the first edition of the Confessional, to 1772, when it was in part revived, or rather continued (for it had never been entirely dropt), in consequence of an application made to parliament for relief in the matter of subscription. During this time, between seventy and eighty pamphlets were published by the contending parties, of which not above ten or twelve appeared with the authors' names. Some of these are supposed to have been furnished by Mr. Blackburne. One singular effect followed the first publication of the Confessional. It was supposed that the author of such a work could not possibly remain in the church after having made so many objections to her constitution; and accordingly a congregation of dissenters in London sent a deputation to him, to know whether he was inclined to accept the situation of their pastor. But whatever objections the learned archdeacon had to certain points of discipline and doctrine peculiar to the church of England, which he wished to be reformed; he never conceived that the best way to bring about such a reformation was to leave her entirely in the hands of those who were adverse to it; and therefore, although he abstained from any open opposition to the principles and conduct of Mr. Lindsey and Dr. Disney (both his relations and friends), he does not appear to have approved either. His own words, however, will best illustrate his sentiments on this delicate subject.

"Mr. Blackburne had his objections to the liturgy and articles of the church of England, as well as Mr. Lindsey, and in some instances to the same passages, but differed widely from him on some particular points, which, he thought, as stated by Mr. Lindsey and his friends, could receive no countenance from scripture, unless by a licentiousness of interpretation that could not be justified. But Dr. Priestley and some of his friends having carried the obligation to secede from the church of England farther

than Mr. Blackburne thought was either sufficiently candid, charitable, or modest, and had thereby given countenance to the reproach, thrown upon many moderate and worthy men, by hot and violent conformists, for continuing to minister in the church, while they disapproved many things in her doctrine and discipline, he thought it expedient, in justice to himself and others of the same sentiments, to give some check to the crude censures that had been passed upon them. And, accordingly, intending to publish 'Four Discourses' delivered to the clergy of the archdeaconry of Cleveland, in the years 1767, 1769, 1771, and 1773, he took that opportunity to explain himself on this subject in a preface, as well on behalf of the seceders, as of those whose Christian principles admitted of their remaining in the church without offering violence to their consciences."—Of Dr. Priestley's conduct he speaks yet more decidedly in a letter dated Jan. 4, 1770, to a dissenting minister,—"I cannot think the dissenters will be *universally* pleased with Dr. Priestley's account of their principles, not to mention that some degree of mercy seemed to be due to us, who have shown our benevolence to *all* protestant dissenters, and have occasionally asserted their rights of conscience with the utmost freedom. But no, it seems nothing will do but absolute migration from our present stations, in agreement with our *supposed* convictions; though, perhaps, it might puzzle Dr. Priestley to find us another church, in which all of us would be at our ease, &c." On the secession of Dr. Disney from the church, a circumstance which appears to have given him great uneasiness, he went so far as to draw up a paper under the title "An Answer to the Question, Why are you not a Socinian?" but this, although now added to his works, was not published in his life-time, from motives of delicacy. He had been suspected, from his relationship and intimacy with Mr. Lindsey and Dr. Disney, of holding the same sentiments with them, and his object in the above paper was to vindicate his character in that respect. Still, as it did not appear in his life-time, it could not answer that purpose, and although we are now told that some time before his death, he explicitly asserted to his relation, the Rev. Mr. Comber, his belief in the divinity of Christ, the suspicions of the public had undoubtedly some foundation in the silence which in all his writings he preserved respecting a point of so much importance.

When considerably advanced in years, he formed the design of writing the life of Luther; and had made some collections for the purpose, but was diverted from it by being engaged to draw up a work of far less general interest, the Memoirs of Mr. Thomas Hollis. In 1787, he performed his thirty-eighth visitation in Cleveland, after which he was taken ill at the house of his friend the Rev. William Comber, but reached home a few weeks before his death, which took place Aug. 7, 1787, in his eighty-third year. Mr. Blackburne left a widow (who died Aug. 20, 1799), and four children, Jane, married to the Rev. Dr. Disney; the Rev. Francis Blackburne, vicar of Brignal, near Greta-bridge, Yorkshire; Sarah, married to the Rev. John Hall, vicar of Chew Magna, and rector of Dundry in Somersetshire; and William Blackburne, M. D. of Cavendish square, London.

In 1804, his son, the Rev. F. Blackburne, published in 7 vols. 8vo, his "Works, Theological and Miscellaneous, including some pieces not before printed," with some account of the life and writings of the author, by himself, and completed by his son. At the conclusion of this interesting memoir, we find a character of Mr. Blackburne drawn up with candour and affection. From this we shall extract a few passages, but without deciding whether in every respect the same conclusions can be drawn from an attentive consideration of his labours and opinions. It is certain that some of his admirers have wished him possessed of more steadiness and consistency than his works show.

"Without ever taking an active part in the disputes which in his time agitated, and are still agitating, the church of England, on the article of predestination, it is certain that Mr. Blackburne was, in the general sentiments of his creed, what he more than once declared himself to be, a moderate Calvinist; and his writings place it beyond a doubt, that he believed himself so much more a Protestant for being so. His Calvinism, however, was of the largest and most liberal cast. This will be easily understood from what he thought of the great work of David Hartley on Man—'a book,' writes Mr. Blackburne to a friend, in 1750, 'to which, if I am not exceedingly mistaken, Christianity is, or will be, more beholden than to all the books besides of the two last centuries. But he has joined necessity and religion together.—What of that? Ask the church of England in her articles.'

"While engaged in the controversial field, and maintaining what he believed to be the cause of truth and liberty, Mr. Blackburne, like his admired Luther, pursued his adversary often with vehemence, and sometimes with asperity of attack: and when either rank or eminence in the object of his animadversions was likely to lend a sanction to prejudice and superstition, or to give an imposing air to the encroachments of human authority in matters of religion, no writer ever more intrepidly encountered odium, by exposing error and bigotry if it were even found, where many good and gentle natures will hardly allow it to be looked for, under the lawn and the mitre. Yet, doubtless, in the execution of so critical an office, the most acute and honest judgment might at times fail in discernment, or carry severity too far. To say, therefore, that Mr. Blackburne never passed an unjust censure, or harboured an unworthy dislike, as a polemic, would be to suppose that he was perfect in the most difficult of all tasks—the task of inquiring into the justness of argument, the integrity of motives, and the rectitude of conduct of other men like himself.

"Of all this, in his last years, especially when he had retired from the business of controversy, and looked back on the scene which he had quitted for ever, Mr. Blackburne was duly sensible; and one day, a few weeks before his death, conversing with a lady then resident at Richmond, one of the most amiable and excellent of her sex, he acknowledged, with great earnestness, that some things which he had written and published in the course of his life he was afraid might have been too warmly or too hastily advanced. Yet no scholar, perhaps, was ever more industrious and indefatigable in the investigation both of facts and of arguments, or less precipitate in delivering his researches to the public, than archdeacon Blackburne.

"Nor did mere difference of opinion, even on points of the highest political and religious consequence, or on speculative topics, where years of study had endeared conviction to him, operate as a bar to his approbation of the merits of his opponent; and he readily acknowledged, and admired, literary talent and scriptural knowledge, or clear and able enforcements of the truths and obligations of religion, as well as personal virtue and eminent piety, in those from whom otherwise he differed widely, and whom, with no little eagerness, he had sometimes opposed,

"Mr. Blackburne's cordial and eloquent compliment to the memory of Jortin, to whom, besides some specific disagreements, he was nearly as dissimilar in general characters as Luther to Erasmus, has been more than once repeated. His amanuensis testifies the genuine satisfaction which the reading of Dr. Johnson's Prayers and Meditations appeared to afford his venerable friend; and he well remembers with what delight Mr. Blackburne listened to the sermons of bishop Sherlock, which he had doubtless often himself perused before; and with what frankness of heart he wished that it had been in his power to be equally useful as a preacher of the doctrines of Christianity.

"Amidst the calls of his public station, and the labours of private study, during the most active stages of his life, Mr. Blackburne had been always constant in the regular performance of family devotion and of solitary prayer. The contemplation too of some passage in the Old or New Testament, with the comments of the best early or later critics, was not forgotten in the habitual arrangement of his forenoon. In his latter days, these exercises and meditations, and a course of reading congenial to them, suited particularly well with the sober and serious cast of a mind like his, and with afflictions fast weaning to a better world. Towards the close of his life, retaining strong faculties of memory and intellect, his powers of cheerful and instructive conversation were little diminished by age; or what they had lost, if any thing they had lost, in vigour, was abundantly compensated in that soft mellowness of temper, which, like the mild setting sun of an autumnal evening, gilds the declining day of a wise and virtuous old man.

"Such was Francis Blackburne; a believer of Christianity, from the deepest conviction of its truth; a Protestant on the genuine principles of the reformation from popery; a strenuous adversary of superstition and intolerance, and of every corruption of the simplicity or the spirit of the gospel; a zealous promoter of civil liberty; a close and perspicuous reasoner; a keen and energetic writer; an attentive, benevolent, and venerable archdeacon; an elegant and persuasive preacher; a faithful pastor and exemplary guide; of unblemished purity of life; of simple dignity of manners; a sincere and cordial friend; an affectionate husband, and an indulgent father: in short, a just, humane, pious, temperate, and independent man."[1]

[1] Life, as above.—Nichols's Bowyer.—A complete list of the pamphlets on the Confessional Controversy, in Gent. Mag. vols. XLI. and XLII.

BLACKBURNE (JOHN), esq. of Orford, near Warrington in Lancashire, deserves some notice in a work of this description, as a promoter of science. This gentleman died in 1786, at the advanced age of ninety-six, the reward of a very regular and temperate life, and a mind undisturbed by any violent emotions. His health and tranquillity were also not a little promoted by the turn he took in early life to the cultivation of plants. He was supposed to be the second gentleman in England who cultivated the pine-apple, and his garden always continued one of the chief objects of botanical curiosity for its products both foreign and domestic, in the north of England. Of this a catalogue was printed by his gardener, Mr. Neal, in 1779. He retained his faculties in very considerable perfection till within two or three years before his death. He was exemplary in the discharge of religious duties, and in charity to the poor. His daughter Anna, who died, advanced in years, in 1794, was also attached to scientific pursuits, particularly natural history, of which she formed a very extensive museum at her seat at Fairfield near Warrington. She was equally fond of botany, and was the friend and constant correspondent of Linnæus and many other celebrated botanists on the continent and at home. A plant which she discovered, Linnæus named in honour of her, Blackburniana. She bequeathed her museum to her nephew John Blackburne, esq. M. P. for Lancashire.[1]

BLACKLOCK (THOMAS), a very extraordinary poet, was born in 1721, at Annan in the county of Dumfries, in Scotland. His parents were natives of Cumberland, of the lower order, but industrious and well-informed. Before he was six months old he lost his sight by the small-pox, and therefore, as to all purposes of memory or imagination, may be said never to have enjoyed that blessing. His father and friends endeavoured to lessen the calamity by reading to him those books which might convey the instruction suitable to infancy, and as he advanced, they proceeded to others which he appeared to relish and remember, particularly the works of Spenser, Milton, Prior, Pope, and Addison. And such was the kindness which his helpless situation and gentle temper excited, that he was seldom without some companion who carried on this singular course of education, until he had even acquired some knowledge of the Latin tongue. It is probable that

[1] Gent. Mag. vol. LVII. and LXIV.

he remembered much of all that was read to him, but his mind began very early to make a choice. He first discovered a predilection for English poetry, and then, at the age of twelve, endeavoured to imitate it in various attempts, one of which is preserved in his works, but rather with a view to mark the commencement than the perfection of his talent.

In this manner his life appears to have passed for the first nineteen years, at the end of which he had the misfortune to lose his father, who was killed by the accidental fall of a malt-kiln. For about a year after this, he continued to live at home, and began to be noticed as a young man of genius and acquirements, such as were not to be expected in one in his situation. His poems, which had increased in number as he grew up, were now handed about in manuscript, with confidence that they were worthy of the attention of the discerning, and some of them having been shewn to Dr. Stevenson, an eminent physician of Edinburgh, he formed the benevolent design of removing the author to that city, where his genius might be improved by a regular education. He came accordingly to Edinburgh in the year 1741, and continued his studies in the university, under his kind patron, till the year 1745. In 1746 a volume of his poems, in octavo, was published, but with what effect we are not told. The rebellion, however, which then raged in Scotland, disturbed arts and learning, and our author returned to Dumfries, where he found an asylum in the house of Mr. M'Murdo, who had married his sister, and who, by company and conversation, endeavoured to amuse his solitude, and keep up his stock of learning. At the close of the rebellion he returned to Edinburgh, and pursued his studies for six years longer.

He now obtained the acquaintance of Hume, the celebrated historian, who interested himself with great zeal in his behalf, and among other services, promoted the publication of the quarto edition of his poems in 1756; but previously to this a second edition of the octavo had been published at Edinburgh in 1754. In this last mentioned year he became known to the Rev. Joseph Spence, poetry professor of Oxford, who introduced him to the English public by "An Account of the Life, Character, and Poems of Mr. Blacklock, student of philosophy in the university of Edinburgh." In this pamphlet Mr. Spence detailed the extraordinary circumstances of his education and genius

with equal taste and humanity, and a subscription was immediately opened at Dodsley's shop for a quarto edition, to be published at a guinea the large, and half a guinea the small paper.

Having completed his education at the university, he began a course of study, with a view to give lectures on oratory to young gentlemen intended for the bar or the pulpit, but by Hume's advice he desisted from a project which the latter thought unlikely to succeed, and determined to study divinity, which promised to gratify and enlarge the pious feelings and sentiments that had grown up with him. Accordingly, after the usual probationary course, he was licensed a preacher of the gospel, agreeably to the rules of the church of Scotland, in 1759. In this character he attained considerable reputation, and was fond of composing sermons, of which he has left some volumes in manuscript, and a treatise of morals, both of which his friends once intended for the press. Two occasional sermons are said to have been published in his lifetime, but probably never reached this country, as no notice of them occurs in our literary journals.

His occupations and disposition at this period of his life are thus related by the rev. Mr. Jameson, of Newcastle, who knew him intimately.

"His manner of life (says that gentleman) was so uniform, that the history of it during one day, or one week, is the history of it during the seven years that our personal intercourse lasted. Reading, music, walking, conversing, and disputing on various topics, in theology, ethics, &c. employed almost every hour of our time. It was pleasant to hear him engaged in a dispute, for no man could keep his temper better than he always did on such occasions. I have known him frequently very warmly engaged for hours together, but never could observe one angry word to fall from him. Whatever his antagonist might say, *he* always kept his temper. 'Semper paratus et refellere sine pertinacia, et refelli sine iracundia.' He was, however, extremely sensible to what he thought ill usage, and equally so whether it regarded himself or his friends. But his resentment was always confined to a few satirical verses, which were generally burnt soon after."

"The late Mr. Spence (the editor of the quarto edition of his poems) frequently urged him to write a tragedy; and assured him that he had interest enough with Mr. Garrick

to get it acted. Various subjects were proposed to him, several of which he approved of, yet he never could be prevailed on to begin any thing of that kind*. It may seem remarkable, but as far as I know, it was invariably the case, that he never could think or write on any subject proposed to him by another.

"I have frequently admired with what readiness and rapidity he could sometimes make verses. I have known him dictate from thirty to forty verses, and by no means bad ones, as fast as I could write them; but the moment he was at a loss for a rhyme or a verse to his liking, he stopt altogether, and could very seldom be induced to finish what he had begun with so much ardour."

To this his elegant biographer adds: "All those who ever acted as his amanuenses, agree in this rapidity and ardour of composition which Mr. Jameson ascribes to him in the account I have copied above. He never could dictate till he stood up; and as his blindness made walking about without assistance inconvenient or dangerous to him, he fell insensibly into a vibratory sort of motion of his body, which increased as he warmed with his subject, and was pleased with the conceptions of his mind. This motion at last became habitual to him, and though he could sometimes restrain it when on ceremony, or in any public appearance, such as preaching, he felt a certain uneasiness from the effort, and always returned to it when he could indulge it without impropriety."

In 1762, he married miss Sarah Johnston, daughter of Mr. Joseph Johnston, surgeon in Dumfries, a connexion which formed the great solace of his future life. About the same time he was ordained minister of the town and parish of Kircudbright, in consequence of a presentation from the crown, obtained for him by the earl of Selkirk; but the parishioners having objected to the appointment, after a legal dispute of nearly two years, his friends advised him to resign his right, and accept of a moderate annuity in its stead. If their principal objection was to his want of sight, it was certainly not unreasonable. He would probably in the course of a few years have found it very in-

* Mr. Jameson was probably ignorant of the circumstance of his writing, at a subsequent period, a tragedy; but upon what subject, his relation, from whom I received the intelligence, cannot recollect. The manuscript was put into the hands of the late Mr. Crosbie, then an eminent advocate at the bar of Scotland, but has never since been recovered. MACKENZIE.

convenient, if not painful, to execute all the duties of the pastoral office. With the slender provision allowed by this parish, he returned to Edinburgh in 1764, and adopted the plan of receiving a limited number of young gentlemen into his house, not only as boarders, but as pupils whose studies he might occasionally assist. And this plan succeeded so well that he continued it till 1787, when age and infirmity obliged him to retire from active life. In 1767, the degree of D. D. was conferred upon him by the university and Marischal college of Aberdeen, doubtless at the suggestion of his friend and correspondent, Dr. Beattie, to whom he had in the preceding year sent a present of his works, accompanied by some verses. Dr. Beattie returned a poetical epistle, which is now prefixed to Blacklock's poems, and ever after maintained a correspondence with him, and consulted him upon all his subsequent works, particularly his celebrated "Essay on Truth."

In the same year, he published "Paraclesis; or consolations deduced from natural and revealed Religion: in two dissertations; the first, supposed to have been composed by Cicero; now rendered into English: the last originally written by Dr. Blacklock." The plan of the original dissertation is to prove the superiority of the consolations to be derived from the Christian revelation; but it is painful to find by his preface that his motive for writing it, was "to alleviate the pressure of repeated disappointments; to sooth his anguish for the loss of departed friends, to elude the rage of implacable and unprovoked enemies; in a word, to support his own mind, which, for a number of years, besides its literary difficulties, and its natural disadvantages, had maintained an incessant conflict with fortune." Of what nature his disappointments were, or who could be implacable enemies to such a man, we are not told. His biographer, indeed, informs us that he "had from nature a constitution delicate and nervous, and his mind, as is almost always the case, was in a great degree subject to the indisposition of his body. He frequently complained of a lowness and depression of spirits, which neither the attentions of his friends, nor the unceasing care of a most affectionate wife, were able entirely to remove." Let us hope, therefore, for the honour of mankind, that his complaints were those, not of a man who had enemies, but of one who was sensible that, with strong powers of

mind, and well-founded consolations, he was yet excluded from many of the rational delights of which he heard others speak, and of which, if he formed any idea, it was probably disproportionate and distressing.

In 1768 he published a translation, from the French of the rev. James Armand, minister of the Walloon church in Hanau, of two discourses on the spirit and evidences of Christianity, with a long dedication from his own pen, calculated for the perusal of the clergy of the church of Scotland. In this, as in all his prose writings, his style is elegant, nervous, and animated, and his sentiments such as indicate the purest zeal for the interests of religion. His last publication, in 1774, was "The Graham, an heroic ballad; in four cantos," intended to promote harmony between the inhabitants of Scotland and England. As a poem, however, it added little to his reputation, and has been excluded from the collection of his works formed by Mr. Mackenzie, and adopted in the late edition of the English poets.

In 1791 he was seized with a feverish disorder, which at first seemed of a slight, and never rose to a very violent kind; but his weak frame was unable to support it, and he died after about a week's illness, July 7, 1791, in the seventieth year of his age. A monument was afterwards erected to his memory, with an elegant Latin inscription from the pen of Dr. Beattie.

Such are the few events of Dr. Blacklock's life. His character, and the character of his writings, are more interesting, and will probably ever continue to be the subject of contemplation with all who study the human mind, or revere the dispensations of Providence. His perseverance in acquiring so extensive a fund of learning, amidst those privations which seem to barr all access to improvement, is an extraordinary feature in his character, and notwithstanding the kind zeal of the friends who endeavoured to make up for his want of sight by reading to him, many of his attainments must ever remain inexplicable.

With respect to his personal character, his biographer, and indeed all who knew him, have expatiated on the gentleness of his manners, the benignity of his disposition, and that warm interest in the happiness of others which led him so constantly to promote it in the young people who were committed to his charge. In their society he appeared entirely to forget the loss of sight, and the me-

lancholy which, at other times, it might produce. "He entered," says his biographer, "with the cheerful playfulness of a young man, into all the sprightly narrative, the sportive fancy, the humorous jest that rose around him. It was a sight highly gratifying to philanthropy, to see how much a mind endowed with knowledge, kindled by genius, and above all, lighted up with innocence and piety, like Blacklock's, could overcome the weight of its own calamity, and enjoy the content, the happiness, and the gaiety of others. Several of those inmates of Dr. Blacklock's house retained, in future life, all the warmth of that impression which his friendship at this early period had made upon them; and in various quarters of the world he had friends and correspondents from whom no length of time or distance of place had ever estranged him.

"Music, which to the feeling and the pensive, in whatever situation, is a source of extreme delight, but which to the blind must be creative, as it were, of idea and of sentiment, he enjoyed highly, and was himself a tolerable performer on several instruments, particularly on the flute. He generally carried in his pocket a small flageolet *, on which he played his favourite tunes; and was not displeased when asked in company to play or to sing them; a natural feeling for a blind man, who thus adds a scene to the drama of his society."

With regard to his poetry, there seems no occasion to involve ourselves in the perplexities which Mr. Spence first created, and then injudiciously as well as ineffectually endeavoured to explain. The character of his poetry is that of sentiment and reason; his versification is in general elegant and harmonious, and his thoughts sometimes flow with an ardent rapidity that betokens real genius. But it is impossible to ascribe powers of description to one who had seen nothing to describe; nor of invention to one who had no materials upon which he could operate. Where we find any passages that approach to the description of visible objects, we must surely attribute them to memory. As he had the best English poets frequently read to him, he attained a free command of the language of poetry,

* "His first idea of learning to play on this instrument he used to ascribe to a circumstance rather uncommon, but which, to a mind like his, susceptible at the same time and creative, might naturally enough arise, namely, a *dream*, in which he thought he met with a shepherd's boy on the side of a pastoral hill, who brought the most exquisite music from that little instrument." MACKENZIE.

both in simple and compound words, and we know that all poets consider those as common property. It is not, therefore, wonderful, that he speaks so often of mountains, valleys, rivers, nor that he appropriates to visible objects their peculiar characteristics, all which he must have heard repeated until they became fixed in his memory; but as no man pursues long what affords little more than the exercise of conjecture, we are still perplexed to discover what pleasure Mr. Blacklock could take, first in a species of reading which could give him no ideas, and then in a species of writing in which he could copy only the expressions of others. He has himself written a very long article on blindness in the Encyclopedia Britannica, but it affords no light to the present subject, containing chiefly reflections on the disadvantages of blindness, and the best means of alleviating them. His poems, however, especially where attempts are made at description, indicate powers which seem to have wanted the aid of sight only to bring them into the highest rank. We know that poetical genius is almost wholly independent of learning, and seems often planted in a soil where nothing else will flourish; but Blacklock's is altogether an extraordinary case: we have not even terms by which we can intelligibly discuss his merits, and we may conclude with Denina in his *Discorso della Literatura*, that Blacklock will appear to posterity a fable, as to us he is a prodigy. It will be thought a fiction, a paradox, that a man blind from his infancy, besides having made himself so much a master of various foreign languages, should be a great poet in his own; and without having hardly ever seen the light, should be so remarkably happy in description.[1]

BLACKMORE (SIR RICHARD), physician to king William III. and queen Anne, and a very voluminous writer, was son of Mr. Robert Blackmore, an attorney at law. He received the first part of his education at a country school, from whence he was removed to Westminster in the thirteenth year of his age. He was afterwards sent to St. Edmund's-hall, in the university of Oxford, where he continued thirteen years. He is said to have been engaged for some time in the profession of a school-master; but it is probable he did not long continue in that situation; and, says Dr. Johnson, to have been once a schoolmaster, is the

[1] English Poets, edit. 1810, vol. XVIII.

only reproach which all the perspicacity of malice, animated by wit, has ever fixed upon his private life. It appears that he travelled afterwards into Italy, and took the degree of doctor in physic, at the university of Padua. He also visited France, Germany, and the Low Countries, and having spent about a year and a half abroad, he returned again to England. On his arrival in London, he engaged in the practice of physic there, and was chosen fellow of the royal college of physicians. He early discovered his attachment to the principles of the revolution; and this circumstance, together with the eminence which he had attained in his profession, recommended him to the notice and favour of king William. Accordingly, in 1697, he was appointed one of his majesty's physicians in ordinary; he had also a gold medal and chain bestowed on him by that prince, and received from him the honour of knighthood. Upon the king's death, he was one of the physicians who gave their opinions at the opening of his majesty's body. When queen Anne ascended the throne, he was appointed one of her physicians, and continued in that station for some time. Sir Richard Blackmore was the author of a variety of pieces both in prose and verse; and the generality of his productions had many admirers in his own time; for the third edition of his "Prince Arthur, an heroic poem in ten books," was published in 1696, fol. The following year he also published in folio "King Arthur, an heroic poem, in twelve books." In 1700 he published in folio, in verse, "A Paraphrase on the book of Job; as likewise on the songs of Moses, Deborah, David; on four select Psalms; some chapters of Isaiah; and the third chapter of Habbakuk." He appears to have been naturally of a very serious turn, and therefore took great offence at the licentious and immoral tendency of many of the productions of his contemporary authors. To pass a censure upon these was the design of his poem, entitled "A Satire upon Wit," or rather the abuse of it, which was first published in 1700. But this piece was attacked and ridiculed by many different writers, and there seemed to be a kind of confederacy of the wits against him. How much, however, they felt his reproof, appears from the following circumstance. In Tom Brown's works are upwards of twenty different satirical pieces in verse against Blackmore, said to be written by colonel Codrington, sir Charles Sedley,

colonel Blount, sir Samuel Garth, sir Richard Steele, Dr. Smith, Mr. William Burnaby, the earl of Anglesea, the countess of Sandwich, Mr. Manning, Mr. Mildmay, Dr. Drake, colonel Johnson, Mr. Richard Norton, &c. and most of these pieces are particularly levelled at our author's "Satire upon Wit." One topic of abuse against Blackmore was, that he lived in Cheapside. He was sometimes called the "Cheapside Knight," and the "City Bard;" and Garth's verses, in the collection just cited, are addressed "to the merry Poetaster at Sadlers Hall in Cheapside." In Cibber's lives we are also told, that "sir Richard had, by the freedom of his censures on the libertine writers of his age, incurred the heavy displeasure of Dryden, who takes all opportunities to ridicule him, and somewhere says, that he wrote to the rumbling of his chariot-wheels. And as if to be at enmity with Blackmore had been hereditary to our greatest poets, we find Mr. Pope taking up the quarrel where Dryden left it, and persecuting this worthy man with yet a severer degree of satire. Blackmore had been informed by Curl, that Mr. Pope was the author of a Travestie on the first Psalm, which he takes occasion to reprehend in his 'Essay on Polite Learning,' vol. II. p. 270. He ever considered it as the disgrace of genius, that it should be employed to burlesque any of the sacred compositions, which, as they speak the language of inspiration, tend to awaken the soul to virtue, and inspire it with a sublime devotion."

On the 16th of November 1713, he began a paper, printed three times a week, called the "Lay Monk." Only forty numbers of it were published, which, in 1714, were collected into a volume, under the title of the "Lay Monastery." The Friday's papers in this collection were written by Hughes, and the rest by sir Richard. In a letter to Mr. Hughes, he declared that he was not determined to the undertaking by a desire of fame or profit, but from a regard to the public good. In 1716, he published in 2 vols. 8vo, "Essays upon several subjects," and in 1718, "A collection of poems," in 1 vol. 8vo. But the work which procured him the greatest reputation, was his "Creation, a philosophical poem, demonstrating the Existence and Providence of a God, in seven books." This passed through several editions, and was greatly applauded by Mr. Addison. Mr. Locke also formed a very favourable opinion of sir Richard Blackmore; although perhaps he

estimated his poetical talents too highly. In 1721, our author published in 12mo, "A new version of the Psalms of David, fitted to the tunes used in churches." This was recommended by public authority, as proper to be used in the churches and chapels of England, but it does not appear to have been generally adopted. Towards the close of his life, his practice as a physician is said to have declined; which might probably arise from the numerous attempts which were made to lessen his reputation. He died on the 8th of October, 1729, in an advanced age; and manifested in his last illness the same fervent piety, which had distinguished him in his life. He was certainly a man of considerable learning and abilities, and a most zealous advocate for the interests of religion and virtue. He wrote, indeed, too much, and was deficient in point of taste; nor did he take sufficient time to polish his compositions. But he was far from being destitute of genius; and it is sufficiently manifest, that it was not his dullness, which excited so much animosity against him. Hardly any author has ever been more satirized than sir Richard Blackmore, and yet, so far as we can judge from his writings, there have been few, perhaps none, who have had better intentions. He had very just ideas of the true ends of writing; and it would have been happy for the world, if such ideas had been adopted by, and really influenced, authors of more brilliant genius. And though his historical and epic poems exposed him to some degree of ridicule, yet he was far from being a proper object of the extreme contempt with which he was treated. The merit of his poem on Creation, and the excellency of his life, might have procured him better usage. And whatever were the defects of his compositions, he was justly entitled to commendation for the morality of their tendency. He who labours to reform mankind is more deserving of our esteem, than he who would corrupt them, whatever may be the powers of genius possessed by the latter, or whatever reputation his wit may have procured him. The fashion of the times, or the mutual jealousies and animosities of contemporary wits and authors, often occasion great injustice to be done to worthy men and useful writers. But time will, generally, in a great degree, remove such prejudices; and those who form an impartial estimate of the character and various productions of Blackmore, will acknowledge, that as a writer, with all his faults, he had

considerable merit; that as a man, he was justly entitled to great applause. For, numerous as his enemies and opponents were, they seem to have been incapable of fixing the least imputation upon his character; and those who personally knew him spoke highly of his virtues. We think it an act of justice to endeavour to remove from a worthy man some part of that load of obloquy with which his memory has been overwhelmed. To this character, from the Biog. Britannica, we may add, that Dr. Johnson has increased the number of those liberal-minded men who have endeavoured to rescue sir Richard Blackmore's name from the contempt with which it has been treated, and to do justice to his abilities as well as his virtues. To his "Creation" the doctor has given high praise, and has drawn the character of it with singular precision and elegance. From the inaccuracy with which Blackmore in his poems has pronounced the ancient names of nations or places, Dr. Johnson has inferred, that the thirteen years he spent at the university, seem to have passed with very little attention to the business of the place. A strong testimony, however, to his diligence whilst at Edmund-hall, has lately been produced in the Gentleman's Magazine, from Turner's "Book of Providence." "Dr. Richard Blackmore," says Turner, "my contemporary and colleague (fellow collegian) at Oxon, now living, and one of the college in London, was, in his first years, one of the most eager and diligent students I ever knew; sitting up at his book till twelve, one, two, and sometimes three o'clock in the morning, and then lying down only upon his chairs till prayer-time, till his health broke, and he was constrained by necessity to retire into the country, to repair himself by physic."

Besides the works mentioned in this account of his life, sir Richard wrote: 1. "Eliza, a poem in ten books," 1705, folio. 2. "The Redeemer, a poem in six books," 1721, 8vo. 3. "King Alfred, in twelve books," 1723, 8vo. 4. "History of the Conspiracy against king William the Third," 1723, 8vo. 5. "A discourse on the Plague, with a preparatory account of malignant fevers, in two parts; containing an explication of the nature of those diseases, and the methods of cure," 1720, 8vo. 6. "A treatise on the Small-pox, in two parts; and a dissertation upon the modern practice of Inoculation," 1722, 8vo. 7. "A treatise on Consumptions and other distempers belonging to the breast and lungs," 1724, 8vo.

8. "A treatise on the Spleen and Vapours, or hypochondriacal and hysterical affections; with three discourses on the nature and cure of the Cholic, Melancholy, and Palsy," 1725, 8vo. 9. "A critical dissertation upon the Spleen," 1725. 10. "Discourses on the Gout, Rheumatism, and the King's Evil," 1726, 8vo. 11. "Dissertations on a Dropsy, a Tympany, the Jaundice, the Stone, and the Diabetes," 1727, 8vo. 12. "Just prejudices against the Arian hypothesis," 1725, 8vo. 13. "Modern Arians unmasked," 1721, 8vo. 14. "Natural Theology, or moral Duties considered apart from positive: with some observations on the desirableness and necessity of a supernatural revelation," 1728, 8vo. 15. "The accomplished Preacher; or, an essay upon divine eloquence," 1731, 8vo. This last piece was published after the author's death, in pursuance of his express order, by the rev. Mr. John White, of Nayland, in Essex; who attended sir Richard during his last illness, and bore testimony to the elevated piety with which he prepared for his approaching dissolution.[1]

BLACKSTONE (SIR WILLIAM), knight, and LL. D. an illustrious English lawyer, was born July 10, 1723, in Cheapside, in the parish of St. Michael-le-Querne, at the house of his father, Mr. Charles Blackstone, a silkman, and citizen and bowyer of London, who was the third son of Mr. John Blackstone, an eminent apothecary, in Newgate-street, descended from a family of that name in the west of England, at or near Salisbury. His mother was Mary, eldest daughter of Lovelace Bigg, esq. of Chilton Foliot, in Wiltshire. He was the youngest of four children, of whom, John died an infant, Charles, the eldest, and Henry, the third, were educated at Winchester-school, under the care of their uncle Dr. Bigg, warden of that society, and were afterwards both fellows of New college, Oxford. Charles became a fellow of Winchester, and rector of Wimering, in Hampshire; and Henry, after having practised physic for some years, went into holy orders, and died in 1778, rector of Adderbury, in Oxfordshire, a living in the gift of New-college. Their father died some months before the birth of the subject of this article, and their mother died before he was twelve years old.

[1] Biog. Brit.—Cibber's Lives.—Johnson's Lives.—Bowles's edit. of Pope's Works.—Dr. Johnson's Works.—Gent. Mag. vol. LVII. p. 749.—Malone's Dryden, vol. IV. p. 647.

From his birth, the care both of his education and fortune was kindly undertaken by his maternal uncle, Mr. Thomas Bigg, an eminent surgeon in London, and afterwards, on the death of his eldest brothers, owner of the Chilton estate, which, if we mistake not, is still enjoyed by that family. The affectionate care of this uncle, in giving all his nephews a liberal education, supplied the great loss they had so early sustained, and compensated, in a great degree, for their want of more ample fortunes, and it was always remembered by them with the sincerest gratitude. In 1730, being about seven years of age, he was put to school at the Charter-house, and in 1735 was, by the nomination of sir Robert Walpole, on the recommendation of Charles Wither, of Hall, in Hampshire, esq. his cousin by the mother's side, admitted upon the foundation.

In this excellent seminary he applied himself to every branch of youthful education, with the same assiduity which accompanied his studies through life. His talents and industry rendered him the favourite of his masters, who encouraged and assisted him with the utmost attention; so that at the age of fifteen he was at the head of the school, and, although so young, was thought well qualified to be removed to the university; and he was accordingly entered a commoner at Pembroke college, Oxford, Nov. 30, 1738, and was the next day matriculated. At this time he was elected to one of the Charter-house exhibitions, by the governors of that foundation, to commence from the Michaelmas preceding, but was permitted to continue a scholar there till after the 12th of December, being the anniversary commemoration of the founder, to give him an opportunity of speaking the customary oration, which he had prepared, and which did him much credit. About this time, also, he obtained Mr. Benson's gold prize medal of Milton, for verses on that poet. Thus, before he quitted school, his genius received public marks of approbation and reward; and so well pleased was the society of Pembroke college with their young pupil, that, in the February following, they unanimously elected him to one of lady Holford's exhibitions for Charter-house scholars in that house.

Here he prosecuted his studies with unremitting ardour, and, although the classics, and particularly the Greek and Roman poets, were his favourites, they did not entirely

engross his attention; logic, mathematics, and the other sciences were not neglected. From the first of these, (studied rationally, abstracted from the jargon of the schools), he laid the foundation of that close method of reasoning for which he was so remarkable; and from the mathematics, he not only reaped the benefit of using his mind to a close investigation of every subject that occurred to him, till he arrived at the degree of demonstration which the nature of it would admit, but converted that dry study, as it is usually thought, into an amusement, by pursuing the branch of it which relates to architecture. This science he was peculiarly fond of, and made himself so far master of it, that at the early age of twenty, he compiled a treatise entitled "Elements of Architecture," intended for his own use only, and not for publication, but esteemed by those judges who have perused it, in no respect unworthy of his maturer judgment, and more exercised pen.

Having determined on his future plan of life, and made choice of the law for his profession, he was entered in the Middle Temple, Nov. 20, 1741, and found it necessary to quit the more amusing pursuits of his youth for the severer studies to which he had dedicated himself, and betook himself seriously to reading law. His sensations on this occasion are admirably expressed in some verses since published in Dodsley's poems, vol. IV. entitled "The Lawyer's Farewell to his Muse," in which the struggle of his mind is expressed so strongly, so naturally, with such elegance of language, and harmony of versification, as must convince every reader, that his passion for the muses was too deeply rooted to be laid aside without much reluctance; and that if he had pursued that flowery path, he would not, perhaps, have proved inferior to the best of our modern poets. Several little fugitive pieces, besides this, have at times been communicated by him to his friends, and he left (but not with a view to publication) a small collection of juvenile pieces, both originals and translations, which do him no discredit, inscribed with this line, from Horace,

"Nec lusisse pudet, sed non incidere ludum."

Some notes on Shakspeare, which just before his death he communicated to Mr. Malone, and which were inserted by him in his supplement to Johnson and Steevens's edition of that author, shew how well he understood the meaning, as well as the beauties, of that, his favourite among the

English poets; and we may mention likewise his elegant and acute defence of Addison, inserted in the life of that author, in the second edition of the Biographia Britannica.

In November 1743, he was elected into the society of All Souls college, and in the November following, he spoke the annual speech in commemoration of archbishop Chichele, the founder, and the other benefactors to that house of learning, and was admitted actual fellow. From this period he divided his time between the university and the Temple, where he took chambers in order to attend the courts: in the former he pursued his academical studies, and, on the 12th of June 1745, commenced B. C. L.; in the latter he applied himself closely to his profession, both in the hall, and in his private studies, and on the 28th of November 1746, was called to the bar.

The first years of a counsel's attendance on the courts afford little matter proper to be inserted in a narrative of this kind; and he, in particular, not being happy in a graceful delivery, or a flow of elocution, (both of which he much wanted), nor having any powerful friends or connexions to recommend him, made his way very slowly, and acquired little notice and little practice; yet he then began to lay in that store of knowledge in the law which he has since communicated to the world, and contracted an acquaintance with several of the most eminent men in that profession, who saw through the then intervening cloud, those talents which afterwards were exerted with so much splendour.

At Oxford his active mind had more room to display itself; and being elected into the office of Bursar, soon after he had taken his degree, and finding the muniments of the college in a confused, irregular state, he undertook and completed a thorough search, and a new arrangement, from whence that society reaped great advantage. He found also, in the execution of this office, the method of keeping accounts in use among the older colleges, though very exact, yet rather tedious and perplexed; he drew up, therefore, a dissertation on the subject, in which he entered into the whole theory, and elucidated every intricacy that might occur. A copy of this tract is still preserved, for the benefit of his successors in the Bursarship. But it was not merely the estates, muniments, and accounts of the college, about which he was usefully employed during his residence in that society. The Codrington

library had for many years remained an unfinished building. He hastened the completion of it, rectified several mistakes in the architecture, and formed a new arrangement of the books under their respective classes.

The late duke of Wharton, who had engaged himself by bond to defray the expence of building the apartments between the library and common room, being obliged soon after to leave his country, and dying in very distressed circumstances, the discharge of this obligation was long despaired of. It happened, however, in a course of years, that his grace's executors were enabled to pay his debts; when, by the care and activity of Mr. Blackstone, the building was completed, the college thereby enabled to make its demand, and the whole benefaction recovered. In May 1749, as a small reward for his services, and to give him further opportunities of advancing the interests of the college, he was appointed steward of their manors; and in the same year, on the resignation of his uncle Seymour Richmond, esq. he was elected recorder of the borough of Wallingford, in Berkshire, and received the king's approbation on the 30th of May.

The 26th of April, 1750, he commenced doctor of civil law, and thereby became a member of the convocation; which enabled him to extend his views beyond the narrow circle of his own society, to the general benefit of the university at large. In this year he published "An essay on Collateral Consanguinity," relative to the claim made by such as could by a pedigree prove themselves of kin to the founder of All-Souls college, of being elected preferably to all others into that society. Those claims became now so numerous, that the college, with reason, complained of being frequently precluded from making choice of the most ingenious and deserving candidates. In this treatise, which was his first publication, he endeavoured to prove, that as the kindred to the founder, a Popish ecclesiastic, could be only collateral, the length of time elapsed since his death must, according to the rules both of the civil and canon law, have extinguished consanguinity; or that the whole race of mankind were equally founders' kinsmen. This work, although it did not answer the end proposed, or convince the then visitor, yet did the author great credit; and shewed that he had read much, and well digested what he had read. And most probably, the arguments contained in it had some weight with his Grace the late

archbishop of Canterbury, Dr. Cornwallis, when about forty years ago, on application to him, as visitor of the college, he formed a new regulation, which gives general satisfaction, by limiting the number of Founder's kin; by which the inconvenience complained of was in a great measure removed, without annihilating a claim founded on the express words of the college statutes. In forming this new regulation, his Grace made choice of Mr. Blackstone as his common-law assessor, together with Dr. Hay the civilian.

After having attended the courts in Westminster-hall for seven years, and finding the profits of his profession very inadequate to the expence, in the summer of 1753, he determined to retire to his fellowship and an academical life, still continuing the practice of his profession, as a provincial counsel. He had previously planned, what he now began to execute, his "Lectures on the Laws of England," a work which has so justly signalized his name. In the ensuing Michaelmas term he entered on his new province of reading these lectures; which, even at their commencement, such were the expectations formed from the acknowledged abilities of the lecturer, were attended by a very crowded class of young men of the first families, characters, and hopes. In July, 1755, he was appointed one of the delegates of the Clarendon press. On his entering on this office, he discovered many abuses which required correction; and much mismanagement which demanded new and effectual regulations. In order to obtain a thorough insight into the nature of both, he made himself master of the mechanical part of printing; and to promote and complete a reform, he printed a letter on the subject, addressed to Dr. Randolph, then vice-chancellor. This and his other endeavours produced the desired effect; and he had the pleasure of seeing, within the course of a year, the reform he had proposed, carried into execution. About a year before this, he published "An Analysis of the Laws of England," as a guide to those gentlemen who attended his lectures, on their first introduction to that study; in which he reduced that intricate science to a clear method, intelligible to the youngest student.

In 1757, on the death of Dr. Coxed, warden of Winchester, he was elected by the surviving visitors of Michel's new foundation in Queen's college into that body. This new situation afforded fresh matter for his active genius;

and it was chiefly by his means that this donation, which had been for some years contested, became a very valuable acquisition to the college, as well as an ornament to the university, by completing that handsome pile of building towards the High-street, which for many years had been little better than a confused heap of ruins. The engrafting a new set of fellows and scholars into an old established society could not be an easy task, and in the present instance was become more difficult, from the many unsuccessful attempts that had been made, all of which had only terminated in disputes between the members of the old and the visitors of the new foundation; yet under these circumstances Dr. Blackstone was not disheartened, but formed and pursued a plan, calculated to improve Mr. Michel's original donation, without departing from his intention; and had the pleasure to see it completed, entirely to the satisfaction of the members of the old foundation, and confirmed, together with a body of statutes he drew for the purpose, by act of parliament, in 1769.

Being engaged as counsel in the great contest for knights of the shire for the county of Oxford in 1754, he very accurately considered a question then much agitated, whether copyholders of a certain nature had a right to vote in county elections? He afterwards reduced his thoughts on that subject into a small treatise; and was prevailed on by sir Charles Mordaunt, and other members of parliament, who had brought in a bill to decide that controverted point, to publish it in March 1758, under the title of "Considerations on Copyholders." And the bill soon after received the sanction of the legislature, and passed into a law.

Mr. Viner having by his will left not only the copy-right of his abridgement, but other property to a considerable amount, to the university of Oxford, to found a professorship, fellowships, and scholarships of common law, he was on the 20th of October, 1758, unanimously elected Vinerian professor; and on the 25th of the same month read his first introductory lecture; one of the most elegant and admired compositions which any age or country ever produced: this he published at the request of the vice-chancellor and heads of houses, and afterwards prefixed to the first volume of his Commentaries. His lectures had now gained such universal applause, that he was requested by a noble personage, who superintended the education of our

present sovereign, then prince of Wales, to read them to his royal highness; but as he was at that time engaged to a numerous class of pupils in the university, he thought he could not, consistently with that engagement, comply with this request, and therefore declined it. But he transmitted copies of many of them for the perusal of his royal highness; who, far from being offended at an excuse grounded on so honourable a motive, was pleased to order a handsome gratuity to be presented to him.

In 1759 he published two small pieces merely relative to the university; the one entitled, "Reflections on the opinions of Messrs. Pratt, Morton, and Wilbraham, relating to lord Litchfield's Disqualification," who was then a candidate for the chancellorship: the other, "A Case for the opinion of counsel on the right of the University to make New Statutes."

Having now established a reputation by his lectures, which he justly thought might entitle him to some particular notice at the bar, in June 1759, he bought chambers in the Temple, resigned the office of assessor of the vice-chancellor's court, which he had held about six years, and soon after the stewardship of All-Souls college; and in Michaelmas term, 1759, resumed his attendance at Westminster, still continuing to pass some part of the year at Oxford, and to read his lectures there, at such times as did not interfere with the London terms. The year before this he declined the honour of the coif, which he was pressed to accept of by lord chief justice Willes and Mr. justice (afterwards earl) Bathurst.

In November 1759, he published a new edition of the Great Charter, and Charter of the Forest; which added much to his former reputation, not only as a great lawyer, but as an accurate antiquary, and an able historian. It must also be added, that the external beauties in the printing, the types, &c. reflected no small honour on him, as the principal reformer of the Clarendon press, from whence no work had ever before issued, equal in those particulars to this. This publication drew him into a short controversy with the late Dr. Lyttelton, then dean of Exeter, and afterwards bishop of Carlisle. The dean, to assist Mr. Blackstone in his publication, had favoured him with the collation of a very curious ancient roll, containing both the Great Charter, and that of the Forest, of the 9th of Henry III. which he and many of his friends judged to be an ori-

ginal. The editor of the Charters, however, thought otherwise, and excused himself (in a note in his introduction) for having made no use of its various readings, "as the plan of his edition was confined to charters which had passed the great seal, or else to authentic entries and enrolments of record, under neither of which classes the roll in question could be ranked." The dean, upon this, concerned for the credit of his roll, presented to the Society of Antiquaries a vindication of its authenticity, dated June the 8th, 1761; and Mr. Blackstone delivered in an answer to the same learned body, dated May the 28th, 1762, alleging, as an excuse for the trouble he gave them, "that he should think himself wanting in that respect which he owed to the society, and Dr. Lyttelton, if he did not either own and correct his mistakes, in the octavo edition then preparing for the press, or submit to the society's judgment the reasons at large upon which his suspicions were founded." These reasons, we may suppose, were convincing, for here the dispute ended *.

About the same time he also published a small treatise on the Law of Descents in Fee Simple.

A dissolution of parliament having taken place, he was in March 1761, returned burgess for Hindon, in Wiltshire, and on the 6th of May following had a patent of precedence granted him to rank as king's counsel, having a few months before declined the office of chief justice of the court of common pleas in Ireland.

Finding himself not deceived in his expectations in respect to an increase of business in his profession, he now determined to settle in life, and on the 5th of May, 1761, he married Sarah the eldest surviving daughter of the late James Clitherow, of Boston-house, in the county of Middlesex, esq. with whom he passed near nineteen years in the enjoyment of the purest domestic and conjugal felicity, for which no man was better calculated, and which, he used often to declare, was the happiest part of his life: by her

* It may be here mentioned, that, as an antiquary, and a member of this society, into which he was admitted February the 5th, 1761, he wrote "A Letter to the hon. Daines Barrington, describing an antique Seal, with some observations on its original, and the two successive controversies which the disuse of it afterwards occasioned." This seal, having the royal arms of England on it, was one of those which all persons having the exercise of ecclesiastical jurisdiction were obliged by the statute of the 1st of Ed. VI. ch. 2, to make use of. This letter is printed in the third volume of the Archæologia; but his discussion of the merits of the Lyttelton roll, though containing much good criticism, has not yet been made public.

he had nine children, the eldest and youngest of whom died infants: seven survived him; viz. Henry, James*, William, Charles, Sarah, Mary, and Philippa; the eldest not much above the age of 16 at his death.

His marriage having vacated his fellowship at All-Souls, he was, on the 28th of July 1761, appointed by the earl of Westmoreland, at that time chancellor of Oxford, principal of New-inn hall. This was an agreeable residence during the time his lectures required him to be in Oxford, and was attended with this additional pleasing circumstance, that it gave him rank, as the head of an house in the university, and enabled him, by that means, to continue to promote whatever occurred to him, that might be useful and beneficial to that learned body. An attempt being made about this time to restrain the power given him, as professor, by the Vinerian statutes, to nominate a deputy to read the solemn lectures, he published a state of the case for the perusal of the members of convocation; upon which it was dropped.

In the following year, 1762, he collected and republished several of his pieces, under the title of "Law Tracts," in 2 vols. 8vo. In 1763, on the establishment of the queen's family, Mr. Blackstone was appointed solicitor general to her majesty, and was chosen about the same time a bencher of the Middle Temple.

Many imperfect and incorrect copies of his lectures having by this time got abroad, and a pirated edition of them being either published, or preparing for publication in Ireland, he found himself under the necessity of printing a correct edition himself; and in November, 1765, published the first volume, under the title of "Commentaries on the Laws of England," and in the course of the four succeeding years the other three volumes, which completed a work that will transmit his name to posterity among the first class of English authors, and will be universally read and admired, as long as the laws, the constitution, and the language of this country remain. Two circumstances respecting this great work, omitted by his biographer, we are enabled to add from unquestionable authority. So anxious was he that this work should appear with every possible advantage, that he printed three copies of the first

* Now principal of New Inn hall, assessor to the vice-chancellor, and deputy Steward.

volume, which he sent to three learned friends, for their opinion.—The other circumstance does honour to his liberality. After reserving the copy-right in his own hands for some years, he disposed of it to Messrs. Strahan and Cadell for a considerable sum, but as, immediately after concluding the bargain, the decision passed the house of lords, which depreciated literary property, he offered Messrs. Strahan and Cadell, to cancel the agreement, and substitute another, by which he thought they would be less injured. These gentlemen, however, met his proposition with a corresponding liberality, and the original bargain stood; and every reader will be glad to hear that they were no losers, the work soon becoming, and yet remaining, in every sense, an English classic.

In 1766, he resigned the Vinerian professorship, and the principality of New-inn hall; finding he could not discharge the personal duties of the former, consistently with his professional attendance in London, or the delicacy of his feelings as an honest man. Thus was he detached from Oxford, to the inexpressible loss of that university, and the great regret of all those who wished well to the establishment of the study of the law therein. When he first turned his views towards the Vinerian professorship, he had formed a design of settling in Oxford for life; he had flattered himself, that by annexing the office of professor to the principality of one of the halls (and perhaps converting it into a college), and placing Mr. Viner's fellows and scholars under their professor, a society might be established for students of the common law, similar to that of Trinity hall in Cambridge for civilians. Mr. Viner's will very much favoured this plan. He leaves to the university "all his personal estate, books, &c. for the constituting, establishing, and endowing one or more fellowship or fellowships, and scholarship or scholarships, in any college or hall in the said university, as to the convocation shall be thought most proper for students of the common law." But notwithstanding this plain direction to establish them in some college or hall, the clause from the delegates which ratified this designation, had the fate to be rejected by a negative in convocation.

In the new parliament chosen in 1768 he was returned burgess for Westbury in Wiltshire. In the course of this parliament, the question, "Whether a member expelled was, or was not, eligible in the same parliament," was fre-

quently agitated in the house with much warmth; and what fell from him in a debate being deemed by some persons contradictory to what he had advanced on the same subject in his Commentaries, he was attacked with much asperity, in a pamphlet supposed to be written by a baronet, a member of that house. To this charge he gave an early reply in print. In the same year, Dr. Priestley animadverted on some positions in the same work, relative to offences against the doctrine of the established church, to which he published an answer.

Mr. Blackstone's reputation as a great and able lawyer was now so thoroughly established, that had he been possessed of a constitution equal to the fatigues attending the most extensive business of the profession, he might probably have obtained its most lucrative emoluments and highest offices. The offer of the solicitor generalship, on the resignation of Mr. Dunning, in Jan. 1770, opened the most flattering prospects to his view. But the attendance on its complicated duties at the bar, and in the house of commons, induced him to refuse it. But though he declined this path, which so certainly, with abilities like Mr. Blackstone's, leads to the highest dignities in the law, yet he readily accepted the office of judge of the common pleas, when offered to him on the resignation of Mr. Justice Clive; to which he was appointed on the 9th of February 1770. Previous however to the passing his patent, Mr. Justice Yates expressed an earnest wish to remove from the king's bench to the court of common pleas. To this wish Mr. Blackstone, from motives of personal esteem, consented: but on his death, which happened between the ensuing Easter and Trinity terms, Mr. Blackstone was appointed to his original destination in the common pleas; and on his promotion to the bench, he resigned the recordership of Wallingford.

He seemed now arrived at the point he always wished for, and might justly be said to enjoy "otium cum dignitate." Freed from the attendance at the bar, and what he had still a greater aversion to, in the senate, "where (to use his own expression) amid the rage of contending parties, a man of moderation must expect to meet with no quarter from any side," although he diligently and conscientiously attended the duties of the high office he was now placed in, yet the leisure afforded by the legal vacations he dedicated to the private duties of life, which, as

the father of a numerous family, he now found himself called upon to exercise, or to literary retirement, and the society of his friends, at his villa, called Priory-place, in Wallingford: which he purchased soon after his marriage, though he had for some years before occasionally resided at it. His connection with this town, both from his office of recorder, and his more or less frequent residence there, from about 1750, led him to form and promote every plan which could contribute to its benefit or improvement. To his activity it stands indebted for two new turnpike roads through the town; the one opening a communication, by means of a new bridge over the Thames at Shillingford, between Oxford and Reading; the other to Wantage through the vale of Berkshire. He was indeed always a great promoter of the improvement of public roads: the new western road over Botley Causeway was projected, and the plan of it entirely conducted by him. He was the more earnest in this design, not merely as a work of general utility and ornament, but as a solid improvement to the estate of a nobleman, in settling whose affairs he had been most laboriously and beneficially employed. To his architectural talents, also, his liberal disposition, his judicious zeal, and his numerous friends, Wallingford owes the rebuilding that handsome fabric, St. Peter's church. These were his employments in retirement; in London his active mind was never idle, and when not occupied in the duties of his station, he was ever engaged in some scheme of public utility. The last of this kind in which he was concerned, was the act of parliament for providing detached houses of hard labour for convicts, as a substitute for transportation. Of this scheme we have just given some account in the life of Blackburn the architect. It has been put in practice in several counties, but the question as to the beneficial effects of solitary confinement, although frequently agitated, has not been so completely decided as to obviate many objections which have been lately offered.

It ought not to be omitted, that the last augmentation of the judges' salaries, calculated to make up the deficiencies occasioned by the heavy taxes they are subject to, and thereby render them more independent, was obtained in a great measure by his industry and attention.

In this useful and agreeable manner he passed the last ten years of his life; but not without many interruptions

by illness. His constitution, hurt by the studious midnight labours of his younger days, and an unhappy aversion he always had to exercise, grew daily worse; not only the gout, with which he was frequently, though not very severely, visited from 1759, but a nervous disorder also, that frequently brought on a giddiness or vertigo, added to a corpulency of body, rendered him still more unactive than he used to be, and contributed to the breaking up of his constitution at an early period of life. About Christmas 1779 he was seized with a violent shortness of breath, which the faculty apprehended was occasioned by a dropsical habit, and water on the chest. By the application of proper remedies that effect of his disorder was soon removed, but the cause was not eradicated; for on his coming up to town to attend Hilary term, he was seized with a fresh attack, chiefly in his head, which brought on a drowsiness and stupor, and baffled all the art of medicine; the disorder increasing so rapidly, that he became at last for some days almost totally insensible, and expired on the 14th of Feb. 1780, in the fifty-sixth year of his age.

A few weeks before he died, he was applied to by the trustees for executing the will of the late sir George Downing, bart. who had bequeathed a large estate for the endowing a new college in Cambridge, to give his assistance in forming a proper plan for this society, and framing a body of statutes for its regulation. This was a task to which his abilities were peculiarly adapted; and it may be difficult to determine, whether the application reflected more honour on the trustees, or on him. He had mentioned to some of his most intimate friends, his undertaking this business with great pleasure, and seemed to promise himself much satisfaction in the amusement it would afford him: but, alas! his disorder was then coming on with such hasty strides, that before any thing could be done in it, death put an end to this and all his labours, and left the university of Cambridge, as well as that of Oxford, to lament the loss of Mr. Justice Blackstone. He was buried, by his own direction, in a vault he had built for his family, in his parish church of St. Peter's in Wallingford. His neighbour and friend Dr. Barrington, bishop of Landaff, now of Durham, at his own particular request, performed the funeral service, as a public testimony of his personal regard and highest esteem.

In his public line of life he approved himself an able,

upright, impartial judge; perfectly acquainted with the laws of the country, and making them the invariable rule of his conduct. As a senator, he was averse to party violence, and moderate in his sentiments. Not only in parliament, but at all times, and on all occasions, he was a firm supporter of the true principles of our happy constitution in church and state; on the real merits of which few men were so well qualified to decide. He was ever an active and judicious promoter of whatever he thought useful or advantageous to the public in general, or to any particular society or neighbourhood he was connected with; and having not only a sound judgment, but the clearest ideas, and the most analytical head that any man, perhaps, was ever blessed with; these qualifications, joined to an unremitting perseverance in pursuing whatever he thought right, enabled him to carry many beneficial plans into execution, which probably would have failed, if they had been attempted by other men.

He was a believer in the great truths of Christianity, from a thorough investigation of its evidence: attached to the church of England from conviction of its excellence, his principles were those of its genuine members, enlarged and tolerant. His religion was pure and unaffected, and his attendance on its public duties regular, and those duties always performed with seriousness and devotion.

His professional abilities need not be dwelt upon. They will be universally acknowledged and admired, as long as his works shall be read, or, in other words, as long as the municipal laws of this country shall remain an object of study and practice: and though his works will only hold forth to future generations his knowledge of the law, and his talents as a writer, there was hardly any branch of literature he was unacquainted with. He ever employed much time in reading, and whatever he had read and once digested, he never forgot. He was an excellent manager of his time; and although so much of it was spent in an application to books, and the employment of his pen, yet this was done without the parade or ostentation of being a hard student. It was observed of him, during his residence at college, that his studies never appeared to break in upon the common business of life, or the innocent amusements of society; for the latter of which few men were better calculated, being possessed of the happy faculty of making his own company agreeable and instructive, whilst he en-

joyed, without reserve, the society of others. Melancthon himself could not have been more rigid in observing the hour and minute of an appointment. During the years in which he read his lectures at Oxford, it could not be remembered that he had ever kept his audience waiting for him, even for a few minutes. As he valued his own time, he was extremely careful not to be instrumental in squandering or trifling away that of others, who, he hoped, might have as much regard for theirs, as he had for his. Indeed, punctuality was in his opinion so much a virtue, that he could not bring himself to think favourably of any who were notoriously defective in it.

The virtues of his private character, less conspicuous in their nature, and consequently less generally known, endeared him to those he was more intimately connected with, and who saw him in the more retired scenes of life. He was, notwithstanding his contracted brow (owing in a great measure to his being very near-sighted), a cheerful, agreeable, and facetious companion. He was a faithful friend, an affectionate husband and parent, and a charitable benefactor to the poor; possessed of generosity, without affectation, bounded by prudence and œconomy. The constant accurate knowledge he had of his income and expences (the consequence of uncommon regularity in his accounts) enabled him to avoid the opposite extremes of meanness and profusion.

Being himself strict in the exercise of every public and private duty, he expected the same attention to both in others: and, when disappointed in his expectations, was apt to animadvert with some degree of severity on those who, in his estimate of duty, seemed to deserve it. This rigid sense of obligation, added to a certain irritability of temper, derived from nature, and increased in his latter years by a strong nervous affection, together with his countenance and figure, conveyed an idea of sternness, which occasioned the unmerited imputation, among those who did not know him, of ill-nature: but he had a heart as benevolent and as feeling as man ever possessed. A natural reserve and diffidence which accompanied him from his earliest youth, and which he could never shake off, appeared to a casual observer, though it was only appearance, like pride; especially after he became a judge, when he thought it his duty to keep strictly up to forms (which, as he was wont to observe, are now too much laid aside), and

not to lessen the respect due to the dignity and gravity of his office, by any outward levity of behaviour.

For this excellent memoir of Judge Blackstone, we are indebted to the Preface prefixed to his "Reports," 1780, 2 vols. folio, written by James Clitherow, esq. his brother-in-law. For its length no apology can be necessary, for Blackstone may justly be ranked among the illustrious characters of the eighteenth century, and as possessing a claim to permanent reputation which it will not be easy to lessen.—It was not long after his death, before the sons of Oxford paid the honours due to the memory of so eminent a scholar and benefactor. In 1781, a portrait was presented to the picture-gallery, by R. Woodeson, D. C. L. professor; T. Milles, B. C. L.; T. Plumer, A. M.; and H. Addington, A. M. (now lord Sidmouth), scholars upon Viner's foundation: and in 1784, by the liberality of Dr. Buckler, and a few other members of All Souls, a beautiful statue, by Bacon, was erected in the hall of that college, and may be considered as one of its most striking ornaments. His arms are likewise in one of the north windows of the elegant chapel of All Souls. [1]

BLACKWALL (ANTHONY), a native of Derbyshire, born in 1674, was admitted sizer in Emanuel college, Cambridge, Sept. 13, 1690; proceeded B. A. in 1694, and went out M. A. 1698. He was appointed head master of the free-school at Derby, and lecturer of All-hallows there, where in 1706 he distinguished himself in the literary world by "Theognidis Megarensis sententiæ morales, nova Latina versione, notis et emendationibus, explanatæ et exornatæ: unà cum variis lectionibus, &c." 8vo. Whilst at Derby he also published "An Introduction to the Classics; containing a short discourse on their excellences, and directions how to study them to advantage: with an essay on the nature and use of those emphatical and beautiful figures which give strength and ornament to writing," 1718, 12mo; in which he displayed the beauties of those admirable writers of antiquity, in a very instructive, concise, and clear manner. In 1722 he was appointed head master of the free-school at Market-Bosworth in Leicestershire; and in 1725 appeared, in quarto, his greatest and most celebrated work, "The Sacred Classics defended and il-

[1] From Memoirs as above.—In 1782, a strange, rambling Life of Sir W. Blackstone, appeared in an 8vo volume, remarkable only for captious remarks.

lustrated." A second volume (completed but a few weeks before his death) was published in 1731, under the title of "The Sacred Classics defended and illustrated. The second and last volume." To this volume was prefixed a portrait of the author by Vertue, from an original painting. Both volumes were reprinted in 4to, Lipsiæ, 1736. In many respects this is a work of great merit. It displays a fund of genuine learning, and contains a number of useful and important observations. In a great variety of instances it is shewn, that several of the words and phrases in the New Testament which have been condemned as barbarous, are to be found in Greek writers of the best reputation. But it is the opinion of some judicious critics, that he has not succeeded in proving the general purity and elegance of language in which the evangelists and apostles wrote. Among these Dr. Campbell appears to be Mr. Blackwall's most formidable adversary, in his "Four Gospels translated from the Greek," 4to edit. vol. I. p. 13—17.

Mr. Blackwall, in his seminaries at Derby and Bosworth, had the felicity of bringing up a number of excellent scholars besides Mr. Dawes. Among these was sir Henry Atkins, bart. who, being patron of the church of Clapham in Surrey, as a mark of his gratitude and esteem, presented our author, on the 12th of October, 1726, to that rectory, which was then supposed to be worth three hundred pounds a year. The grammar which Mr. Blackwall made use of, for the purpose of initiating the young people under his care into the knowledge of the Latin tongue, was of his own composition; and it was considered as so well adapted to that end, that he was prevailed upon to publish it in 1728. Such, however, was his modesty, that it would not permit him to fix his name to it, because he would not be thought to prescribe to other instructors of youth. The title of it is, "A New Latin Grammar; being a short, clear, and easy introduction of young scholars to the knowlege of the Latin tongue; containing an exact account of the two first parts of grammar." It is probable, that Mr. Blackwall's situation at Clapham did not altogether suit his disposition; for, early in 1729, he resigned the rectory of that place, and retired to Market-Bosworth, where his abilities and convivial turn of mind rendered him generally respected. At the school-house of this town he died, on the 8th of April, 1730. He left behind him two children, a son and a daughter. The son was an attorney at Stoke-

Golding, in the neighbourhood of Bosworth, where he died July 5, 1763; and the daughter was married to a Mr. Pickering.[1]

BLACKWELL (ELIZABETH), an ingenious lady, to whom physic was indebted for the most complete set of figures of the medicinal plants, was the daughter of a merchant of Aberdeen, and born, probably about the beginning of the last century. Her husband, Dr. Alexander Blackwell (brother of Dr. Thomas, the subject of our next article) received an university education, and was early distinguished for his classical knowledge. By some he is said only to have assumed the title of doctor after his successful attendance on the king of Sweden, but the other report is more probable, that when he had regularly studied medicine, he took his degree at Leyden under Boerhaave. Having failed in his attempt to introduce himself into practice, first in Scotland, and afterwards in London, he became corrector of the press for Mr. Wilkins, a printer. After some years spent in this employment, he set up as a printer himself, and carried on several large works, till 1734, when he became bankrupt. To relieve his distresses, Mrs. Blackwell, having a genius for drawing and painting, exerted all her talents: and, understanding that an herbal of medicinal plants was greatly wanted, she exhibited to sir Hans Sloane, Dr. Mead, and other physicians, some specimens of her art in painting plants, who approved so highly of them as to encourage her to prosecute a work, by the profits of which she is said to have procured her husband's liberty, after a confinement of two years.

Mr. Rand, an eminent apothecary, was at that time demonstrator to the company of apothecaries, in the garden at Chelsea, and by his advice she took up her residence opposite the physic garden, in order to facilitate her design, by receiving the plants as fresh as possible. He not only promoted her work with the public, but, together with Mr. Philip Miller, afforded her all possible direction and assistance in the execution of it. After she had completed the drawings, she engraved them on copper, and coloured the prints with her own hands. During her abode at Chelsea, she was frequently visited by persons of quality, and many scientific people who admired her performances, and patronized her undertak-

[1] Biog. Brit. vol. V. p. 17—19, note on Dawes.—Nichols's Bowyer, vol. I.

ing. On publishing the first volume in 1737, she obtained a recommendation from Dr. Mead, Dr. Sherard, Mr. Rand, and others, to be prefixed to it. And being allowed to present, in person, a copy to the college of physicians, that body made her a present, and gave her a public testimonial of their approbation; with leave to prefix it to her book. The second volume was finished in 1739, and the whole published under the title, "A curious Herbal, containing 500 cuts of the most useful plants which are now used in the practice of physic, engraved on folio copper-plates, after drawings taken from the life. By Elizabeth Blackwell. To which is added, a short description of the plants, and their common uses in physic," 2 vols. fol.

The drawings are in general faithful, and if there is wanting that accuracy which modern improvements have rendered necessary, in delineating the more minute parts, yet, upon the whole, the figures are sufficiently distinctive of the subject. Each plate is accompanied with an engraved page, containing the Latin and English officinal names, followed by a short description of the plant, and a summary of its qualities and uses. After these occurs the name in various other languages. These illustrations were the share her husband took in the work.

This ill-fated man, after his failure in physic and in printing, became an unsuccessful candidate for the place of secretary to the society for the encouragement of learning. He was then made superintendant of the works belonging to the duke of Chandos at Cannons, and experienced those disappointments incident to projectors. He also formed schemes in agriculture, and wrote a treatise on the subject, which, we are told, was the cause of his being engaged in Sweden. In that kingdom he drained marshes, practised physic, and was even employed in that capacity for the king. At length he was involved in some state cabals, or, as some accounts inform us, in a plot with count Tessin, and was put to the torture, which not producing a confession, he was beheaded, Aug. 9, 1747. The British ambassador was recalled from Sweden in the same year, among other reasons, for the imputations thrown on his Britannic majesty in the trial of Dr. Blackwell. Soon after this event, appeared "A genuine copy of a Letter from a merchant in Stockholm, to his correspondent in London, containing an impartial account of Dr. Alexander Blackwell, his plot, trial, character, and behaviour, both under ex-

amination and at the place of execution, together with a copy of a paper delivered to a friend upon the scaffold," in which he denied the crime imputed to him.—When Mrs. Blackwell died does not appear. An improved edition of her Herbal was published by Trew, the text in Latin and German, Nuremberg, 1750—1760, fol. and at Leipsic was published in 1794, 8vo, "Nomenclator Linnæanus in Blackvellianum Herbarium per C. G. Groening," a proof of the estimation in which this work is still held on the continent.[1]

BLACKWELL (THOMAS), an ingenious and very learned writer of the last century, was born August 4, 1701, in the city of Aberdeen. His father, the rev. Mr. Thomas Blackwell, was minister of Paisley in Renfrewshire, from whence he was removed in 1700 to be one of the ministers of Aberdeen. He was afterwards elected professor of divinity in the Marischal college of that city, and in 1717 was presented by his majesty to be principal of the college, in both which offices he continued until his death in 1728. His mother's name was Johnston, of a good family near Glasgow, and sister to Dr. Johnston, who was many years professor of medicine in the university of Glasgow. Our author received his grammatical education at the grammar-school of Aberdeen, studied Greek and philosophy in the Marischal college there, and took the degree of master of arts in 1718; which, as he was at that time only seventeen years of age, must be regarded as a considerable testimony of his early proficiency in literature. A farther proof of it was his being presented, on the 28th of November 1723, by his majesty king George the First, to the professorship of Greek, in the college in which he had been educated. He was admitted into this office on the 13th of December in the same year; and after that continued to teach the Greek language with great applause. His knowledge of that language was accurate and extensive, and his manner of communicating it perspicuous and engaging. He had a dignity of address which commanded the attention of the students, a steadiness in exacting the prescribed exercises which enforced application, and an enthusiasm for the beauties of the ancients, and utility of classical learning, which excited an ardour of study, and

[1] Nichols's Bowyer.—Pulteney's Hist. and Biog. Sketches.—Gent. Mag. vol. XVII. where is an account of Mr. Blackwell somewhat different from the above, Mr. Blackwell's family were not very desirous of preserving his memory.

contributed much to diffuse a spirit for Grecian erudition far superior to what had taken place before he was called to the professorship. Together with his lessons in the Greek tongue, he gave, likewise, lessons on some of the Latin classics, chiefly with a view to infuse a relish for their beauties. To his zeal and diligence in discharging the duties of his station, it is probable that the world was, in part, indebted for such men as Campbell, Gerard, Reid, Beattie, Duncan, and the Fordyces, who have appeared with so much eminence in the republic of letters. When the celebrated Dr. Berkeley was engaged in the scheme of establishing an American university in the Summer Islands, Mr. Blackwell was in treaty with him for going out as one of his young professors; but the negociation did not take effect. In 1735 was published at London, in octavo, without the name of the bookseller, and without his own name, our author's "Enquiry into the Life and Writings of Homer;" a work, the great ingenuity and learning of which will be acknowledged by all who have perused it. It was embellished with plates, designed by Gravelot, and executed by different engravers. This we apprehend to be the most esteemed, and it is, in our opinion, the most valuable, of Mr. Blackwell's performances. The second edition appeared in 1736; and, not long after, he published "Proofs of the Enquiry into Homer's Life and Writings, translated into English: being a key to the Enquiry; with a curious frontispiece." This was a translation of the numerous Greek, Latin, Spanish, Italian and French notes which had been subjoined to the original work. In 1748, came out, in London, "Letters concerning Mythology," in a large octavo, but without the bookseller (Andrew Millar's) name. On the 7th of October, in the same year, our author was appointed by his late majesty, George II. to be principal of the Marischal college in Aberdeen, and was admitted to the office on the 9th of November following. He continued, also, professor of Greek till his death. He is the only layman ever appointed principal of that college, since the patronage came to the crown, by the forfeiture of the Marischal family in 1716; all the other principals having been ministers of the established church of Scotland. When Robert and Andrew Foulis, printers at Glasgow, intended to publish an edition of Plato, Mr. Blackwell proposed to furnish them with several critical notes for it, to-

gether with an account of Plato's Life and Philosophy: but the printers not acceding to the terms which he demanded for this assistance, he promised, by a Latin advertisement in 1751, himself to give an edition of Plato. His design, however, was not carried into execution; nor did it appear, from any thing found among his papers after his death, that he had made any considerable progress in the undertaking. On the 3d of March, 1752, he took the degree of doctor of Laws. In the following year, appeared the first volume of his "Memoirs of the Court of Augustus," in 4to. The second volume came out in 1755; and the third, which was posthumous, and left incomplete by the author, was prepared for the press by John Mills, esq. and published in 1764. At the same time, was published the third edition of the two former volumes. This is a proof of the good reception the work met with from the public, though it must be acknowledged that the parade with which it was written, and the peculiarity of the language, exposed it to some severity of censure, particularly to a most acute, and in some respects humourous, criticism by Dr. Johnson, written for the Literary Magazine, and now inserted in Johnson's works. It cannot be denied that there is a considerable degree of affectation in Dr. Blackwell's style and manner of composition: and, unhappily, this affectation increased in him as he advanced in years. His "Enquiry into the Life of Homer" was not free from it: it was still more discernible in his "Letters concerning Mythology;" and was most of all apparent in his "Memoirs of the Court of Augustus." We perceive in his various productions a mixture of pedantry: but it is not the sober dull pedantry of the merely recluse scholar. In Dr. Blackwell it assumes a higher form. Together with the display of his erudition, he is ambitious of talking like a man who is not a little acquainted with the world. He is often speaking of life and action, of men and manners; and aims at writing with the freedom and politeness of one who has been much conversant with the public. But in this he is unsuccessful: for though he was not destitute of genius or fancy, and had a high relish for the beauties of the ancient authors, he never attained that simplicity of taste, which leads to true ease and elegance in composition. It is probable, also, that, like many others at that time, he might be seduced by an injudicious imitation

of lord Shaftesbury; a writer, whose faults have been found more easily attainable than his excellences.

Soon after Dr. Blackwell became principal of his college he married Barbara Black, the daughter of a merchant of Aberdeen, by whom he had no children, and who survived him so late as 1793. Several years before his death, his health began to decline; so that he was obliged to employ an assistant for teaching his Greek class. His disorder was of the consumptive kind, and it was thought to be increased by the excess of abstemiousness which he imposed on himself; and, in which, notwithstanding all the remonstrances of his physicians, he obstinately persisted, from an opinion of his own knowledge of his constitution, and of what he found by experience to suit it best. His disease increasing, he was advised to travel; and accordingly, in February 1757, he set out from Aberdeen, but was able to go no farther than Edinburgh, in which city he died, on the 8th of March following, in the fifty-sixth year of his age. Dr. Blackwell enjoyed an equable flow of temper, in which his intimate friends scarcely ever observed any variation. This he maintained during his whole illness. The day before he set out from Aberdeen, he desired to meet with all the professors of the college, and spent two hours with them with his usual vivacity. In Edinburgh he was visited, at his own desire, by Dr. Wallace, one of the ministers of that city, whose ingenuity and learning are well known. Dr. Blackwell, on the very day in which he died, wrote letters to several of his friends, and took leave of them with the greatest cheerfulness. In the April following our author's decease, it being Dr. Gerard's business, as (at that time) professor of moral philosophy and logic in the Marischal college, to preside at conferring the degree of master of arts on those whose standing entitled them to it, the doctor took that occasion to pronounce publicly, on the late principal, such an encomium as his literature deserved. It was a fault in Dr. Blackwell, that he too much assumed the appearance of universal knowledge; the consequence of which was that he sometimes laid himself open, by entering on subjects of philosophy and mathematics, without a sufficient acquaintance with them. With all the ancient, and with most of the modern languages, he was really acquainted; and his reading, in the departments of history and the belles lettres, was very extensive. He had

a ready and lively manner of introducing his knowledge of this kind, which made his conversation both instructive and entertaining; and it was rendered still more so by being accompanied with great good humour, and an entire command of his passions, even when he was provoked. Though he had something of the stiffness of the recluse, he joined with it much of the confidence and good breeding that are found in men who converse much in the world. His life was private and studious: he did not wholly decline mixed companies, though it was but seldom that he came into them; and at home he chose only the conversation of the learned, or that of persons of superior rank or fortune. At London he was known to several men of eminence. The late duke of Newcastle, and Mr. Henry Pelham, were his patrons, and procured for him the office of principal of the Marischal college. It is confidently said that they had intended him an establishment at Cambridge, and that the professorship of modern history was fixed upon for him, if he had not died a short time before it became vacant. A man of Dr. Blackwell's abilities and reputation could not fail of having some valuable literary connexions and correspondents; among whom he had the honour of numbering the late celebrated Dr. Mead, and the no less celebrated Dr. Warburton, bishop of Gloucester. It is said that Mr. Blackwell, soon after the publication of his Enquiry, being at Cambridge, paid a visit to Dr. Bentley, and the discourse turning upon the book, the doctor, being asked his opinion of it, answered, "That when he had gone through half of it, he had forgotten the beginning; and that, when he had finished the reading of it, he had forgotten the whole." Whatever truth is in this story, it is certain, at least, that a similar objection had been started by others, if not by Dr. Bentley.

In the first volume of the Archæologia is a letter, written in 1748, by Dr. Blackwell, to Mr. Ames, containing an explanation of a Greek inscription, on a white marble, found in the isle of Tasso, near the coast of Romania, by captain Joseph Hales, in 1728. As Dr. Blackwell was singular in his style and sentiments, he likewise imbibed some religious opinions, little known at that time in the bosom of the Calvinistic church of Scotland. He was so much a Socinian, that he never read the first chapter of St. John in his class, but always began with the second. This on one occasion gave rise to a foolish report respecting his know-

ledge of Greek, which we shall have occasion to notice in the life of Dr. Gregory Sharpe.—His widow, who, as already noticed, died in 1793, bequeathed her estates partly to found a chemical professorship in the college over which her husband had so long presided, and partly for a premium for an English essay, and for the augmentation of the professors' salaries.[1]

BLACKWELL (GEORGE), a learned English writer of the church of Rome, in the beginning of the seventeenth century, was born in the county of Middlesex, and admitted a scholar of Trinity college in Oxford at seventeen years of age, May 27, 1562, probationer in 1565, being then bachelor of arts, perpetual fellow the year following, and master of arts in 1567. But being more inclined to the Roman catholic than the Protestant religion, he left his fellowship, and retired to Gloucester hall, where he continued for some time, and was highly esteemed by Edmund Rainolds and Thomas Allen, two learned seniors of that hall. He afterwards went beyond sea, and spent some time in one of the English seminaries newly erected to receive the exiled English catholics; and was at last in 1598, with the permission of pope Clement VIII. constituted by Henry cardinal Cajetan, protector of the English nation at Rome, and superior of the English clergy, with the authority and name of Archpriest of England, and was appointed by that pope notary of the apostolic see. This affair being resented by the English catholic clergy, especially as they imagined that our author was absolutely under the influence of Henry Garnet, provincial of the Jesuits of England, it occasioned a warm contest between them in England. The Jesuits wrote and spoke against the secular priests in so virulent a manner, as to detract very much from Blackwell's authority; who upon this degraded them of their faculties, so that when they afterwards appealed to the pope, he caused them to be declared in a book schismatics and heretics. They vindicated themselves from this charge, and procured the censure of the university of Paris in their favour; which was answered by our author. He also declared his abhorrence of the Powder Plot in 1605, and wrote two letters to dissuade the Roman catholics from all violent practices against the king and

[1] Biog. Brit. from materials communicated by the late Dr. Gerard.—See his proposals for Plato, Gent. Mag. vol. XXI. p. 383.

government. He held the office of archpriest till 1607, when he was succeeded by George Birket. The reason of this change was, because our author having been seized at London June 24 the same year, he was committed to prison, and consequently deprived of the liberty required to act in his office. He was released soon after upon his taking the oath of allegiance. An account of this affair was published at London, 1607, in 4to, entitled "The examination of George Blackwell, upon occasion of his answering a letter sent by cardinal Bellarmine, who blamed him for taking the oath of allegiance." He died suddenly January 12, 1612-3, and was buried, as Mr. Wood supposes, in some church in London. He was esteemed by those of his own persuasion, and by others likewise, a man of great learning and piety, and a good preacher.

He was the author of "A letter to cardinal Cajetane in commendation of the English Jesuits," written in 1596. "Answers upon sundry examinations whilst he was a prisoner," London, 1607, 4to. "Approbation of the Oath of Allegiance; letters to the Romish priests touching the lawfulness of taking the Oath of Allegiance," and another to the same purpose, all of which were printed with the "Answers upon sundry examinations," &c. "Epistolæ ad Anglos Pontificios," London, 1609, 4to. "Epistolæ ad Robertum cardinalem Bellarminum." See the third volume of the Collections of Melchior Goldast, Francfort, 1613, fol. "Answer to the Censure of Paris in suspending the secular priests obedience to his authority," dated May the 29th, 1600. This was replied to by John Dorel, or Darrel, dean of Agen the same year. "A treatise against lying and fraudulent dissimulations," in manuscript, among those given to the Bodleian library by archbishop Laud. At the end of it is the approbation of the book written by Blackwell, and recommended by him as fit for the press; so that no other name being put to it, it has been ascribed to him; whereas it is more justly supposed to have been written by Francis Tresham, esq. an English Catholic.[1]

BLACKWOOD (ADAM), professor of civil law at Poictiers, was born at Dumfermling, in Scotland, in 1539, descended of an ancient family. He was left an orphan in the tenth year of his age, and was sent by his uncle, the bishop of Orkney, to the university of Paris. On his

[1] Wood's Ath. vol. I.—Gen. Dict.—Collier's Church Hist.

uncle's death, by which he seems to have lost the means of being able to remain at Paris, he returned to Scotland, but finding no encouragement there, he went again to Paris, where, by the liberality of Mary, queen of Scotland, he was enabled to pursue his studies in philosophy, mathematics, and the oriental languages. He then went to the university of Tholouse, where he studied civil law for two years; and having obtained the patronage of Beaton, archbishop of Glasgow, he was chosen by the parliament of Poictiers one of their counsellors, and afterwards professor of civil law. He died in 1623, and was interred at Poictiers in St. Porcharius church, near his brother George. As a writer, he was chiefly known for his vindication of his royal mistress, when put to death by queen Elizabeth, written with all that bitterness of resentment which is natural for a man of spirit to feel, who, by an act of flagrant injustice, was deprived of his mistress and his sovereign, his friend and his benefactress. He addresses himself, in a vehement strain of passion, to all the princes of Europe, to avenge her death; declaring, that they are unworthy of royalty, if they are not roused on so interesting and pressing an occasion. He laboured hard to prove that Henry VIII.'s marriage with Anne Bolen was incestuous; a calumny too gross to merit a formal refutation. This work was entitled "Martyre de Maria Stuart Reyne d'Escosse," Antwerp, 1588, 8vo. His other works were, 1. "Adversus G. Buchanani Dialogum de Jure Regni apud Scotos, pro regibus apologia," Pict. 1580, 8vo. 2. "De Vinculo Religionis et Imperii," Paris, 1575, 8vo. 3. "Sanctarum precationum præmia," a manual of devotions, Pict. 1598, 8vo. 4. "Varii generis poemata," ibid. 1609, 8vo. 5. "Jacobi I. Magnæ Britanniæ inauguratio," Paris, 1606, 4to. These and some other pieces by him, were collected and published, with a life, by Gabriel Naudeus, 1644, 4to.[1]

BLACKWOOD (Henry), another brother of the preceding, was born probably about 1526, at Dumfermling in Fifeshire, and educated at St. Andrew's. He was also sent by his uncle, the bishop of Orkney, to Paris, where in 1551, he taught philosophy. He afterwards applied himself to the study of physic, became a member of the college of physicians, and was finally honoured with the

[1] Mackenzie's Scotch Writers, vol. III.—Moreri.—Niceron.—Nicolson's Scottish Library.—Granger.

dignity of dean of the faculty, a place of considerable importance in the college of Paris. He was also appointed physician to the duke de Longueville, with a salary of 200 pistoles. During the plague at Paris, he had the resolute humanity to continue in that city, much to his own honour, and the consolation of the people. He is supposed to have died in 1613, or 1614. He wrote several medical and philosophical treatises, of which we only know of two that were printed: 1. "Hippocratis quædam cum MSS. collata," Paris, 1625, and 2. "Questio Medica, an visceribus nutritiis æstuantibus aquarum metallicarum potus salubris?" ibid. 4to. He had a son of both his names, likewise a physician of eminence, of whom Moreri gives a short account.[1]

BLADEN (MARTIN), of Albro'-hatch, in the county of Essex, was early in life an officer in the army, bearing the commission of lieutenant-colonel in queen Anne's reign, under the great duke of Marlborough. In 1714, he was made comptroller of the Mint, and in 1717, one of the lords commissioners of trade and plantations. In the same year he was appointed envoy extraordinary to the court of Spain, but declined it, and retained the office he held until his death, Feb. 14, 1746. He sat in the fifth, sixth, and seventh parliaments of Great Britain for Stockbridge, in the eighth for Malden, and in the ninth for Portsmouth. Coxeter hints that he was secretary of state for Ireland, but this is doubtful. He wrote two very indifferent dramatic pieces, "Orpheus and Euridice," and "Solon;" which were printed in 1705, 4to, without his consent. He is best known, however, by his translation of Cæsar's Commentaries, which he dedicated to the duke of Marlborough. This book was in some estimation formerly, and Mr. Bowyer appears to have assisted in correcting it. He was buried in Stepney church, with a very handsome inscription to his memory. Pope introduces him in the Dunciad as a gamester, for what reason cannot now be ascertained. He was uncle to Collins the celebrated poet, to whom he left an estate, which poor Collins did not get possession of till his faculties were deranged, and he could not enjoy it.[2]

BLAEU (WILLIAM), an eminent printer, and publisher of geographical maps and charts, was born at Amsterdam

[1] Mackenzie, vol. III.—Moreri.
[2] Nichols's Bowyer.—Lysons's Environs, vol. III.—Warton's Pope's Works.

in 1571, and died there in 1638. He was the scholar and friend of Tycho-Brahe, and applied himself, besides his particular art, to the study of geography and astronomy. When he had formed the design of his celebrated "Atlas," he gave liberal prices to the most experienced geographers and draughtsmen for original maps, which he procured to be engraved with great care, and all the elegance which the state of the arts in his time could admit. Eager, however, as he was to render this work perfect, as he was obliged to trust to the incomplete and dubious relations of travellers, the work is now valued chiefly as a beautiful specimen of engraving, and bears a considerable price, especially when coloured. It was entitled the "Grand Atlas geographique," or "Theatrum Mundi;" and including the celestial and hydrographical maps, forms 14 vols. fol. 1663—67, very little of it having been published in his life-time, but the whole completed by his sons. He published also, "Instruction astronomique de l'usage des globes et sphere celestes et terrestres," Amst. 1642, 4to; 1669, 4to. There was a neatness in all his publications of this description, which has been rarely imitated. An accidental fire which destroyed the greater part of the first edition of the atlas and of his other works, rendered them for some time in great demand. His "Theatrum urbium et munimentorum," was another collection of views and maps in much esteem. These and other designs were pursued and completed by his sons JOHN and CORNELIUS, and, the latter dying young, chiefly by John, who was also the printer of a great many classics, which yield in beauty only to the Elzevirs. Among the geographical works of John Blaeu, are, 1. "Novum ac magnum theatrum civitatum totius Belgiæ," 1649, 2 vols. fol. 2. "Civitates et admirandæ Italiæ," 1663, 2 vols. fol. reprinted with a French text, Amst. 1704, 4 vols. fol. and Hague, 1724. 3. "Theatrum Sabaudiæ et Pedemontii," 1682, 2 vols. fol. translated and published under the title "Theatre de Piemont e de la Savoie," by James Bernard, Hague, 1735, 2 vols. fol. Vossius and Grotius speak in high terms of the talents and industry of John and Cornelius Blaeu. It may be noticed that John Blaeu sometimes concealed himself under a fictitious name. His edition of "Erythræi Pinacotheca," a work to which we have sometimes referred, was published with Cologne in the title page, instead of

Amsterdam, and Jodocus Kalcovius, instead of John Blavius, or Blaeu.[1]

BLAGRAVE (JOHN), an eminent mathematician, who flourished in the 16th and 17th centuries, was the son of John Blagrave, of Bulmarsh, esq. and was born at Reading, but in what year is not known. He acquired the rudiments of his education at Reading, whence he removed to St. John's college, Oxford, but soon quitted the university, and retired to Southcote Lodge at Reading, where he devoted his time to study and contemplation. His genius seemed to be turned most to mathematics; and that he might study this science without interruption, he devoted himself to a retired life. He employed himself chiefly in compiling such works as might render speculative mathematics accurate, and the practical parts easy. He accordingly finished some learned and useful works, in all which he proposed to render those sciences more universally understood. He endeavoured to shew the usefulness of such studies, that they were not mere amusements for scholars and speculative persons, but of general advantage, and absolutely indispensable in many of the necessaries and conveniences of life: with this view he published the four following works: 1. "A Mathematical Jewel, shewing the making and most excellent use of an instrument so called: the use of which jewel is so abundant, that it leadeth the direct path-way through the whole art of astronomy, cosmography, geography," &c. 1582, folio. 2. "Of the making and use of the Familiar Staff, so called: for that it may be made useful and familiarly to walk with, as for that it performeth the geometrical mensuration of all altitudes," 1590, 4to. 3. "Astrolabium uranicum generale; a necessary and pleasant solace and recreation for navigators in their long journeying; containing the use of an instrument, or astrolabe," &c. 1596, 4to. 4. "The art of Dialling, in two parts." 1609, 4to.

Blagrave was a man of great beneficence in private life. As he was born in the town of Reading, and had spent most of his time there, he was therefore desirous of leaving in that place some monuments of his beneficent disposition; and such too as might have reference to each of the three parishes of Reading. He accordingly bequeathed a legacy for this purpose, of which we have an account by

[1] Biog. Universelle.—Moreri. Baillet Jugemens des Savans.

Ashmole, in the following words: "You are to note, that he doth devise that each church-warden should send on Good-Friday one virtuous maid that has lived five years with her master: all three maids appear at the town-hall before the mayor and aldermen, and cast dice. She that throws most has 10*l.* put in a purse, and she is to be attended with the other two that lost the throw. The next year come again the two maids, and one more added to them. He orders in his will that each maid should have three throws before she loses it; and if she has no luck in the three years, he orders that still new faces may come and be presented. On the same Good-Friday he gives eighty widows money to attend, and orders 10*s.* for a good sermon, and so he wishes well to all his countrymen. It is lucky money, for I never heard but the maid that had the 10*l.* suddenly had a good husband." Blagrave died at his own house near Reading, August 9, 1611, and lies interred near his mother in the church of St. Lawrence; with a fine monument to his memory, and an inscription; the following account of which is given by Mr. Ashmole, and remains still nearly correct. On the north against the wall is a noble monument, representing a man under an arch to the middle, holding one hand on a globe, the other on a quadrant. He is habited in a short cloak, a cassock, and a ruff, surrounded with books on each side of him. On one side is the figure of a woman to the breasts, naked, holding an instrument in her hand, as offering it to him, and under her feet the word CUBUS. On the other side is another woman, somewhat naked, though with a scarf thrown closely round her, and offering in like manner; under her feet, TETPAEΔPON. On the top are two women leaning on their arms, inscribed OKTAEΔPON, ΔΩΔEKAEΔPON. In the middle, a person armed, cap-a-pee, but now almost defaced, entitled EIKOΣEΔPON. And under the first figure mentioned, an inscription, in an oval: celebrating his virtues in homely rhimes.[1]

BLAGRAVE (Joseph), probably a relation of the preceding, was born in the parish of St. Giles, Reading, in 1610, and was a great enthusiast in astrological studies. He published "An introduction to Astrology," 1682, 8vo, to which is prefixed an engraving of him mentioned by

[1] Biog. Brit.—Coates's Hist. of Reading, where are many particulars of Blagrave's charities.—Ath. Ox. vol. I.—Martin's Lives of the Philosophers.—Strutt's Dict. of Engravers.

Granger. He was the author of a large supplement to Culpepper's Herbal; to which is added "An account of all the Drugs that were sold in the druggists and apothecaries shops, with their dangers and connexions." To this book is subjoined "A new tract of Chirurgery," 8vo. He was also author of "The Astrological practise of Physick, discovering the true method of curing all kinds of diseases, by such herbs and plants as grow in our nation," 8vo. In the Biographia Britannica, is an account of a manuscript which had been seen by Dr. Campbell, the author of that article, and had been bought at the sale of the library of an eminent physician near Covent-garden. In the first leaf it was said to be written by Mr. J. Blagrave, and was dedicated to Mr. B. (Backhouse) of Swallowfield. It appeared, from some mention of the royal society, and its members, to have been written in 1669, or 1670. The title was, "A remonstrance in favour of Ancient Learning against the proud pretensions of the moderns, more especially in respect to the doctrine of the Stars." From the distribution of the several heads, and the extracts from them, it seems to be the work of an ingenious writer; one far superior to Joseph Blagrave in style and composition; and might, possibly, as Mr. Coates conjectures, be an unpublished work of Mr. John Blagrave, the mathematician, by whose will he inherited an estate in Swallowfield, yet we know not how to reconcile this with the dates respecting the royal society, which certainly did not exist in the mathematician's time. This Joseph Blagrave died in 1679.[1]

BLAIR (Hugh), D.D. an eminent divine of the church of Scotland, was born at Edinburgh, April 7, 1718. His father, John Blair, a respectable merchant in that city, was a descendant of the ancient family of Blair, in Ayrshire, and grandson of the famous Mr. Robert Blair, minister of St. Andrew's, chaplain to Charles I. and one of the most zealous and distinguished clergymen of the period in which he lived. Of the two sons who survived him, David, the eldest, was a clergyman of eminence in Edinburgh, and father to Mr. Robert Blair, minister of Athelstanford, the author of the well-known poem entitled "The Grave." From his youngest son, Hugh, who engaged in business as a merchant, and had the honour to

[1] Biog. Brit. art. John Blagrave.—Coates's Hist. of Reading, p. 431.

fill a high station in the magistracy of Edinburgh, the object of the present memoir descended.

Dr. Blair was educated for the church, and while he prosecuted his studies at the college of Edinburgh with great success and approbation, a circumstance occurred which determined the bent of his genius towards polite literature. An essay "On the beautiful," written by him when a student of logic, in the usual course of academical exercises, had the good fortune to attract the notice of professor Stevenson, and with circumstances honourable to the author, was appointed to be read in public, at the conclusion of the session, a mark of distinction which made a deep impression on his mind.

At this time, Dr. Blair commenced a method of study which contributed much to the accuracy and extent of his knowledge, and which he continued to practise occasionally, even after his reputation was fully established. It consisted in making abstracts of the most important works which he read, and in digesting them according to the train of his own thoughts. History, in particular, he resolved to study in this manner; and, in concert with some of his youthful associates, he constructed a very comprehensive scheme of chronological tables, for receiving into its proper place every important fact that should occur. The scheme devised by this young student for his own private use, was afterwards improved, filled up, and given to the public by his learned friend Dr. John Blair, prebendary of Westminster, in his valuable work "The Chronology and History of the World."

In 1739 Dr. Blair took his degree of A.M. and in 1741 was licensed to preach by the presbytery of Edinburgh, and his first living was the parish of Colessie, in Fife; but in 1743 he was recalled to his native city, as second minister of the Canongate church, in which he continued eleven years. In 1754 he was translated from the Canongate to lady Yester's, one of the city churches, and in 1758 he was promoted to the high church of Edinburgh, the most important ecclesiastical charge in that kingdom.

Hitherto his attention seems to have been devoted almost exclusively to the attainment of professional excellence, and to the regular discharge of his parochial duties. No production of his pen had yet been given to the world by himself, except two occasional sermons, some translations in verse of passages of Scripture for the psalmody

of the church, and a few articles in the Edinburgh Review, a publication begun in 1755, and conducted for a short time by some of the ablest men in that kingdom. But, standing as he now did, at the head of his profession, and released by the labour of former years from what his biographer, rather incautiously, calls the *drudgery* of weekly preparation for the pulpit, he began to think seriously on a plan for teaching to others that art which had contributed so much to the establishment of his own fame. With this view he communicated to his friends a scheme of lectures on composition; and having obtained the approbation of the university, he began to read them in the college on the 11th of December, 1759. Before this, he had received the degree of D. D. from the university of St. Andrew's, a literary honour which at that time was very rare in Scotland. His first course of lectures were so much approved, that the patrons of the university, convinced that they would form a valuable addition to the system of education, agreed in the following summer to institute a rhetorical class under his direction, as a permanent part of their academical establishment; and on the 7th of April, 1762, his majesty was graciously pleased "To erect and endow a professorship of rhetoric and belles lettres in the university of Edinburgh, and to appoint Dr. Blair, in consideration of his approved qualifications, regius professor thereof, with a salary of 70*l*." These lectures he published in 1783, when he retired from the labours of the office; and the general voice of the public has pronounced them to be a most judicious, elegant, and comprehensive system of rules for forming the style, and cultivating the taste of youth.

About this time he was employed in "rescuing from oblivion the poems of Ossian." The controversy respecting the authenticity of these poems is well known. The biographer of Dr. Blair asserts that it was by the solicitation of Dr. Blair and Mr. John Home (the author of Douglas), that Mr. Macpherson was *induced* to publish his "Fragments of Ancient Poetry," and that their patronage was of essential service in procuring the subscription which enabled him to undertake his tour through the Highlands for collecting the materials of Fingal, and of those other productions which bear the name of Ossian. To these, in 1763, Dr. Blair prefixed a "Dissertation" of the critical kind, which procured him much reputation, what-

ever may be thought of the subject. The great objects of his literary ambition being now attained, his talents were for many years consecrated solely to the important and peculiar employments of his station. But his chief fame was yet to rest upon the publication of his sermons, and the fate of them furnishes a singular instance of the vicissitudes of literary history. His biographer, however, relates this without any of the circumstances that are most interesting. He contents himself with saying that "It was not till the year 1777 that he could be induced to favour the world with a volume of the sermons which had so long furnished instruction and delight to his own congregation. But this volume being well received, the public approbation encouraged him to proceed; three other volumes followed at different intervals; and all of them experienced a degree of success of which few publications can boast. They circulated rapidly and widely wherever the English tongue extends; they were soon translated into almost all the languages of Europe; and his present majesty, with that wise attention to the interests of religion and literature which distinguishes his reign, was graciously pleased to judge them worthy of a public reward. By a royal mandate to the exchequer in Scotland, dated July 25th, 1780, a pension of 200*l.* a year was conferred on their author, which continued unaltered till his death."

Mr. Boswell, in his "Life of Dr. Johnson," informs us that Dr. Blair transmitted the manuscript of his first volume of sermons to Mr. Strahan, the king's printer, who, after keeping it for some time, wrote a letter to him, discouraging the publication. Such at first was the unpropitious state of one of the most successful theological books that has ever appeared. Mr. Strahan, however, had sent one of the sermons to Dr. Johnson, for his opinion; and after his unfavourable letter to Dr. Blair had been sent off, he received from Johnson on Christmas-eve, 1776, a note in which was the following paragraph: "I have read over Dr. Blair's first sermon with more than approbation; to say it is good, is to say too little." Mr. Strahan had very soon after this time, a conversation with Dr. Johnson concerning them; and then he very candidly wrote again to Dr. Blair, enclosing Johnson's note, and agreeing to purchase the volume, for which he and Mr. Cadell gave one hundred pounds. The sale was so rapid and extensive, and the approbation of the public so high, that, to their

honour be it recorded, the proprietors made Dr. Blair a present, first of one sum, and afterwards of another, of fifty pounds; thus voluntarily doubling the stipulated price; and when he prepared another volume, they gave him at once three hundred pounds; and, we believe, for the others he had six hundred pounds each. A fifth volume was prepared by him for the press, and published after his death, 1801, to which is added a "Short account of his Life" by James Finlayson, D. D. of which we have availed ourselves in the preceding account. The sermons contained in this last volume were composed at very different periods of his life, but were all written out anew in his own hand, and in many parts re-composed, during the course of the summer 1800, after he had completed his eighty-second year.

In April 1748 he married his cousin, Katherine Bannatine, daughter of the rev. James Bannatine, one of the ministers of Edinburgh. By her he had a son, who died in infancy, and a daughter, who lived to her twenty-first year. Mrs. Blair died a few years before her husband, after she had shared with the tenderest affection in all his fortunes, and contributed near half a century to his happiness and comfort.

Dr. Blair had been naturally of a feeble constitution of body, but, as he grew up, it acquired greater firmness and vigour. Though liable to occasional attacks from some of the sharpest and most painful diseases that afflict the human frame, he enjoyed a general state of good health; and, through habitual cheerfulness, temperance, and care, survived the usual term of human life. For some years he felt himself unequal to the fatigue of instructing his very large congregations from the pulpit; and under the impression which this feeling produced, he was heard at times to say, "that he was left almost the last of his contemporaries." Yet he continued to the end in the regular discharge of all his other official duties, and particularly in giving advice to the afflicted, who, from different quarters of the kingdom, solicited his correspondence. His last summer was devoted to the preparation of the fifth volume of his sermons; and, in the course of it, he exhibited a vigour of understanding, and capacity of exertion, equal to that of his best days. He began the winter pleased with himself, on account of the completion of this work; and his friends were flattered with the hope that he

might live to enjoy the accession of emolument and fame which he expected it would bring. But the seeds of a mortal disease were lurking unperceived within him. On the 24th of December 1800, he complained of a pain in his bowels, which, during that and the following day, gave him but little uneasiness; and he received as usual the visits of his friends. On the afternoon of the 26th, the symptoms became violent and alarming; he felt that he was approaching the end of his appointed course; and, retaining to the last moment the full possession of his mental faculties, he expired on the morning of the 27th, universally lamented through the city which he had so long instructed and adorned.

Although the popularity of Dr. Blair's "Sermons" exceeds all that we read of in the history of literature, yet it does not appear to us to be of that species arising from judgment as well as taste, which leads to permanent reputation. They happened to hit the taste of the age, to whom compositions so highly polished, were somewhat new; and they were introduced by that fashionable patronage which common readers find irresistible. They differ from all other compositions under the same title, in being equally adapted to readers of every class; and they were recommended to the perusal of the young of every religious persuasion, as containing nothing that could interfere with their opinions. Their character is that of moral discourses, but as such they never could have attained their popularity without that high polish of style which was the author's peculiar object. Under this are concealed all the defects which attach to them as sermons, a name which they can never deserve when compared with the works of the most eminent English and Scotch divines. It may be doubted, therefore, whether his "Lectures" will not prolong his fame to a much later period. Although he possessed a sound judgment rather than a vigorous mind, and had more taste than genius, yet, perhaps, on the former account his lectures may always be recommended as an useful introduction to polite literature. "They contain," says an excellent critic, "an accurate analysis of the principles of literary composition, in all the various species of writing; a happy illustration of those principles by the most beautiful and apposite examples, drawn from the best authors both ancient and modern; and an admirable digest of the rules of elo-

cution, as applicable to the oratory of the pulpit, the bar, and the popular assembly. They do not aim at the character of a work purely original; for this, as the author justly considered, would have been to circumscribe their utility; neither in point of style are they polished with the same degree of care that the author has bestowed on some of his other works, as for example, his "Sermons." Yet, so useful is the object of these lectures, so comprehensive their plan, and such the excellence of the matter they contain, that, if not the most splendid, they will, perhaps, prove the most durable monument of their author's reputation." [1]

BLAIR (JAMES, M. A.) was born and bred in Scotland, and ordained and beneficed in the episcopal church there; but meeting with some discouragements under an unsettled state of affairs, and having a prospect of discharging his ministerial function more usefully elsewhere, he quitted his preferments, and came into England near the end of Charles the Second's reign. It was not long before he was taken notice of by Compton, bishop of London, who prevailed with him to go as missionary to Virginia, about 1685; where, by exemplary conduct, and unwearied labours in the work of the ministry, he did good service to religion, and gained to himself a good report amongst all: so that bishop Compton being well apprised of his worth, made choice of him, about 1689, as his commissary for Virginia, the highest office in the church there; which, however, did not take him off from his pastoral care, but only rendered him the more shining example of it to the rest of the clergy.

While his thoughts were intent upon doing good in his office, he observed with concern that the want of schools, and proper seminaries for religion and learning, so impeded all attempts for the propagation of the gospel, that little could be hoped for, without first removing that obstacle. He therefore formed a vast design of erecting and endowing a college in Virginia, at Williamsburgh, the capital of that country, for professors and students in academical learning: in order to which, he had himself set on foot a voluntary subscription, amounting to a great sum; and, not content with that, came over into England in 1693, to solicit the affair at court. Queen Mary was

[1] Life as above.—Tytler's Life of lord Kaimes.—Boswell's Life of Johnson.

so well pleased with the noble design, that she espoused it with a particular zeal; and king William also very readily concurred with her in it. Accordingly a patent passed for erecting and endowing a college, by the name of the William and Mary college; and Mr. Blair, who had the principal hand in laying, soliciting, and concerting the design, was appointed president of the college. He was besides rector of Williamsburgh in Virginia, and president of the council in that colony. He continued president of the college near fifty, and a minister of the gospel above sixty years. He was a faithful labourer in God's vineyard, an ornament to his profession, and his several offices; and in a good old age went to enjoy the high prize of his calling, in the year 1743. His works are: "Our Saviour's divine sermon on the mount, explained; and the practice of it recommended in divers sermons and discourses," Lond. 1742, 4 vols. 8vo. The executors of Dr. Bray (to whom the author had previously transferred his copy-right) afterwards published a new impression, revised and corrected. Dr. Waterland, who wrote a preface to the new edition, calls these sermons a "valuable treasure of sound divinity and practical Christianity." [1]

BLAIR (JOHN), a monk of the order of St. Benedict, was born in the county of Fife, in Scotland, in the reign of king Alexander III. and educated with the celebrated sir William Wallace, at the school of Dundee. He then went over to France, where he studied for some time in the university of Paris, and became a monk of the order of St. Benedict. On his return to Scotland, he found his country in great confusion, owing to the death of Alexander III. without issue, and the contests of various competitors for the throne. At first, therefore, he retired to the house of the Benedictines at Dumfermline; but when sir William Wallace was made governor or viceroy of the kingdom in 1294, Blair became his chaplain, and being by this means an eye-witness of most of his actions, he composed the history of his life in Latin verse. Of this a fragment only is left, which was copied by sir James Balfour out of the Cottonian library, and published in 1705, by sir Robert Sibbald, the celebrated botanist. It appears to have been written in 1327; and what remains is translated in Hume's "History of the Douglasses." Blair,

[1] From the last edition of this Dict. 1784.—Burnet's Own Times.—Humphrey's Hist. Account, p. 9. 10.

the exact period of whose death is uncertain, is sometimes called John, and sometimes Arnold, which latter name he is said to have adopted when he retired into his monastery, and which is also used by sir Robert Sibbald in his "Relationes quædam Arnoldi Blair monachi de Dumfermelem et Capellani D. Willelmi Wallas Militis. Cum Comment." Edinb. 1705, 8vo.[1]

BLAIR (JOHN), was educated at Edinburgh, and was, as already noticed, related to Dr. Hugh Blair. He came to London in company with Andrew Henderson, a voluminous writer, who, in his title-pages styled himself A. M. and for some years kept a bookseller's shop in Westminster-hall. Henderson's first employment was that of an usher at a school in Hedge-lane, in which he was succeeded by his friend Blair, who, in 1754, obliged the world with a valuable publication under the title of "The chronology and history of the world, from the creation to the year of Christ 1753. Illustrated in fifty-six tables; of which four are introductory, and contain the centuries prior to the first olympiad; and each of the remaining fifty-two contain in one expanded view fifty years, or half a century. By the rev. John Blair, LL.D." This volume, which is dedicated to lord chancellor Hardwicke, was published by subscription, on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the earl of Bath, and announced some chronological dissertations, in which he proposed to illustrate the disputed points, to explain the prevailing systems of chronology, and to establish the authorities upon which some of the particular æras depend. In Dr. Hugh Blair's life, it has been noticed that this work was partly projected by him. In January 1755, Dr. John Blair was elected F. R. S. and in 1761, F. A. S. In 1756 he published a second edition of his Chronological Tables. In Sept. 1757, he was appointed chaplain to the princess dowager of Wales, and mathematical tutor to the duke of York; and, on Dr. Townshend's promotion to the deanry of Norwich, the services of Dr. Blair were rewarded, March 10, 1761, with a prebendal stall at Westminster. The vicarage of Hinckley happening to fall vacant six days after, by the death of Dr. Morres, Dr. Blair was presented to it by the dean

[1] Mackenzie's Scots Writers, vol. I.

and chapter of Westminster; and in August that year he obtained a dispensation to hold with it the rectory of Burton Coggles, in Lincolnshire. In September 1763, he attended his royal pupil the duke of York in a tour to the continent; had the satisfaction of visiting Lisbon, Gibraltar, Minorca, most of the principal cities in Italy, and several parts of France; and returned with the duke in August 1764. In 1768 he published an improved edition of his Chronological Tables, which he dedicated to the princess of Wales, who had expressed her early approbation of the former edition. To the edition were annexed fourteen maps of ancient and modern geography, for illustrating the tables of chronology and history. To which is prefixed a dissertation on the progress of geography. In March 1771 he was presented by the dean and chapter of Westminster to the vicarage of St. Bride's, in the city of London; which made it necessary for him to resign Hinckley, where he had never resided for any length of time. On the death of Mr. Sims, in April 1776, he resigned St. Bride's, and was presented to the rectory of St. John the Evangelist in Westminster; and in June that year obtained a dispensation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother, captain Blair.*, falling gloriously in the service of his country in the memorable sea-fight of April 12, 1782, the shock accelerated the doctor's death. He had at the same time the influenza in a severe degree, which put a period to his life June 24, 1782. His library was sold by auction December 11—13, 1781; and a course of his "Lectures on the canons of the Old Testament," has since appeared.[1]

BLAIR (PATRICK), an ingenious Scotch botanist, was a practitioner of physic and surgery at Dundee, where he made himself first known as an anatomist, by the dissection of an elephant, which died near that place, in 1706. He was a nonjuror, and for his attachment to the exiled family of Stuart, was imprisoned, in the rebellion in 1715, as a suspected person. He afterwards removed to London,

* This able officer, for his gallant conduct in the Dolphin frigate in the engagement with the Dutch on the Dogger Bank, August 5, 1781, was promoted to the command of the Anson, a new ship of 64 guns. By bravely distinguishing himself under sir George Rodney, he fell in the bed of honour, and became one of three heroes, to whom their country, by its representatives, voted a monument.

[1] Nichols's Hist. of Hinckley.

where he recommended himself to the royal society by some discourses on the sexes of flowers. His stay in London was not long, and after leaving it, he settled at Boston, in Lincolnshire, where Dr. Pulteney conjectures that he practised physic during the remainder of his life. The time of his decease is not known, but it is supposed to have taken place soon after the publication of the seventh Decad of his "Pharmaco-Botanologia," in 1728. Dr. Blair's first publication was entitled "Miscellaneous observations in Physic, Anatomy, Surgery, and Botanics," 1718, 8vo. In the botanical part of this work he insinuates some doubts relating to the method suggested by Petiver, and others, of deducing the qualities of vegetables from the agreement in natural characters, and instances the Cynoglossum, as tending to prove the fallacy of this rule. But the work by which he rendered the greatest service to botany, originated with his "Discourse on the Sexes of Plants," read before the royal society, and afterwards greatly amplified, and published at the request of several members of that body, under the title of "Botanic Essays," 1720, 8vo, in which he strengthened the arguments in proof of the sexes of plants, by sound reasoning, and some new experiments. He published also, "Pharmaco-botanologia, or an alphabetical and classical dissertation on all the British indigenous and garden plants of the new dispensatory," Lond. 1723—28, 4to, but this work extends only to the letter H. Dr. Blair wrote some papers in the Philosophical Transactions, particularly his anatomy and osteology of the elephant, &c.[1]

BLAIR (ROBERT), a Scotch divine and poet, was the eldest son of the rev. David Blair, one of the ministers of Edinburgh, and chaplain to the king. His grandfather was the rev. Robert Blair, some time minister of the gospel at Bangor, in Ireland, and afterward at St. Andrew's, in Scotland. Of this gentleman, some "Memoirs," partly taken from his manuscript diaries, were published at Edinburgh, in 1754. He was celebrated for his piety, and by those of his persuasion, for his inflexible adherence to presbyterianism, in opposition to the endeavours made in his time to establish episcopacy in Scotland. It is recorded also that he wrote some poems. His grandson, the object

[1] Pulteney's Sketches, vol. II.

of the present article, was born in the year 1699, and after the usual preparatory studies, was ordained minister of Athelstaneford, in the county of East Lothian, where he resided until his death, Feb. 4, 1747. The late right hon. Robert Blair, president of the court of session in Scotland, who died in 1811, was one of his sons, and the late celebrated Dr. Hugh Blair, professor of rhetoric and belles-lettres, was his cousin.

Such are the only particulars handed down to us respecting the writer of "the Grave." It is but lately that the poem was honoured with much attention, and appears to have made its way very slowly into general notice. The pious and congenial Hervey was among the first who praised it. Mr. Pinkerton in his "Letters of Literature," published under the name of Heron, endeavoured to raise it far above the level of common productions, and it has of late years been frequently reprinted; but it may be questioned whether it will bear a critical examination. It has no regular plan, nor are the reflections on mortality embellished by any superior graces. It is perhaps a stronger objection that they are interrupted by strokes of feeble satire at the expence of physicians and undertakers. His expressions are often mean, and his epithets ill-chosen and degrading. "supernumerary horror;" "new-made widow;" "sooty blackbird;" "strong-lunged cherub;" "lame kindness," &c. &c. "solder of society;" "by stronger arm belaboured;" "great gluts of people," &c. are vulgarisms which cannot be pardoned in so short a production.

"The Grave" is said to have been first printed at Edinburgh in 1747, but this is a mistake. It was printed in 1743 at London, for M. Cooper. The author had previously submitted it to Dr. Watts, who informed him that two booksellers had declined the risk of publication. He had likewise corresponded with Dr. Doddridge on the subject, and in a letter to that divine, says, that "in order to make it more generally liked, he was obliged sometimes to go cross to his own inclination, well knowing that whatever poem is written upon a serious argument, must upon that very account lie under peculiar disadvantages; and therefore proper arts must be used to make such a piece go down with a licentious age which cares for none of those things." In what respect he crossed his inclination, and by what arts he endeavoured to make his poem more acceptable to a licentious age, we know not. In defence of

the present age, it may be said with justice that the poem owes its popularity to its subject, and that notwithstanding its defects, it will probably be a lasting favourite with persons of a serious turn.[1]

BLAKE (JOHN BRADLEY), a gentleman who was cut off early in life, but whose progress and improvements in natural knowledge were so great, that the editors of the second edition of the Biographia Britannica have thought him entitled to an honourable place in their work, was the son of John Blake, esq. and born in London, Nov. 4, 1745; educated at Westminster school; afterwards instructed in mathematics, chemistry, and drawing: but botany was his favourite object, in which he made a great progress. With these advantages he set out in life, and in 1766 was sent as one of the East India company's supercargoes at Canton in China: where he was no sooner fixed, than he resolved to employ every moment of his time, which could be spared from the duties of his station, to the advancement of natural science for the benefit of his countrymen. His plan was, to procure the seeds of all the vegetables found in China, which are used in medicine, manufactures, and food; and to send into Europe not only such seeds, but the plants by which they were produced, that they might be propagated either in Great Britain and Ireland, or in those colonies of America, the soil and climate of which might suit them best. But it was not to botanic subjects alone, that Mr. Blake's genius was confined: he had begun to collect fossils and ores; and he now attended as much to mineralogy, as he had done to botany.

It would exceed the limits of our plan, to relate particularly what he did in both, but he is supposed to have sacrificed his life to the closeness and ardour of his pursuits. By denying himself the needful recreations, and by sitting too intensely to his drawing and studies, he brought on a gravelly complaint; and this increasing to the stone, and being accompanied with a fever, carried him off at Canton Nov. 16, 1773, in his 29th year. The friends of natural knowledge in England were preparing to have him enrolled among the members of the royal society, when the news of his death arrived; when sir John Pringle, the president, took an opportunity of making his eloge, and lamented the loss of him very pathetically, as a public misfortune.[2]

[1] English Poets, edit. 1810, 21 vols.—Letters to and from Dr. Doddridge, 1790, p. 253.

[2] Biog. Brit.

BLAKE (ROBERT), a celebrated English admiral, was born August 1599, at Bridgewater, in Somersetshire, where he was educated at the grammar-school. He went from thence to Oxford, and was entered at St. Alban's hall, but removed to Wadham college, and in 1617 took the degree of B. A. In 1623 he wrote a copy of verses on the death of Camden, and soon after left the university. He was tinctured pretty early with republican principles; and disliking that severity with which Laud, then bishop of Bath and Wells, pressed uniformity in his diocese, he began to fall into the puritanical opinions. The natural bluntness and sincerity of his disposition led him to speak freely upon all occasions, insomuch that, his sentiments being generally known, the puritan party got him elected member for Bridgewater in 1640. When the civil war broke out, he declared for the parliament. In 1643 he was at Bristol, under the command of col. Fiennes, who intrusted him with a little fort on the line; and, when prince Rupert attacked Bristol, and the governor had agreed to surrender it upon articles, Blake nevertheless for some time held out his fort, and killed several of the king's forces: which exasperated prince Rupert to such a degree, that he talked of hanging him, had not some friends interposed, and excused him on account of his want of experience in war. He served afterwards in Somersetshire, under the command of Popham, governor of Lyme; and, being much beloved in those parts, he had such good intelligence there, that in conjunction with sir Robert Pye, he surprised Taunton for the parliament. In 1644 he was appointed governor of this place, which was of the utmost importance, being the only garrison the parliament had in the west. The works about it were not strong, nor was the garrison numerous; yet, by his strict discipline, and kind behaviour to the townsmen, he found means to keep the place, though not properly furnished with supplies, and sometimes besieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake still held out the other part and the castle, till relief came. For this service the parliament ordered the garrison a bounty of 2000*l.* and the governor a present of 500*l.* When the parliament had voted that no farther addresses should be made to the king, Blake joined in an address from the borough of Taunton, expressing their gratefulness for this step taken by the house of com-

mons. However, when the king came to be tried, Blake disapproved of that measure, as illegal; and was frequently heard to say, he would as freely venture his life to save the king's, as ever he did to serve the parliament. But this is thought to have been chiefly owing to the humanity of his temper; since after the death of the king he entered into all the measures of the republican party, and, next to Cromwell, was the ablest officer the parliament had.

February 12, 1649, he was appointed to command the fleet, in conjunction with col. Deane and col. Popham, and soon after was ordered to sail, with a squadron of men of war, in pursuit of prince Rupert. Blake came before Kinsale in June 1649, where prince Rupert lay in harbour. He kept him in the harbour till the beginning of October; when the prince, despairing of relief by sea, and Cromwell being ready to take the town by land, provisions of all sorts falling short, he resolved to force his way through Blake's squadron, which he effected with the loss of three of his ships. The prince's fleet steered their course to Lisbon, where they were protected by the king of Portugal. Blake sent to the king for leave to enter, and coming near with his ships, the castle shot at him; upon which he dropped anchor, and sent a boat to know the reason of this hostility. The captain of the castle answered, he had no orders from the king to let his ships pass: however, the king commanded one of the lords of the court to wait upon Blake, and to desire him not to come in except the weather proved bad, lest some quarrel should happen between him and prince Rupert; the king sent him, at the same time, a large present of fresh provisions. The weather proving bad, Blake sailed up the river into the bay of Wyers, but two miles from the place where prince Rupert's ships lay; and thence he sent capt. Moulton, to inform the king of the falsities in the prince's declaration. The king, however, still refusing to allow the admiral to attack prince Rupert, Blake took five of the Brazil fleet richly laden, and at the same time sent notice to him, that unless he ordered the prince's ships out from his river, he would seize the rest of the Portuguese fleet from America. Sept. 1650 the prince endeavoured to get out of the harbour, but was soon driven in again by Blake, who sent to England nine Portuguese ships bound for Brazil. October following, he and Popham met with a fleet of 23 sail from Brazil for Lisbon, of whom they sunk the admiral, took the vice-admiral, and

11 other ships, having 10,000 chests of sugar on board. In his return home, he met with two ships in search of the prince, whom he followed up the Streights; when he took a French man of war, the captain of which had committed hostilities. He sent this prize, reported to be worth a million, into Calais, and followed the prince to the port of Carthagena, where he lay with the remainder of his fleet. As soon as Blake came to anchor before the fort, he sent a messenger to the Spanish governor, informing him, that an enemy to the state of England was in his port, that the parliament had commanded him to pursue him, and the king of Spain being in amity with the parliament, he desired leave to take all advantages against their enemy. The governor replied, he could not take notice of the difference of any nations or persons amongst themselves, only such as were declared enemies to the king his master; that they came in thither for safety, therefore he could not refuse them protection, and that he would do the like for the admiral. Blake still pressed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid. While the admiral was cruizing in the Mediteranean, prince Rupert got out of Carthagena, and sailed to Malaga. Blake, having notice of his destroying many English ships, followed him; and attacking him in the port, burnt and destroyed his whole fleet, two ships only excepted; this was in January 1651. In February, Blake took a French man of war of 40 guns, and sent it, with other prizes, to England. Soon after he came with his squadron to Plymouth, when he received the thanks of the parliament, and was made warden of the cinque ports. March following, an act passed, whereby colonel Blake, colonel Popham, and colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year ensuing. The next service he was put upon, was the reducing the isles of Scilly, which were held for the king. He sailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in those parts for the king, after some small resistance, submitted. He sailed next for Guernsey, which was held for the king, by sir George Carteret. He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a speedy conquest of the island, which was not completed that year. In the beginning of

the next, however, the governor, finding all hopes of relief vain, thought proper to make the best terms he could. For this service Blake had thanks from the parliament, and was elected one of the council of state. March 25, 1652, he was appointed sole admiral for nine months, on the prospect of a Dutch war. The states sent Van Trump with forty-five sail of men of war into the Downs, to insult the English; Blake, however, though he had but twenty-three ships, and could expect no succour but from major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May, 1652. After this engagement the states seemed inclined to peace; but the commonwealth of England demanded such terms as could not be complied with, and therefore both sides prepared to carry on the war with greater vigour. Blake now harassed the enemy by taking their merchant ships, in which he had great success. On the 10th of June, a detachment from his fleet fell upon twenty-six sail of Dutch merchantmen, and took them every one; and by the end of June he had sent into port forty prizes. On the 2d of July he sailed, with a strong squadron, northwards. In his course he took a Dutch man of war; and about the latter end of the month, he fell on twelve men of war, convoy to their herring busses, took the whole convoy, 100 of their busses, and dispersed the rest. August 12, he returned into the Downs, with six of the Dutch men of war, and 900 prisoners. Thence he stood over to the coast of Holland, and on Sept. 28th, having discovered the Dutch about noon, though he had only three of his own squadron with him, vice-admiral Penn with his squadron at some distance, and the rest a league or two astern, he bore in among the Dutch fleet, being bravely seconded by Penn and Bourne; when three of the enemy's ships were wholly disabled at the first brunt, and another as she was towing off. The rear-admiral was taken by captain Mildmay; and had not night intervened, it was thought not a single ship of the Dutch fleet would have escaped. On the 29th, about day-break, the English espied the Dutch fleet N.E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the rest bore up after them; upon which the Dutch

hoisted their sails, and run for it. The English being in want of provisions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the Dutch navy, consisting of eighty men of war, resolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ships. He accordingly sailed away to the back of the Goodwin. Blake having intelligence of this, called a council of war, wherein it was resolved to fight, though at so great a disadvantage. The engagement began November 29, about two in the morning, and lasted till near six in the evening. Blake was aboard the Triumph; this ship, the Victory, and the Vanguard, suffered most, having been engaged at one time with twenty of the enemy's best ships. The admiral finding his ships much disabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the Thames, having lost the Garland and Bonaventure, which were taken by the Dutch; a small frigate was also burnt, and three sunk; and his remaining ships much shattered and disabled: Van Trump, however, bought this victory dear, one of his flag-ships being blown up, all the men drowned, and his own ship and De Ruyter's both unfit for service till they were repaired. This success invigorated the spirits of the Dutch exceedingly; Van Trump sailed through the channel with a broom at his main-top-mast, to signify that he had swept the seas of English ships. In the mean time, Blake having repaired his fleet, and Monk and Deane being now joined in commission with him, sailed Feb. 8, 1653, from Queensborough, with sixty men of war, which were soon after joined with twenty more from Portsmouth. On the 18th they discovered Van Trump with seventy men of war, and 300 merchant ships under his convoy. Blake, with twelve ships, came up with and engaged the Dutch fleet, and, though grievously wounded in the thigh, continued the fight till night, when the Dutch, who had six men of war sunk and taken, retired. After having put ashore his wounded men at Portsmouth, he followed the enemy, whom he came up with next day, when the fight was renewed, to the loss of the Dutch, who continued retreating towards Boulogne. All the night following Blake continued the pursuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the

wind blowing favourably for the Dutch, they secured themselves on the flats of Dunkirk and Calais. In these three engagements the Dutch lost eleven men of war, thirty merchant ships, and had fifteen hundred men slain. The English lost only one ship, but not fewer men than the enemy. In April Cromwell turned out the parliament, and shortly after assumed the supreme power. The states hoped great advantages from this, but were disappointed; Blake said on this occasion to his officers, "It is not for us to mind state affairs, but to keep foreigners from fooling us." Towards the end of the month Blake and his colleagues, with a fleet of an hundred sail, stood over to the Dutch coast, and forced their fleet to take shelter in the Texel, where, for some time, they were kept by Monk and Deane, while Blake sailed Northward; at last Van Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the North Foreland. On the 4th Blake came to their assistance with eighteen fresh ships, by which means a complete victory was gained; and if the Dutch had not again saved themselves on Calais sands, their whole fleet had been sunk or taken. Cromwell having called the parliament, styled the Little Parliament, Blake, Oct. 10, took his seat in the house, where he received their solemn thanks for his many and faithful services. The protector afterwards called a new parliament, consisting of four hundred, where Blake sat also, being the representative for his native town of Bridgewater. Dec. 6th he was appointed one of the commissioners of the admiralty. Nov. 1654, Cromwell sent him with a strong fleet into the Mediterranean, with instructions to support the honour of the English flag, and to procure satisfaction for any injuries that might have been done to our merchants. In December Blake came into the road of Cadiz, where he was treated with great respect; a Dutch admiral would not hoist his flag while he was there. The Algerines were so much afraid of him, that they stopped their Sallee rovers, obliged them to deliver up what English prisoners they had on board, and sent them to Blake, in order to procure his favour. Nevertheless, he came before Algiers on the 10th of March, when he sent an officer on shore to the dey to tell him he had orders to demand satisfaction for the piracies committed on the English, and to insist on the release of all such English captives as were then in the place. To this the dey made

answer, that the captures belonging to particular men he could not restore; but, if Mr. Blake pleased, he might redeem what English captives were there at a reasonable price; and, if he thought proper, the Algerines would conclude a peace with him, and for the future offer no acts of hostility to the English. This answer was accompanied with a present of fresh provisions. Blake sailed to Tunis on the same errand. The dey of Tunis sent him a haughty answer. "Here," said he, "are our castles of Goletta and Porto Ferino, do your worst! do you think we fear your fleet?" On the hearing this, Blake, as his custom was when in a passion, began to curl his whiskers; and, after a short consultation with his officers, bore into the bay of Porto Ferino with his great ships; when, coming within musket-shot of the castle, he fired on it so briskly, that in two hours it was rendered defenceless, and the guns on the works along the shore were dismounted, though sixty of them played at a time upon the English. He found nine ships in the road, and ordered every captain, even of his own ship, to man his long boat with choice men, and these to enter the harbour and fire the Tuniseens, while he and his fleet covered them from the castle, by playing continually on it with their cannon. The seamen in their boats boldly assaulted the pirates, and burnt all their ships, with the loss of twenty-five men killed, and forty-eight wounded. This daring action spread the terror of his name throughout Africa and Asia, which had for a long time before been formidable in Europe. He also struck such terror into the piratical state of Tripoly, that he made them glad to strike up a peace with England. These and other exploits raised the glory of the English name so high, that most of the princes and states in Italy thought fit to pay their compliments to the protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose. The war in the mean time was grown pretty hot with Spain; and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But finding himself now in a declining state of health, and fearing the ill consequences which might ensue in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him; upon which general Montague was

sent joint-admiral, with a strong squadron to assist him. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet to block up a Spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving captain Stayner with seven ships to look after the enemy. Soon after they were gone, the Spanish plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral and another galleon, which were afterwards burnt by accident, the rear-admiral,' with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England under general Montague, and Blake alone remained in the Mediterranean; till, being informed that another plate fleet had put into Santa Cruz, in the island of Teneriffe, he sailed thither in April 1657, with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the Spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the most proper manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him, and received a short answer, was determined to force the place, and to burn the fleet therein; and he performed it in such a manner as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea. As soon as the news arrived of this extraordinary action, the protector sent to acquaint his second parliament, then sitting, therewith; upon which they ordered a public thanksgiving, and directed a diamond ring worth 500*l.* to be sent to Blake; and the thanks of the house was ordered to all the officers and seamen, and to be given them by their admiral. Upon his return to the Mediterranean he cruised some time before Cadiz; but finding himself declining fast, resolved to return home. He accordingly sailed for England, but lived not to see again his native land; for he died as the fleet was entering Plymouth, the 17th of August 1657, aged 58. His body was conveyed to Westminster abbey, and interred with great pomp in Henry the Seventh's chapel; but removed from thence in 1661, and re-interred in St. Margaret's church-yard*.

* Clarendon having mentioned all Blake's employments to the time of his first going aboard the fleet, concludes thus: "He then betook him-

He was a man of a low stature; but of a quick, lively eye, and of a good soldier-like countenance. He was in his person brave beyond example, yet cool in action, and shewed a great deal of military conduct in the disposition of those desperate attacks which men of a cooler composition have judged rather fortunate than expedient. He certainly loved his country with extraordinary ardour, and, as he never meddled with intrigues of state, so whatever government he served, he was solicitous to do his duty. He was upright to a supreme degree, for, notwithstanding the vast sums which passed through his hands, he scarcely left five hundred pounds behind him of his own acquiring. In fine, he was altogether disinterested and unambitious, exposing himself on all occasions for the benefit of the public and the glory of the nation, and not with any view to his own private profit or fame. In respect to his personal character, he was pious without affectation, strictly just, and liberal to the utmost extent of his fortune. His officers he treated with the familiarity of friends, and to his sailors he was truly a parent. The state buried him as it was fit: at the public expence a grave was given him, but no tomb; and though he still wants an epitaph, writers of all parties have shewn an eagerness to do his memory justice. We find it very positively asserted, that captain Benjamin Blake, brother to the general, suffered so many hardships for being a dissenter, in the latter end of the reign of king Charles II. that he found himself under the necessity of selling his patrimony, and transporting himself and his family to Carolina. Another author (though some indeed think it is the same) relates this story of Mr. Humphry Blake, the

self wholly to the sea, and quickly made himself signal there. He was the first man that declined the old track, and made it manifest that the science might be attained in less time than was imagined, and despised those rules which had been long in practice, to keep his ship and his men out of danger; which had been held in former times a point of great ability and circumspection, as if the principal art requisite in a captain of a ship had been to be sure to come safe home again. He was the first man who brought the ships to contemn castles on shore, which had been thought ever very formidable, and were discovered by him to make a noise only, and to fright those who could be rarely hurt by them. He was the first that infused that proportion of courage into the seamen, by making them see by experience what mighty things they could do if they were resolved, and taught them to fight in fire as well as upon water; and though he has been very well imitated and followed, he was the first who gave the example of that kind of naval courage, and bold and resolute achievements." Hist. vol. III. p. 392.

general's brother, and tells us, that the family estate was worth two hundred pounds a year, which he was obliged to dispose of, to pay the fines laid upon him for his nonconformity. It is however strange, that every one of the general's nephews and nieces, by his sister Susannah, who married a gentleman at Minehead, in Somersetshire, should be totally unacquainted with this transaction, and that none of the family should be able to give any account of that matter; and therefore it seems to be justly doubted whether there be any truth in the story, or whether it is only grounded on there being a considerable family of his name settled in that province, one of whom, when it was in private hands, was a lord proprietor.

In a life of him, written by Dr. Johnson, in the Gentleman's Magazine, vol. X. there is a circumstance recorded that we have not found elsewhere, nor do we know the authority on which it is grounded. It is said, that while Blake was cruising in the Mediterranean, in February 1650-51, he met with a French ship of considerable force, and commanded the captain to come on board, there being then no war declared between the two nations. The captain, when he came, was asked whether "he was willing to lay down his sword and yield." This he gallantly refused, though in his enemy's power. Blake, scorning to take the advantage of an artifice, and detesting the appearance of treachery, told him, "That he was at liberty to go back to his ship, and defend it as long as he could." The captain willingly accepted the offer, and after a fight of two hours, confessed himself conquered, kissed his sword, and surrendered it.

In the same author there are some remarks concerning Blake's conduct, in the battle which he fought with the Dutch, on the 29th of November, 1652, that appear worthy of attention. "There are," says he, "sometimes observations and enquiries, which all historians seem to decline by agreement, of which this action may afford us an example. Nothing appears at the first view more to demand our curiosity, or afford matter for examination, than this wild encounter of twenty-two ships, with a force, according to their accounts who favour the Dutch, three times superior. Nothing can justify a commander in fighting under such disadvantages, but the impossibility of retreating. But what hindered Blake from retiring as well before the fight as after it? To say he was ignorant of the strength

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of the Dutch fleet, is to impute to him a very criminal degree of negligence; and at least it must be confessed, that, from the time he saw them, he could not but know that they were too powerful to be opposed by him, and even then there was time for retreat. To urge the ardour of his sailors, is to divest him of the authority of a commander, and to charge him with the most reproachful weakness that can enter into the character of a general. To mention the impetuosity of his own courage, is to make the blame of his temerity equal to the praise of his valour; which seems, indeed, to be the most gentle censure that the truth of history will allow. We must then admit, amidst our eulogies and applauses, that the great, the wise, and the valiant Blake, was once betrayed to an inconsiderate and desperate enterprize, by the resistless ardour of his own spirit, and a noble jealousy of the honour of his country." This quotation we retain for the purpose of adding, that if the author had lived in the times of a St. Vincent and a Nelson, he would have probably viewed Blake's temerity in a different light.

Blake's behaviour to his brother Benjamin has been deservedly celebrated as one of the noblest instances of justice to his country, and, at the same time, of tenderness to a friend and relation, that can be met with in ancient or modern history. When that brother betrayed cowardice in the first trial, he immediately broke and sent him home, as unworthy of the nation's pay. Yet the want of military virtue did not lessen the ties of fraternal affection, and he left his brother to enjoy that estate which he might be qualified to adorn in private life.

Mr. Hume's character of our great admiral is drawn up with that historian's usual elegance and spirit. "Never man, so zealous for a faction, was so much respected and esteemed even by the opposite factions. He was, by principle, an inflexible republican; and the late usurpations, amidst all the trust and caresses which he received from the ruling powers, were thought to be very little grateful to him. 'It is still our duty,' he said to the seamen, 'to fight for our country, into whatever hands the government may fall.' Disinterested, generous, liberal; ambitious only of true glory, dreadful only to his avowed enemies: he forms one of the most perfect characters of that age, and the least stained with those errors and violences, which were then so predominant. The protector ordered him a pompous

funeral at the public charge: but the tears of his countrymen were the most honourable panegyric on his memory."[1]

BLAKE (THOMAS), an English puritan divine, was born in Staffordshire in 1597, and in 1616 was entered of Christ Church, Oxford, where he took his degrees, and went into the church. In 1643 he sided with the ruling party, subscribed the covenant, and became pastor of St. Alcmond's in Shrewsbury, and afterwards of Tamworth in Staffordshire, where he was also one of the committee for the ejection of those who were accounted "ignorant and scandalous ministers and schoolmasters." He died in June, 1657, and was buried in Tamworth church, after a funeral sermon preached by the famous Mr. Anthony Burgess, of Sutton Colfield.

He wrote, besides some controversial tracts on Infant Baptism, 1. "Vindiciæ Fœderis, a treatise of the covenant of God with mankind, &c." Lond. 1653, 4to. 2. "The Covenant sealed," ibid. 4to, 1655; and several single sermons, and meditations entitled "Living Truths in dying times," 1665, 12mo. Burgess's Funeral Sermon for him was printed, Lond. 1658, 4to, but became so scarce, that Wood informs us he could never see a copy, otherwise he would have enlarged his account from it. There is but little in it, however, of personal character. The funeral oration printed along with it, and spoken by one Shaw, a schoolmaster, is a curious specimen of pedantic imagery.[2]

BLANC. See LEBLANC.

BLANCARD, or BLANCKAERT (NICHOLAS), a classical editor, was born at Leyden, of a noble family, Dec. 11, 1625, and was educated under Boxhorn and Golius. He had scarcely arrived at his twentieth year, when he was invited to become professor of history at Steinfurth. This he resigned in 1650 for the chair of history and antiquities at Middleburgh, but this school falling into decay, Blancard removed to Heeren-veen in Friseland, where he practised physic. In November 1669, he was appointed Greek professor at Franeker. At these different places he published, 1. an edition of "Quintus Curtius," with notes, Leyden, 1649, 8vo. 2. "Florus," with his own added to

[1] Biog. Brit.—Gen. Dict.—Johnson's Works.—The first regular life of Blake appeared in Lives Foreign and English, vol. II. 1704, 8vo.

[2] Ex. gr. "Being sensible of my stupefaction, I desire, out of a pious policy, to supply my dryuesse, by taking your tears, and putting them into my pump, so hoping to revive mine own, which yet I judge are rather drowned than dryed up!"—Ath. Ox. vol. II.

the Variorum," ibid. 1650, 8vo; Franeker, 1690, 4to. 3. "Arrian's Alexander," not in much estimation, Amsterdam, 1668, 8vo. 4. "Arriani Tactica, Periplus, de Venatione; Epicteti Enchiridion," &c. Amst. 1683, 8vo. 5. "Harpocrationis Lexicon," Leyden, 1683, 4to. 6. "Philippi Cyprii Chronicon ecclesiæ Græciæ," Franc. 1679, 4to, the first edition, which Blancard copied from a manuscript brought from Constantinople, and translated it into Latin. 7. "Thomæ Magistri dictionum Atticarum eclogæ," Fran. 1690, 8vo, reprinted 1698, with notes by Lambert Bos. In the fine edition of Thomas published by Bernard in 1757, this text of Blancard is adopted as well as Bos's notes. In Burmann's "Sylloge," are three letters of Blancard's. He had begun to prepare an edition of Thucydides, but owing to his age and infirmities was obliged, about the year 1690, to give up his literary labours. He died May 15, 1703.[1]

BLANCARD (STEPHEN), son to the preceding, was an eminent physician at Franeker, and one of the most voluminous compilers of his time. He published large works on every branch of medicine and surgery, taken from all preceding and even contemporary authors, without either judgment or honesty; for while he took every thing good and bad which he could find, he in general published all as his own. His "Anatomia practica rationalis," 1688, would have been a useful work, had it not partaken too much of indiscriminate borrowing: but, perhaps, that for which he is best known is his "Lexicon medicum Græco-Latinum," which has gone through a great many editions, some of which have been improved by more able scholars. The best, we believe, is that printed at Louvain, 1754, 2 vols. 8vo. An English translation, under the title of the "Physical Dictionary," printed first in 1693, 8vo, was for some time a popular book, until supplanted, if we mistake not, by Quincey's. Haller and Manget have given lists of Blancard's numerous works, but neither gives much of his personal history. There was a collection of what probably were esteemed the best of his pieces, printed at Leyden, 4to, 1701, under the title of "Opera medica, theoretica, practica et chirurgica.[2]

BLANCHARD (JAMES), an eminent painter, called the French Titian, was born at Paris in 1600. He learned the

[1] Biog. Universelle.—Saxii Onomasticon. [2] Ibid.—Haller and Manget.

rudiments of his profession under his uncle Nicholas Bellori, but left him at twenty years of age with an intention to travel to Italy. He stopped at Lyons in his way thither, where he staid for some time; and during his residence here reaped both profit and amusement. He passed on to Rome, where he continued about two years. From thence he went to Venice, where he was so much pleased with the works of Titian, Tintoret, and Paul Veronese, that he resolved to follow their manner; and in this he succeeded so far, that at his return to Paris he soon got into high employment; being generally esteemed for the novelty, beauty, and force of his pencil. He painted two galleries at Paris, one belonging to the first president, Perrault, and the other to monsieur de Bullion, superintendant of the finances. But his capital pieces are those in the church of Notre Dame, St. Andrew kneeling before the cross, and the Holy Ghost descending. Blanchard was in a likely way of making his fortune; but a fever and an imposthume in the lungs carried him off in his thirty-eighth year. Of all the French painters Blanchard was esteemed the best colourist, having studied this branch with great care in the Venetian school. There are few grand compositions of his; but what he has left of this kind shew him to have had great genius. He was mostly taken up with Madonnas, half-lengths, which prevented his employing himself in subjects of greater extent.[1]

BLANCHET (FRANCIS), a French abbé of considerable talents and amiable character, was born at Angerville, near Chartres, Jan. 26, 1707, of poor parents, who were, however, enabled to give him an education, to complete which he came to Paris. In 1724 he entered among the Jesuits as a noviciate, but did not remain long among them: yet he was highly esteemed by his masters, and preserved the friendship of the eminent Jesuits Brumoy, Bougeant, and Castel. He then employed himself in education, and taught, with much reputation, rhetoric and the classics in two provincial colleges, until the weak state of his health obliged him to restrict his labours to the office of private tutor, an office which he rescued from the contempt into which it had fallen, by taking equal care of the morals and learning of his pupils, all of whom did him credit in both respects. Being a lover of independence,

[1] D'Argenville.—Pilkington.—Biog. Universelle.

he resigned his canonry in the cathedral of Boulogne, and when appointed one of the interpreters of the king's library, the same scruples induced him to decline it, until M. Bignon assured him that the place was given him as the reward of his merit, and required no sacrifices. Soon after he was appointed censor, but upon condition that he should have nothing to censure, and he accordingly accepted the title, but refused the salary; and his friends, having thus far overcome his repugnance to offices of this description, procured him the farther appointment of keeper of the books in the king's cabinet at Versailles. Yet this courtly situation was not at all to his mind, and he resigned in order to go and live in obscurity at St. Germain-en-laye, where he died Jan. 29, 1784, at about eighty. His disposition was amiable in society, where, however, he seldom appeared; but he became gloomy and melancholy in the solitude to which he condemned himself. Premature infirmities had considerably altered his temper. He was oppressed with vapours, from which he suffered alone, and by which he was afraid of making others suffer. It was this that made him seek retirement. "Such as I am," said he, "I must bear with myself; but are others obliged to bear with me? I really think, if I had not the support and consolations of religion, I should lose my senses." By nature disinterested, he constantly refused favours and benefits, and it was with great difficulty he could be made to accept of any thing. The advancement of his friends, however, was not so indifferent to him as his own; and he was delighted when they were promoted to any lucrative or useful place. Living in this retired manner, he was scarcely known to the public till after his death. Of his writing are the "Variétés morales et amusantes," 1784, 2 vols. 12mo, and "Apologues et contes orientaux," 1785, 8vo; in both which he shews himself a man of much reading, and who has the talent of writing with sentiment, philosophy, and taste. There are likewise by him several little pieces of poetry, of the light and agreeable kind, of which the greater part were attributed to the best poets of the time, who did not shew any vehement disdain at the imputation; which made the abbé Blanchet say, "I am delighted that the rich adopt my children." These he would lend to his friends on the most solemn promises to return them without copying, or suffering them to be copied, and would often be extremely anxious if they were

not returned within the time specified, when he immediately consigned them to the flames. One of his poems, however, appears to have escaped this fate, an ode on the existence of God, which was published in 1784, with his "Vues sur l'education d'un prince," 12mo. Dusaulx, his relation, wrote an amusing life of the abbé, which is prefixed to the "Apologues."[1]

BLANCHET (THOMAS), a painter, born at Paris in 1617, the disciple and friend of Poussin and Albano, was appointed professor of painting by the academy of Paris, though absent, and therefore contrary to established custom; but Blanchet was accounted deserving of this departure from the rules. Le Brun presented his picture for reception, representing Cadmus killing a dragon. He spent a part of his life at Lyons, and there died in 1689. A ceiling at the town-house of that place, in which Blanchet displayed the whole force of his talents, was burnt by fire in 1674, and the rest of his works perished in the revolutionary destruction to which that city was doomed in 1793. This painter excelled in history and portraits. His touches are bold, agreeable, and easy, his drawing correct, and his colouring excellent. Several of his pictures were formerly at Paris.[2]

BLAND (ELIZABETH), a lady remarkable both for her knowledge of the Hebrew language, and for a peculiar skilfulness in writing it, was born about the time of the restoration, and was daughter and heir of Mr. Robert Fisher of Long-acre. April 26, 1681, she married Mr. Nathanael Bland (then a linen-draper in London, afterwards lord of the manor of Beeston in Yorkshire), by whom she had six children, who all died in their infancy, excepting one son named Joseph, and a daughter called Martha, who was married to Mr. George Moore of Beeston. She was instructed in the Hebrew language by the lord Van Helmont, which she understood to such a degree of perfection, that she taught it to her son and daughter.

Among the curiosities of the Royal Society is preserved of her writing, a phylactery in Hebrew, of which Dr. Grew has given us a description in his "Account of rarities preserved at Gresham college," London, 1681, folio. It was written by her at the request of Mr. Thoresby, and she

[1] Biog. Univ.—Dict. Hist.
[2] Pilkington.—D'Argenville.—Biog. Universelle.

gave it to that repository. By the two pedigrees of the family, printed in Mr. Thoresby's Ducatus Leodiensis, pages 209 and 587, it seems that she was living in 1712. This is all the account we have been able to procure either of her or her writings, which probably were considerable, as her attainments in this one branch of learning were so uncommon.[1]

BLANDRATA (GEORGE), a man who acquired some fame in the sixteenth century by the shallow pretence of free inquiry, was born in the marquisate of Saluzzo in Italy. He appears to have studied medicine, and for some time practised with reputation, but the various opinions which arose out of the reformation from popery in the beginning of the sixteenth century, having excited his curiosity in no common degree, he determined to try them all, and began with abandoning the principles of popery in which he had been educated, for those of Luther, which he quitted soon after for those of Calvin. Not satisfied with this, he wished to retrace more ancient opinions, embraced those of Arius, then inclined to the doctrines of Paul of Samosata, and finally struck out of his creed all belief in the incarnation and the Trinity, maintaining that Jesus Christ was a mere man, and no more deserving of religious worship than any other man. Stocked with these notions, as well as with his professional knowledge, he had the ambition to propagate the one and practise the other in Germany, Poland, and Transylvania. In Poland he became physician to the queen of Sigismund Augustus, and having insinuated himself into the good graces of that prince, began to communicate to him his religious opinions, and after some time returned to Italy, where the freedom he took in divulging these occasioned his being shut up in the prison of the inquisition at Pavia. Having, however, contrived to make his escape, he went to Geneva, and became a warm admirer of the opinions of Servetus, who had recently been put to death for oppugning the doctrine of the Trinity. On this, Calvin, after having in vain endeavoured to reclaim him by conference and correspondence, gave him up to justice, which Blandrata escaped by making profession of Calvinism, to which he adhered long enough to reach Poland, where the imposition was detected. At this time, John Sigismund, prince of Tran-

[1] Ballard's Memoirs of eminent Ladies.

sylvania, appointed him his physician; and being a man of skill he found means to insinuate his principles in the families which employed him. In 1566, at Alba Julia, in the presence of the court, he held a public conference against the Lutherans, which lasted ten days, and ended in bringing over the prince and the nobles of Transylvania to unitarianism. An account of this conference was printed in 1568, 4to, entitled "Brevis enarratio disputationis Albanæ de Deo trino et Christo duplici." On the death of Sigismund, he came a third time into Poland, and was appointed physician and counsellor to king Stephen Battori; but as he found this monarch unfriendly to his religious tenets, he withdrew himself from the unitarians, for which he was severely censured by Socinus, who hoped to have found him an able assistant, and had invited him to Poland with that view. This was the last of his many changes of opinion; for soon after, a nephew whom he had threatened to disinherit, on account of his attachment to popery, put him to death in a violent quarrel, which perhaps he had provoked for the purpose. This appears to have taken place some time between 1585 and 1592. He gave so little satisfaction to any party, that all considered his death as a judgment on his apostacy. Blandrata's works are in Sandius's Anti-Trinitarian library.[1]

BLANKENBURG (Christian Frederic de), a German writer of some note, was born at Colberg in Pomerania, Jan. 24, 1744, and entered into the Prussian service at the age of fourteen, where he distinguished himself during the seven years war. After having been in the army for twenty-one years, the bad state of his health obliged him to solicit his discharge, which was granted him with the rank of captain, and from that time he took up his residence at Leipsic, devoting his time to literary studies and pursuits. He was a man of good taste, as well as judgment, and had a very great memory. His original works were, 1. "An essay on Romance," Leipsic, 1774, 8vo. 2. "A supplement to Sulzer's Universal Theory of the Fine Arts," 1786—87, four parts, 8vo, reprinted at Leipsic, 1792—94. 3. "On the German language and literature," printed in Adelung's Magazine for 1784. He was very desirous of introducing English literature into his country, and with this view published German translations, with

[1] Gen. Dict.—Biog. Univ.

useful notes, of Dr. Gilbert Stuart's View of Society, Leipsic, 1779, 8vo; Dr. Johnson's Lives of the Poets, Altenburgh, 1781—1785, 8vo; and Dr. Gillies's History of Greece, Leipsic, 1787, &c. He died May 4, 1796.[1]

BLANKOF (JOHN TEUNISZ), a painter of great abilities, was born at Alkmaar in 1628, and received his earliest instruction from Arent Tierling: but afterwards he was successively the disciple of Peter Scheyenburg and Cæsar Van Everdingen. When he had spent some years with those masters, he went to Rome, where, during his continuance in that city, he carefully copied the works of the best masters, and was admitted into the society of Flemish painters called *Bentvogels*, who gave him the name of *Jan Maat* (which in Dutch signifies mate or companion), and by that name he is most generally known. His subjects were landscapes, with views of rivers or sea-shores, havens or ports, which he executed with a light free pencil; and in the representation of storms and calms (as nature was always his model) he described those subjects with great truth, exactness, and neatness of handling. The pictures of this master which are most commended are the Italian sea-ports, with vessels lying before them. He possessed a lively imagination; nor was his hand less expeditious than his thoughts; and the connoisseurs agreed in opinion, that if he had bestowed more labour on his pictures than he usually did, so as to finish them more highly, he would certainly have destroyed a great deal of their spirit, force, and effect. His most capital performance is a view of the sea-shore, with the waves retiring at ebb tide; which is described by Houbraken as being wonderfully beautiful and natural. He died in 1670.[2]

BLASE, a saint and martyr, and according to the Breviary, bishop of Sebasta in Cappadocia, deserves this slight notice, as a person of great note among the vulgar, who in their processions of the wool-trade, always carry an effigies or representation of him, as the inventor or patron of their art of combing it. There was an order of knighthood also instituted in honour of him; and his day, which stands now marked in our Calendar, was Feb. 3. He suffered death in the reign of Dioclesian, about the year 283, according to the Legenda Aurea, but the English version of that book has the year 387, neither of which dates are strictly

[1] Biog. Universelle. [2] Pilkington.

true, since Dioclesian did not succeed to the empire till the year 284, and died before the latter date. Before his death, which was by beheading, he was whipped, and had his flesh torn *ferreis pectinibus*, with iron combs; and this seems to be the only foundation for the respect paid to his memory by wool-combers. Thus far the learned antiquary Dr. Pegge, in a letter on the history of St. Blase; but Butler, in his "Lives of the Saints," fixes his death in the year 316, when he was martyred in the persecution of Licinius, by the command of Agricolaus, governor of Cappadocia and the lesser Armenia.[1]

BLAYNEY (BENJAMIN), D. D. an eminent Hebrew critic, canon of Christ church, regius professor of Hebrew in the university of Oxford, 1787, and rector of Polshot, was first of Worcester college, where he proceeded M. A. 1753; afterwards fellow of Hertford college, where he took the degree of B. D. 1763, and of D. D. 1787; and was installed Hebrew professor Dec. 7. of that year. He was also some time a Whitehall preacher. He distinguished himself greatly as a scriptural commentator and translator. He published, 1. "A dissertation, by way of enquiry into the true import and application of the Vision related Dan. ix. 20 to the end, usually called Daniel's Prophecy of Seventy Weeks; with occasional remarks on Michaelis's letters to sir John Pringle on the same subject, 1775," 4to. 2. "Jeremiah and Lamentations, a new translation, with notes critical, philosophical, and explanatory, 1784," 8vo. 3. "The Sign given to Ahaz, a discourse on Isaiah vii. 14, 15, 16, delivered in the church of St. John, Devizes, at the triennial visitation of Shute, lord bishop of Sarum, July 26, 1786; with a proposed emendation of a passage in his dissertation on Daniel," 1786, 4to. 4. "Christ the greater glory of the temple, a sermon, preached before the university of Oxford, at Christ church, Nov. 9, 1788," 4to. 5. "Zechariah, a new translation, with notes critical, philosophical, and explanatory; and an Appendix, in reply to Dr. Eveleigh's Sermon on Zechariah i. 8—11 (to which is added, a new edition, with alterations, of the dissertation on Daniel), 1797," 4to. In this dissertation on Daniel the study and criticism of this learned divine produced a translation very different from that in the common English Bible, as well as from that of Michaelis. It

[1] Gent. Mag. 1773 and 1774.—Butler's Lives of the Saints.

is less liable to objection, particularly as it has no recourse to that ingenious but uncertain and unsatisfying method of computation by lunar years; it extends also to those verses of the chapter which Dr. Michaelis seemed to give up as inexplicable, almost in despair of ever attaining a probable solution of the difficulty. The translation of Jeremiah and Lamentations is on the plan of Dr. Lowth's Isaiah, and does credit to its author both as a translator and a critic. The same may be said respecting the translation of Zechariah; and it may be added, that the candour and liberality which Dr. Blayney opposes, in this instance, to the intemperance and acrimony of one of his antagonists, do him great honour. The doctor also took uncommon pains in correcting the text of the edition of the common version of the English Bible, which was printed at the Clarendon press in 1769, 4to. He made a great number of additional references in the margin, and produced the most correct Bible in our language; but, unfortunately, a large part of the impression was soon after burned at the Bible warehouse in Paternoster row, and it is now ranked among the most scarce and valuable editions.

Dr. Blayney died at Polshot, Sept. 20, 1801, and directed by will, that his critical papers should first be submitted to his much-valued patron and friend, the present bishop of Durham, and then deposited in the library at Lambeth. They consist of, 1. New version of the Psalms, 2 vols. 4to. 2. Critical comment on the Psalms, 3 vols. 4to. 3. Notes on Isaiah, 3 vols. 4to. 4. Remarks on the Minor Prophets, compared with bishop Newcome's version and commentary, 1 vol. 4to. 5. Remarks on the Song of Moses, Psalm xviii. compared with 2 Sam. xxii; and Deborah's Song; and Jacob's Blessing, Gen. xlix; and Moses's Blessing, Deut. xxxiii; and Moses's Monitory Song, Deut. xxxii. 6. Further observations on some of the Psalms; and on some chapters of Isaiah; and on several of the minor Prophets, particularly Zechariah, 1 vol. folio.[1]

BLEGNY (Nicholas), a French surgeon, or physician, of the seventeenth century, by uniting the quack and the regular, acquired a considerable degree of reputation, and belongs to a class, we fear, pretty numerous in other countries as well as France. He began his career as a truss-

[1] Gent. Mag. 1801—1803.

maker, and then placed himself at the head of an academy of his own creation for medical discoveries, the memoirs of which were published monthly, and we presume there must have been some papers of consequence among them, as the celebrated Bonnet translated those of the first three years into Latin, and published them under the title of "Zodiacus Medico-Gallicus," 1680, 4to. The liberties, however, which Blegny took with the characters of some physicians of reputation occasioned the suppression of these memoirs in 1682, yet he continued to write, and sent his papers to one Gauthier, a physician of Niort, who published them at Amsterdam in 1684, under the title of the "Mercure savant." In the mean time Blegny endeavoured to make himself famous, and that nothing might be wanting to shew his variety of talents he added to surgery and pharmacy a course of lectures on wig-making. For some time he appears to have imposed on the court itself, as we find that in 1678 he was appointed surgeon in ordinary to the queen; in 1683 surgeon in ordinary to the duke of Orleans; and in 1687, physician in ordinary to the king: but in 1693, his real character becoming more apparent, he was stripped of these honours for having attempted to establish an order of knighthood, and sent to prison at the castle of Angers, where he was confined for eight years. After his release, he retired to Avignon, where he died in 1722, aged about seventy. He published various works, now in little estimation.[1]

BLESS (HENRY), a painter of history and landscape, was born at Bovine, near Dinant, in 1480. He acquired his skill in the art merely by the strength of his natural genius, assisted by a diligent study and observation of the works of Patenier, without having any other instructor: and at last rendered himself very eminent, particularly by his landscapes. His best performances were bought up by the emperor Rodolph, and they are still preserved at Vienna. His style of composition in historical subjects resembled the style of the Flemish artists of that age, and exhibited a great number of figures finished with extreme neatness. But he crowded several subjects into one design; as in his picture of the disciples at Emmaus, he represented not only that incident, but in different groupes disposed in the back ground, he represented likewise the

[1] Biog. Universelle.—Moreri.—Haller Bibl. Med. Pract. vol. III.

different parts of the passion of our Saviour. And yet, notwithstanding the impropriety of that manner of composing, his pictures were so delicately pencilled and finished, and his landscapes in particular so agreeably invented, so full of variety, and well executed, that even in Italy his works were in great request, and were distinguished there by the appellation of the owl-pictures: for he fixed an owl, as his peculiar mark, in every picture he painted; by which the works of this master are always indisputably known. He died in 1550.[1]

BLETERIE, or BLETTERIE (JOHN PHILIP RENE DE LA), was born at Rennes, Feb. 25, 1696, and entered early into the congregation of the oratory, where he was a distinguished professor. The order against wigs, which seems to have raised very serious scruples, occasioned his quitting it; but he retained the friendship and esteem of his former brethren. He then went to Paris, where his talents procured him the professorship of eloquence in the college-royal, and a place in the academy of belles lettres. He published several works, which have been well received by the public: 1. "The Life of the Emperor Julian," Paris, 1735, 1746, 12mo, a curious performance, well written, and distinguished at once by impartiality, precision, elegance and judgment, and which was translated into English under the inspection of Mr. Bowyer in 1746. 2. "The History of the Emperor Jovian," with translations of some works of the emperor Julian, Paris, 1748, 2 vols. 12mo, a book no less valuable than the former, by the art with which the author has selected, arranged and established facts, and by the free and varied turns of the translator. This was abridged by Mr. Duncombe in the "Select Works of the Emperor Julian," 1784, 2 vols. 8vo. The life of Jovian, however, seems much inferior to that of Julian. But the difference may be owing to the character of those two persons, the one being an object of much more interest than the other. 3. A translation of some works of Tacitus, Paris, 1755, 2 vols. 12mo. The manners of the Germans, and the life of Agricola, are the two pieces comprised in this version, which is equally elegant and faithful. Prefixed is a Life of Tacitus, which is also worthy of this writer, and was admired for strength of sentiment and animation of style. For this historian the

[1] Pilkington.—Biog. Univ.

abbé de la Bleterie had an uncommon predilection; he spoke of him incessantly to his friends. "To Tacitus," said he, "I am much indebted; I ought therefore in justice to dedicate to his glory the remainder of my life." 4. "Tiberius, or the six first books of the Annals of Tacitus, translated into French," Paris, 1768, 3 vols. 12mo. This work was not so popular among his countrymen, who blame the affected style, and say they very seldom discover in it the elegant historian of Julian. It occasioned at the time these two lines:

Des dogmes de Quesnel un triste prosélyte
En bourgeois du Marais fait parler Tacite.

This translation is in other respects sufficiently exact. 5. "Letters occasioned by the account of Quietism given by M. Phelipeaux," 1733, 12mo. This pamphlet, which is scarce, and very well written, contains a defence of the conduct of madame de Guyon. 6. Some highly esteemed dissertations in the memoirs of the academy of belles lettres. 7. "Most humble Remonstrances of M. de Montempuis;" an obscure and indifferent work, in favour of a pedant, who had made himself ridiculous by an absurd and unlucky adventure. The abbé de la Bleterie died at an advanced age, June 1, 1772. He was a man of learning, attached to religion, and his morals did not belie his principles. His knowledge being solid and diversified, rendered his conversation useful and interesting. With sound rather than brilliant talents, endowed with more judgment than imagination, he had the merit of knowing how to choose his friends, and how to retain them.

Besides the works above-mentioned, Bleterie was editor of Masclef's Hebrew Grammar; when studying that language he took a fancy to Masclef's method, and in order to support it, published a work entitled "Vindiciæ methodi Masclefianæ," in elegant Latin, and afterwards inserted it in his edition of the grammar published in 1731. We have already mentioned that he was a member of the academy of belles-lettres, and was a candidate for the French academy. His rival on this occasion was Racine, the son, but both were rejected as Jansenists. Bleterie submitted to the disappointment, and when his friends were about to interest themselves in the repeal of this sentence of exclusion, he would upon no account co-operate with them, contenting himself with the esteem of the academicians, who, the president Henault says, consi-

dered him as a colleague of whom they had been deprived.[1]

BLOCH (MARK ELIEZER), an eminent naturalist, and a Jew by birth, was born at Anspech, in 1723, of very poor parents. He began to study very late; at the age of nineteen, he knew neither German or Latin, and had read only some of the writings of the Rabbis, notwithstanding which, he was employed as a tutor in the family of a Jew surgeon at Hamburgh. There he himself was taught German, and a poor Bohemian Catholic gave him some instructions in Latin; he picked up also some knowledge of anatomy. Afterwards he made rapid progress in regaining lost time, and having removed to live with some relations he had at Berlin, he applied himself with eagerness and success to the study of anatomy and natural history, and received a doctor's degree at Francfort on the Oder, with which he returned to practise as a physician at Berlin. Here the celebrated naturalist Martini procured him to be elected a member of the society of the "Curious in nature," and he soon became highly distinguished among the scientific men of his time. He died Aug. 6, 1799, in the seventy-sixth year of his age. His principal work was his "Natural history of Fishes, particularly those of the Prussian states," four parts, Berlin, 1781 and 1782, large 4to. He wrote afterwards a "Natural history of foreign Fishes," Berlin, 1784, and "The natural history of German Fishes," 1782. These different works, of which the descriptions are in German, were afterwards united under the title of "Ichthyology, or the natural history of Fishes," Berlin, 1785, 12 vols. 4to, published by subscription, in seventy-two parts; the text was translated into French by Laveaux, and was published in 12 vols. fol. and reprinted in 1795. This is unquestionably one of the most splendid books in natural history, but the author, who had begun to have his drawings, engravings, and the colouring executed at his own expence, never could have completed it, had not his countrymen considered it as a national work, and princes, nobles, and amateurs, came forward with the most liberal assistance, and enabled him to finish the last six volumes upon the same scale of elegance as the former. The French edition in 12 vols. 8vo, Berlin, 1796, is greatly inferior to the former. Bloch

[1] Biog. Universelle.—Dict. Hist.

wrote also, a "Treatise on the generation of worms in the intestines, and on the method of destroying them," which gained the prize offered by the royal society of Denmark, and was printed at Berlin, 1782, 4to, and a "Treatise on the waters of Pyrmont," both in German, Hamburgh, 1774, 8vo.[1]

BLOCH (GEORGE CASTANEUS), bishop of Ripen, in Denmark, who was born in 1717, and died in 1773, cultivated the science of botany, particularly with a view to illustrate those passages of Scripture in which plants, &c. are mentioned. In 1767, he published at Copenhagen "Tentamen Phœnicologices sacra, seu dissertatio emblematico-theologica de Palma," 8vo, a work containing many curious remarks on the palm or date-tree of Palestine and Idumea, which was called the phœnix by the Greeks and most of the eastern nations. It often occurs in the Bible, and the learned author has collected and explained the several passages. This species of palm is the phœnix dactylifera of modern botanists.—A third author of the same name, JOHN ERASMUS BLOCH, a Danish gardener, published at Copenhagen a treatise on the art of cultivating gardens, under the title "Horticultura Danica," 1647, 4to.[2]

BLOCK (JOANNA KOERTEN), a female artist, on whose singular talents Descamps has bestowed a long article, was born at Amsterdam, Nov. 17, 1650. Her genius first showed itself in wax models of fruit, &c. beautifully coloured; she then engraved with diamond on crystal and glass, and copied paintings in coloured silks, but at last devoted her whole time to cutting paper, in which she excelled. Whatever others produced in a print by a graver, she effected by a pair of scissars. In this way she executed all kinds of subjects; landscapes, sea-pieces, animals, flowers, &c. and even portraits, in which the resemblance was preserved in a striking degree. This new art of expressing representations of objects upon white paper became the object of universal curiosity, and the artist was encouraged by all the courts of Europe. The elector Palatine offered her a thousand florins (about an hundred guineas) for three little pieces, which she refused. The empress of Germany gave her orders for a trophy with the arms of the emperor Leopold I. In this piece

[1] Biog. Universelle. [2] Ibid.

were crowns supported by eagles, and round the borders garlands of flowers, and other ornaments relative to the subject, for which she received four thousand florins. She also cut the portrait of the emperor, which in Descamps' time was preserved in the emperor's cabinet at Vienna. Her works were all in a correct and beautiful style. She died Dec. 28, 1715.[1]

BLOEMART (ABRAHAM), painter of landscape, cattle, history, and portrait, was born at Gorcum in 1564, according to Houbraken; but according to Sandrart, whose authority seems to claim the preference, he was born in 1567, and lived mostly at Utrecht. In his youth he applied himself diligently to design after the works of Francis Floris, and afterwards received instructions from several artists of no great repute; but the power of his own genius proved his principal director in the art of painting. He formed a manner peculiar to himself, making nature his model for many of the objects he painted, particularly his cattle, in which he excelled. He died in 1647. He left four sons, two of them, Henry and Adrian, were artists of considerable merit, but inferior to the youngest, the subject of the following article.[2]

BLOEMART (CORNELIUS), the youngest son of Abraham, was born in 1603, at Utrecht. The first principles of drawing and painting he learned from his father; but his natural inclination for the art of engraving was so powerful, that he applied himself wholly to the pursuit of it. He first studied under Crispin de Pass, an engraver much more famous for the neatness than the good taste of his works. Not satisfied with what he learned from this artist, he went to Rome, in order to profit by studying the works of the greatest masters; and in that city (where the far greater part of his engravings were made) he died in a very advanced age. "The manner of engraving adopted by this excellent artist, appears to me (says Mr. Strutt) to be not only quite original, but the source from which we may trace that style in which the greatest and best French masters excelled; those, I mean, who worked with the graver only. He covered the lights upon his distances, and the other parts of his plates which required tinting, with great care. The lights, whether on the distant hills, trees, buildings, or figures, in the engravings prior to his

[1] Descamps, vol. III. [2] Pilkington.—Argenville.—Strutt.

time, had been left quite clear, and by so many white spots scattered in various parts of the same design, the harmony was destroyed, the subject confused, and the principal figures prevented from relieving with any striking effect. By this judicious improvement, Bloemart gave to his prints a more clear and finished appearance than all the laboured neatness even of Jerome Wierix had been able to produce. He drew correctly; but from his style of engraving, which was executed entirely with the graver, the extremities of his figures are heavy, and his heads are not always equally beautiful or expressive. With respect to the mechanical part of the work, few indeed have excelled him, either in clearness or freedom of execution. His great fault, however, is want of variety. The naked parts of his figures, the draperies, and the back-ground, are equally neat, and engraved precisely in the same manner. Hence the effect is flat; and the flesh, for want of sufficient distinction, appears cold and silvery. His works are justly held in high estimation. They are very numerous, and many of them difficult to be procured."[1]

BLOND (CHRISTOPHER LE), was an artist of whose life we have very few particulars, till he was known at Rome, in the year 1716, being at that time painter to count Martinetz; and his reputation, as a good painter of portrait in miniature, was well established in Italy. By the solicitation of Overbeke, he was induced to go to Amsterdam, and in that city was employed to paint small portraits for bracelets, rings, and snuff-boxes; and although they were painted in water-colours, yet the colouring was as lively and as natural as if they had been painted in oil. However, as he found his sight much impaired by the minuteness of his work, he discontinued water-colour painting, and attempted the use of oil, with a reasonable degree of success. After he had resided for some years in the Low Countries, he went to England, and set up a new method of printing mezzotinto plates in colours so as to imitate the pictures of which they were copies. In this manner he executed in England several large plates, from pictures of the greatest masters, and disposed of the prints by lottery. But those who obtained the prizes (Mr. Strutt says) appear not to have held them in any very great estimation. "The prints," he adds, "certainly possess some merit,

[1] Pilkington.—Argenville.—Strutt.

exclusive of their novelty; but, in general, the colours are flat and dirty; the effect is neither striking nor judiciously managed; and the drawing is frequently very incorrect, especially in the extremities of his figures." Mr. Pilkington speaks of them with greater approbation: "The artist," he says, "imitated his models with so much skill, such exact resemblance, such correctness of outline, such similarity of colour and expression, that at first they amazed every beholder who viewed them at a proper distance; and many of those prints are still extant, which are much esteemed by persons of good taste." And Mr. Walpole observes, that some heads, coloured progressively, according to their several gradations, bear witness to the success and beauty of his invention. He had another merit to the public, with which few inventors begin; for he communicated his secret in a thin quarto, entitled "Coloritto, or the harmony of colouring in painting reduced to mechanical practice, under easy precepts and infallible rules." His method was performed by several mezzotinto plates for one piece, each expressing different shades and parts of the piece in different colours. He was not, however, it is said, the original inventor of that manner of managing colours, but took it from Lastman and others, who, with much greater regularity of morals, equal capacities, and more discreet conduct, had before undertaken it without success. Le Blond, whose head was continually full of schemes, next set on foot a project for copying the cartoons of Raphael in tapestry, and made drawings from the pictures for that purpose. Houses were built and looms erected at the Mulberry Ground at Chelsea; but the expences being too great, or the contributions not equal to the first expectations, the scheme was suddenly defeated, and Le Blond disappeared, to the no small dissatisfaction of those who were engaged with him. From hence he went to Paris, where, Basan informs us, he was in the year 1737; and in that city he died, 1740, in an hospital. Le Blond was also author of a treatise, in French, on ideal beauty. It was published in 1732, and has since been translated into English.

BLONDEL (DAVID), a protestant minister, celebrated for his knowledge in ecclesiastical and civil history, was born at Chalons in Champagne, 1591. He was admitted minister at a synod of the isle of France in 1614. A few years afterwards he began to write in de-

fence of protestantism, for in 1619 he published a treatise entitled "Modeste declaration de la sincerité et verité des Eglises Reformées de France." This was an answer to several of the catholic writers, especially to the bishop of Lucon, so well known afterwards under the title of cardinal Richelieu. From this time he was considered as a person of great hopes. He was secretary more than twenty times in the synods of the isle of France, and was deputed four times successively to the national synods. That of Castres employed him to write in defence of the Protestants. The national synod of Charenton appointed him honorary professor in 1645, with a handsome salary, which had never been granted to any professor before. He wrote several pieces; but what gained him most favour amongst the Protestants are, his "Explications on the Eucharist;" his work entitled "De la primauté d'Eglise;" his "Treatise of the Sybils;" and his piece "De episcopis et presbyteris." Some of his party, however, were dissatisfied with him for engaging in disputes relating to civil history; and particularly offended at the book he published to shew that what is related about pope Joan is a ridiculous fable.

Upon the death of Vossius he was invited to succeed him in the history professorship in the college of Amsterdam. He accordingly went thither in 1650, where he continued his studies with great assiduity, but intense application, and the air of the country not agreeing with him, greatly impaired his health, and deprived him of his sight. In this condition he is said to have dictated two volumes in folio, on the genealogy of the kings of France, against Chifflet, a work which we are told he undertook at the desire of chancellor Seguier. He had, likewise, some uneasiness in Holland, from being suspected of Arminianism, and for being the author of "Considerations religieuses et politiques," which he published during the war betwixt Cromwell and the Hollanders. He died the 6th of April 1655, aged 64.[1]

BLONDEL (Francis), a celebrated French mathematician and military engineer, was born at Ribemond in Picardy, in 1617. While he was yet but young, he was chosen regius professor of mathematics and architecture at Paris. Not long after, he was appointed governor to

[1] Gen. Dict.—Saxii Onomasticon.

Lewis-Henry de Lomenix, count de Brienne, whom he accompanied in his travels from 1652 to 1655, of which he published an account. He enjoyed many honourable employments, both in the navy and army; and was entrusted with the management of several negociations with foreign princes. He arrived at the dignity of marshal de camp, and counsellor of state, and had the honour to be appointed mathematical preceptor to the Dauphin. He was a member of the royal academy of sciences, director of the academy of architecture, and lecturer to the royal college; in all which he supported his character with dignity and applause. Blondel was no less versed in the knowledge of the belles lettres than in the mathematical sciences, as appears by the comparison he published between Pindar and Horace, 1675, 12mo, and afterwards reprinted in Rapin's miscellaneous works. He. died at Paris, the 22d of February, 1686, in the sixty-ninth year of his age. His chief mathematical works were: 1. "Cours d'Architecture," Paris, 1675, folio. 2. "Resolution des quatre principaux problemes d'Architecture," Paris, 1676, fol. 3. "Histoire du Calendrier Romain," Paris, 1682, 4to. 4. "Cours de Mathematiques," Paris, 1683, 4to. 5. "L'Art de jetter des Bombes," La Haye, 1685, 4to. Besides a "New method of fortifying places," and other works. Blondel had also many ingenious pieces inserted in the memoirs of the French academy of sciences, particularly in the year 1666.[1]

BLONDEL (JAMES FRANCIS), nephew of the preceding, and a man of abilities, although not equal to his uncle, was born Jan. 8, 1705, and consequently could not have been educated by his uncle, as some biographers have asserted. Removing from Rouen to Paris in his thirty-fourth year, he opened there a public school for architecture, and acquired so much reputation as to be elected into the academy in 1755. Appointed afterwards professor, he carried on his public lectures and private tuition for thirty years, during which his instructions produced a new æra in architecture. He likewise wrote all the articles on this subject in the Encyclopædia. When attacked with the disease which proved fatal, he caused himself to be removed to his school in the Louvre, that he might breathe his last in the place where he had acquired his fame, and

[1] Biog. Univ.—Eloges, vol. I.—Gen. Dict.—Hutton's Math. Dict.

died there, January 9, 1774. His principal buildings are to be seen at Metz and Strasburgh. His printed works are, 1. "Architecture Francaise," 1772, 2 vols. fol. 2. "Cours d'Architecture civile," 9 vols. 8vo, three of which consist of plates only; but this work, the second part of which appeared in 1773, is unfortunately imperfect, owing to his death. 3. "Architecture moderne," 1728, 2 vols. 4to. 4. "De la distribution des maisons de plaisance," Paris, 1737, 2 vols. 4to. Blondel was a good engraver, and executed many of the plates for his "Course of Architecture."[1]

BLONDEL (LAURENCE), who was born at Paris in 1671, and died at Evreux, July 25, 1740, possessed a most extensive knowledge of books of every kind, but particularly what related to liturgies, monastic rules, and other branches of ecclesiastical history, which he communicated liberally to the literati of his time. For seventeen years he was corrector of Desprez's press, and published there, in 1772, "Vie de Saints," fol. which have gone through several editions. At the end of this volume are subjoined the lives of various other persons eminent for their piety. His own works were chiefly of the religious cast, but he was frequently employed as editor of the works of others, which he illustrated with notes.[2]

BLONDEL (JAMES AUGUSTUS), an English physician, born in England, of a French family, and a licentiate of the college of physicians, about the beginning of the last century, published in 1727, "The strength of imagination in pregnant women examined, &c." This excited a controversy with Dr. Turner, who, in his work on the diseases of the skin, was a strong advocate for the power of imagination in producing marks and deformities. Blondel answered him; and by his humour, as well as argument, contributed much to remove the common prejudices on that popular subject.[3]

BLONDUS. See FLAVIO.

BLOOD (THOMAS), generally known by the appellation of colonel Blood, was a disbanded officer of Oliver Cromwell's army, famous for his daring crimes and his good fortune. He was first distinguished by engaging in a conspiracy to surprise the castle of Dublin, which was defeated by the vigilance of the duke of Ormond; and some of his

[1] Biog. Universelle. [2] Ibid.
[3] Ibid.—And Rees's Cyclopædia, where a fuller account is given of the controversy.

accomplices were executed. Escaping to England, he meditated revenge against Ormond; and actually seized him one night in his coach in St. James's-street, where he might have finished his purpose if he had not studied refinements in his vengeance. He bound him on horseback behind one of his associates, resolving to hang him at Tyburn, with a paper pinned to his breast; but when they got into the fields, the duke, in his efforts for liberty, threw himself and the assassin, to whom he was fastened, to the ground; and while they were struggling in the mire, he was rescued by his servants; but the authors of this attempt were not then discovered. A little after, in 1671, Blood formed a design of carrying off the crown and regalia from the tower; a design, to which he was prompted, as well by the surprising boldness of the enterprize, as by the views of profit. He was very near succeeding. He had bound and wounded Edwards, the keeper of the jewel-office, and had got out of the tower with his prey; but was overtaken and seized, with some of his associates. One of them was known to have been concerned in the attempt upon Ormond; and Blood was immediately concluded to be the ringleader. When questioned, he frankly avowed the enterprize; but refused to discover his accomplices. "The fear of death (he said) should never induce him either to deny a guilt or betray a friend." All these extraordinary circumstances made him the general subject of conversation; and the king was moved with an idle curiosity to see and speak with a person so noted for his courage and his crimes. Blood might now esteem himself secure of pardon; and he wanted not address to improve the opportunity. He told Charles, that he had been engaged with others, in a design to kill him with a carabine above Battersea, where his majesty often went to bathe; that the cause of this resolution was the severity exercised over the consciences of the godly, in restraining the liberty of their religious assemblies: that when he had taken his stand among the reeds, full of these bloody resolutions, he found his heart checked with an awe of majesty; and he not only relented himself, but diverted his associates from their purpose: that he had long ago brought himself to an entire indifference about life, which he now gave for lost; yet he could not forbear warning the king of the danger which might attend his execution; that his associates had bound themselves, by the strictest oaths, to revenge the death of

any of their confederacy; and that no precaution nor power could secure any one from the effects of their desperate resolutions. Whether these considerations excited fear or admiration in the king, they confirmed his resolution of granting a pardon to Blood: and what is yet more extraordinary, Charles carried his kindness so far as to grant him an estate of 500*l.* a-year. He also showed him great countenance; and while old Edwards, who had been wounded, in defending the crown and regalia, was neglected, this man, who deserved only to be stared at and detested as a monster, became a kind of favourite.—Blood enjoyed his pension about ten years, till, being charged with fixing an imputation of a scandalous nature on the duke of Buckingham, he was thrown into prison, where he died August 24, 1680.[1]

BLOOT (PETER), was a Flemish painter, whose works are not frequently seen in these kingdoms; nor are they easily purchased in Holland, being carefully preserved in private collections, and very highly esteemed. The subjects he chose to paint were always taken from the lowest life; such as boors drinking, feasting, dancing, or quarrelling; shepherds piping, and sometimes the marriages of villagers. He was a faithful and indeed too servile an imitator of nature; never departing from the actions, attitudes, or draperies of his models. He showed a good knowledge of the chiaro-scuro, and perspective; he had a delicate manner of pencilling, and his colouring was mellow; but he had no idea of elegance: yet his pictures had in many respects great merit, and his defects seem rather imputable to the taste of his country than to his own genius; some of his works being, for the lightness of the touch, the neatness of handling, and transparence of colour, equal to the best of his time. He died in 1667.[2]

BLOUNT (CHARLES), younger son of sir Henry Blount, and brother to sir Thomas Pope Blount hereafter mentioned, an eminent writer in the last century, was born at his grandfather's seat at Upper Holloway, in the county of Middlesex, April 27, 1654. He was endowed by nature with a great capacity, and with a strong propensity to learning; which excellent qualities were properly cultivated by the assiduous care of his father, and under so able an instructor, he quickly acquired an extraordinary skill in

[1] Biog. Brit. [2] Pilkington.

the arts and sciences, without any thing of that pedantry, which is too frequently the consequence of young men's application to study in the common course. His pregnant parts and polite behaviour brought him early into the world, so that his father, who was a true judge of men, thought fit, when he was about eighteen, to marry him to Eleanora, daughter of sir Timothy Tyrrel, of Shotover in the county of Oxford, and gave him a very handsome estate, having always respected him as a friend, as well as loved him with the affection of a father. The year after his marriage, he wrote a little treatise, which he published without his name, in defence of Dryden, whose "Conquest of Granada" was attacked by Richard Leigh, a player. In 1678, or perhaps in 1679, he published his "Anima Mundi," in which it is said, and with great probability, that he had the assistance of his father. It had been long before handed about in manuscript among the acquaintance of its author, with several passages in it much stronger than in that which was transmitted to the press, and licensed by sir Roger L'Estrange. This, however, did not hinder its giving great offence, insomuch that complaint was made to Dr. Compton, then Lord Bishop of London, who, upon perusal, signified that he expected it should be suppressed, and intimating, that he would thereupon rest satisfied. But afterwards, when the Bishop was out of town, an opportunity was taken by some zealous person to burn the book, which however has been reprinted since. The same year he published a broad sheet under the title of "Mr. Hobbes's last Words and dying Legacy." It was extracted from the "Leviathan," and was intended to weaken and expose his doctrine; yet he could be no very warm antagonist, since there is still extant a letter of his to Mr. Hobbes, wherein he professes himself a great admirer of his parts, and one who would readily receive his instructions. He afterwards gave a strong testimony in favour of liberty, in a pamphlet on the Popish Plot, and the fear of a Popish successor, entitled, "An Appeal from the country to the city for the preservation of his majesty's person, liberty, property, and the Protestant religion." This treatise is subscribed Junius Brutus, and is the strongest invective against Popery and Papists that was published even in that age, when almost all the wit of the nation was pointed that way. There are in it likewise such express recommendations of the Duke of Monmouth, as might well hinder the

author from owning it, and give it, in the eyes of the lawyers of those times, an air of sedition at least, if not of treason. In 1680, he printed that work which made him most known to the world, "The Life of Apollonius Tyaneus," which was soon after suppressed, and only a few copies sent abroad. It was held to be the most dangerous attempt, that had been ever made against revealed religion in this country, and was justly thought so, as bringing to the eye of every English reader a multitude of facts and reasonings, plausible in themselves, and of the fallacy of which, none but men of parts and learning can be proper judges. For this reason it is still much in esteem with the Deists, and the few copies that came abroad contributed to raise its reputation, by placing it in the lists of those that are extremely rare. In the same year he published his "Diana of the Ephesians," which, as the author foresaw, raised a new clamour, many suggesting that, under colour of exposing superstition, he struck at all Revelation, and while he avowed only a contempt of the Heathen, seemed to intimate no great affection for the Christian priesthood. The wit, learning, and zeal of our author, had, by this time, raised him to be the chief of his sect; and he took a great deal of pains to propagate and defend his opinions in his discourses and familiar letters, as well as by his books, but he had the usual inconsistency of the infidel, and we find him owning, in a letter to Dr. Sydenham, that in point of practice, Deism was less satisfactory than the Christian scheme. The noise his former pieces had made, induced him to conceal, industriously, his being the author of a book, entitled, "Religio Laici," published in 1683, but which is little more than a translation of Lord Herbert's treatise under the same title; and one may reasonably suppose, that the same motives prevailed on him to drop a design, in which it appears he was once engaged, of writing the Life of Mahomet, the Turkish prophet, which however has been since executed, in his manner, by a French author, Boulanvilliers. That the world might perceive Mr. Blount was capable of turning his thoughts to subjects very different from those he had hitherto handled, he, in 1684, published a kind of introduction to polite literature, which shewed the extent of his knowledge, and the acquaintance he had in the several branches of philosophy and science. This was entitled "Janus Scientiarum: or an Introduction to Geography,

Chronology, Government, History, Philosophy, and all genteel sorts of Learning," London, 8vo. He concurred heartily in the Revolution, and seems to have had very honest intentions of punishing those who were king James's evil counsellors, after the government was re-settled, by declaring the prince and princess of Orange king and queen. He gave another strong testimony of his sincere attachment to his principles, and inviolable love to freedom, by a nervous defence of the liberty of the press; wherein he shews that all restraints on it can have no other tendency than to establish superstition and tyranny, by abasing the spirits of mankind, and injuring the human understanding. This little piece, therefore, has been always esteemed one of the best he ever wrote; and has furnished their strongest arguments to many succeeding writers. The warmth of Mr. Blount's temper, his great affection for king William, and his earnest desire to see certain favourite projects brought about, led him to write a pamphlet, in which he asserted king William and queen Mary to be conquerors, which was not well relished by the house of commons. The title of this very singular and remarkable piece at large, runs thus: "King William and queen Mary conquerors; or, a discourse endeavouring to prove that their majesties have on their side, against the late king, the principal reasons that make conquest a good title; shewing also how this is consistent with that declaration of parliament, king James abdicated the government, &c. Written with an especial regard to such as have hitherto refused the oath, and yet allow of the title of conquest, when consequent to a just war," 1693, 4to.

We now draw near to his death, which corresponded more closely with his principles than his friends and admirers will probably allow. After the death of his wife, he became enamoured of her sister, who, we are told, was a lady of great beauty, wit, good humour, virtue, and discretion, and who is said not to have been insensible on her side, but scrupulous only as to the lawfulness of the thing he proposed, viz. marrying her after her sister. Our author wrote a letter on this subject, in which he states the case as of a third person, and treats it with some ingenuity. It is also said that he applied himself to the archbishop of Canterbury, and other divines, who having decided against his opinion, and the lady consequently becoming inflexible, it threw him into a fit of despair, which ended in a frenzy,

so that he shot himself in the head. The wound, however, did not prove immediately mortal; he lived after it some days; and retaining still his passion for that lady, he would receive nothing but from her hands during that period. He died in the month of August, 1693, and was interred with his family in the church of Ridge, in Hertfordshire. After Mr. Blount's decease, abundance of his private letters were published in a work called "The Oracles of Reason," compiled by Mr. Gildon, who in his preface gives some account of our author, in a letter addressed to a lady, in which he defends Mr. Blount's manner of dying, and threatens to follow his example; but he lived to change his opinions afterwards. These "Oracles of Reason" were afterwards printed with several of our author's pieces, under the title of "The miscellaneous works of Charles Blount, esq." 1695, including all we have mentioned, except the pamphlet respecting king William and queen Mary, which is now extremely scarce. As to his character, he was certainly a man of sense and learning, and could write with much seeming strength, where his arguments were not very cogent. His early dislike to superstition hurried him into dangerous mistakes, and inclined him to believe all revealed religion priestcraft, because some priests made a trade of religion. However, if any credit be due to his writings (and sincerity seems to have been rooted in his temper) he was certainly a Deist; foreigners have classed him among Atheists, which Dr. Campbell, in his life in the Biog. Brit. has taken more pains than necessary to contradict.[1]

BLOUNT (Sir Henry), father to the preceding, and a considerable writer in the last century, was descended from a very ancient and honourable family, and born December 15, 1602, at his father, sir Thomas Pope Blount's, seat at Tittenhanger, in Hertfordshire. He received the first tincture of letters in the free-school of St. Alban's, where he manifested an unusual quickness of parts, and having qualified himself for the university, was removed to Trinity-college, in Oxford, and entered a gentleman commoner there in 1616, before he was full fourteen years of age. Some years he spent in that learned society, with great reputation and universal respect, not so much on account of his family, by which he was nearly related to

[1] Biog. Brit.—Leland's Deistical Writers.

the founder, sir Thomas Pope, as from his personal merit. For in his youth he was of a cheerful disposition, a sprightly wit, an easy address, and frank and entertaining in conversation, charmed all who were of his acquaintance, and was justly esteemed as promising a genius as any in the university. In the year 1618 he took the degree of B.A. and soon after left Oxford for Gray's-inn, where for some time he applied himself to the study of the law, and set out on his travels in the spring of the year 1634, being then lately become of age. He made first the tour of France, part of Spain and Italy, and then passing to Venice, he there contracted an acquaintance with a Janizary, with whom he resolved to pass into the Turkish dominions. With this view he embarked on the 7th of May, 1634, on board a Venetian galley, in which he sailed to Spalatro, and thence continued his journey by land to Constantinople. There he was very kindly received by sir Peter Wich, then our ambassador at the Port. His stay at Constantinople was short, because, having an earnest desire to see Grand Cairo, and meeting with a sudden opportunity, he readily embraced it, and after a peregrination of near two years, returned safely into England, where, in 1636, he printed an account of his travels, London, 1636, 4to, which soon after came to a second edition, and in 1638 to a third, in the same size. It was then printed in 12mo, and reached many editions; the title of the eighth runs thus: "A Voyage into the Levant, being a brief relation of a Journey lately performed from England by the way of Venice, into Dalmatia, Sclavonia, Bosnia, Hungary, Macedonia, Thessaly, Thrace, Rhodes, and Egypt, unto Grand Cairo; with particular observations concerning the modern condition of the Turks, and other people under that empire. By sir Henry Blount, knight." This book made him known to the world, and so much noticed, that shortly after, king Charles I. who desired to fill his court with men of parts, appointed him one of the band of pensioners, then composed of gentlemen of the first families in the kingdom. In 1638, his father, sir Thomas Pope Blount, died, and left him the ancient seat of Blount's hall, in Staffordshire, and a very considerable fortune. On the 21st of March in the succeeding year, the king conferred on him the honour of knighthood. At the first breaking out of the civil war, he, following the example of the elder branches of his illustrious family, who were

eminently loyal, attended the king at York, at Oxford, and other places, was present at the battle of Edgehill, and had there (according to a tradition in the family) the honour of taking care of the young princes. Afterwards he quitted his majesty's service, and returned to London, where he was questioned for his adhering to the king; but he being now grown a very wary and dexterous speaker, so well excused himself, by alleging his duty on account of his post, that he escaped all censure, and was thenceforward well received. It appears, however, that he had not the courage to be faithful, or that he had seriously repented his loyalty to the king, for he complied with the usurping government so implicitly, that in 1651 he was named on a committee of twenty persons, for inspecting the practice of the law, and remedying its abuses. He declared himself very warmly against tithes, and would willingly have reduced the income of parish ministers to one hundred pounds a year. A man of this opinion must have been very acceptable at that time. His next appearance, however, was more to his credit. He sat with Dr. Richard Zouch, Dr. William Clarke, Dr. William Turner, civilians, and with several other eminent persons in the court of king's (then called the upper) bench, in Westminster hall, on the 5th of July, 1654, by virtue of a commission from Oliver Cromwell, for trying Don Pantalion Saa, brother to the Portuguese ambassador, for murder, of which, being found guilty, he was, much to the honour of the justice of this nation, by sentence of that court, adjudged to suffer death, and was executed accordingly. In the same year, by the death of his elder brother Thomas Pope Blount, esq. the estate of Tittenhanger descended to him. His great reputation for general knowledge and uncommon sagacity was the reason that his name was inserted in the list of twenty-one commissioners appointed, November 1, 1655, to consider of the trade and navigation of the commonwealth, and how it might be best encouraged and promoted, in which station he did his country eminent service. But whatever his compliances with the forms of government set up between 1650 and 1660, he was received into favour and confidence on the king's restoration, and appointed high sheriff of the county of Hertford, in 1661. He lived after that as an English gentleman, satisfied with the honours he had acquired, and the large estate he possessed, and having passed upwards

of twenty years in this independent state, he died on the 9th of October, 1682, when he wanted but four months of four-score, and was two days afterwards interred in the vault of his family, at Ridge in Hertfordshire. As to what appears from his writings, he seems to have had strong parts, a lively imagination, and, in consequence of these, some very singular opinions. His style was manly, flowing, and less affected than could be expected, considering the times in, and the subjects on, which he wrote. A Latin fragment, published by his son, in his "Oracles of Reason," better explains his sentiments than all the rest of his works, and demonstrates that he was a man of an irregular way of thinking.

Mr. Warton, in the life of his great ancestor, says very justly, that his "Voyage into the Levant" is the voyage of a sceptic; it has more of the philosopher than the traveller, and would, probably, never have been written, but for the purpose of insinuating his religious sentiments. Yet his reflections are so striking and original, and so artfully interwoven with the thread of his adventures, that they enliven, instead of embarrassing the narrative. He had the art of colouring his paradoxes with the resemblance of truth, and so little penetration had the orthodox court of Charles I. that merely on the merit of this book, he was appointed one of the band of pensioners. For the first forty years of his life he was a boon companion, and much given to raillery; but in the other forty, of a serious temper, and a water drinker. He married in 1647, dame Hester Manwaring, relict of sir William Manwaring, of Cheshire, knight, daughter and coheiress of Christopher Wase, of Upper Holloway, in the county of Middlesex, esq. by whom he left three sons and one daughter.

The rest of the works he published were, 1. "Six Comedies, written by John Lilly, under the title of Court Comedies," by the care of Mr. Henry Blount, London, 1632, 8vo. 2. A satire, entitled "The Exchange Walk," in 1647. This, Mr. Wood says, some of his relations informed him, fell from the pen of sir Henry Blount, though his sons knew nothing of it. 3. "An epistle in praise of Tobacco and Coffee," prefixed to a little treatise, entitled "Organum Salutis," written by Walter Rumsey, esq. 1657, 8vo.[1]

[1] Biog. Brit.—Warton's Life of Pope, p. 206.—Wood's Ath. vol. II.

BLOUNT (JOHN), called in Latin Blondus, or Blundus, a very eminent divine in the thirteenth century, was educated in the university of Oxford, and went afterwards for his improvement to Paris, where he quickly distinguished himself, among many of his learned contemporaries, by the vivacity of his wit. On his return into England, he again settled himself at Oxford, and read divinity lectures there with universal applause. Wood says he was the first that lectured on Aristotle both in Paris and Oxford. The reputation of his learning obtained him also several other preferments, particularly those of prebendary and chancellor in the church of York. In 1232, the archiepiscopal see of Canterbury being vacant by the death of Richard Wethershed, and the rejection of two of his successors, Ralph Nevil, bishop of Chichester and chancellor of England, and John, sub-prior of Canterbury, by the pope, Dr. Blount was, by the chapter of Canterbury, elected archbishop. He did not, however, enjoy that dignity; for the pope immediately objected to him, and after a summary inquiry into the validity of his election, declared it void, for several reasons, of which our historians take notice, though very probably Bale has hit upon the true, although not the ostensible cause, namely, that his abilities rendered him obnoxious to the court of Rome, or, as Bale expresses it, that he was more learned than that court wished an archbishop to be.

Many of our modern writers, and particularly bishop Godwin, fall into frequent inaccuracies concerning this prelate, sometimes mistaking his sirname, and sometimes confounding him with Richard Blount, bishop of Lincoln. After his return from Rome, and being deprived of his high dignity, he retired once again to Oxford, and, as Leland tells us, consoled himself under his misfortunes, by an ardent application to his studies. In this manner he spent sixteen years, during which time he composed several learned works, and amongst them various commentaries on the Holy Scriptures. He was celebrated by his contemporaries for the elegance of his style, and for the extensiveness of his learning. John Ross, of Warwick, no contemptible historian, and who did not live above a century after his time, speaks of him as a prodigy of science. This very learned, though unfortunate person, having attained to a good old age, and to a high reputation for his knowledge, prudence, and piety, died in 1248,

having always shewn an equanimity of mind, which demonstrated him worthy of the highest station, by enabling him to bear with fortitude his fall from thence.

Leland, in his life of this learned person, owns ingenuously, that he was so unlucky as never to have met with any of those writings which rendered our author's memory famous, adding a doubt whether any of them were extant. Bale, in the first edition of his work, omitted this life; and when he added it afterwards, he only copied Leland, adding that Blount had written "Summarium Sacræ Facultatis," lib. 1. "Disceptationes aliquot," lib. 1. and several Commentaries on the Scriptures. Pits transcribes Bale, adding the censure mentioned above; yet takes no notice of any other works than those which Bale had before noted, and, which is very remarkable, does not give us the beginning of any of them, as his custom always is, wherever he had seen such books, or could meet with any accounts from other people who had seen them. It is therefore more than probable, that he spoke slightingly of his talents, in order to support the credit of the see of Rome, by lessening the reputation of a person whom it had so vehemently persecuted.[1]

BLOUNT (Sir Thomas Pope), an eminent writer towards the close of the seventeenth century, was the eldest son of sir Henry Blount before mentioned, and was born at Upper Holloway in the county of Middlesex, Sept. 12, 1649. He was carefully educated under the eye of his father, who took care to acquaint him with the several branches of polite literature most worthy the notice of a person of his rank; and so great was the improvement he made under so able an instructor, that, even in his junior years, he was considered both as a judicious and learned man, and on this account, as well as for other marks of worth and genius, he was, by king Charles II. advanced to the degree of a baronet, by a patent dated Jan. 27, 1679, in the thirtieth year of his majesty's reign, and in the lifetime of sir Henry Blount his father. He was elected burgess for St. Alban's in Hertfordshire, in the parliaments in the thirtieth and thirty-first of king Charles II. and was knight of the shire in three parliaments after the Revolution, having also the honour to be elected commissioner of

[1] Biog. Brit. from Leland.—Bale.—Pits.—Wood's Annals, by Gutch, vol. I. and III.

accounts for the three last years of his life by the house of commons. He always distinguished himself as a lover of liberty, a sincere friend to his country, and a true patron of learning. His strong attachment for literature and criticism, and his extensive acquaintance with the best writers in all ages and sciences, appeared fully in the "Censura," which he composed, first for his own use and satisfaction, and then published in the universal language for the benefit of others. His talents for original remark appear from his essays, which, in point of learning, judgment, and freedom of thought, are certainly no way inferior to those of the famous Montaigne. His knowledge and modesty are equally conspicuous in another piece of his, wherein he presents the public with the fruits of his reading on natural history, without depriving those from whom he drew his knowledge, of any part of their reputation. What he has written on poetry was likewise drawn together for his own information, and afterwards sent abroad for public use. Having thus satisfied in his riper years, the great expectations which his friends had of him in his youth, having been steady to one party, without violence towards others, after acquiring honour in his several public characters, esteem in private conversation, and affection in domestic life, he quietly ended his days at his seat at Tittenhanger, June 30, 1697, in the forty-eighth year of his age, and was buried the eighth of July following, in the vault of his family, at Ridge in Hertfordshire. He married Jane, daughter of sir Henry Cæsar, of Benington Place in the county of Hertford, knight, and by her left issue five sons and nine daughters, but the baronetage is now extinct.

His "Censura Celebrium Authorum" was first printed at London, 1690, fol. and was reprinted at Geneva, 1694, 4to, and 1710, 4to. This compilation, a work of great erudition and labour, is well known to the critic and the literary historian, but cannot be compared, as Niceron has attempted, with Baillet's "Jugement des Savans," Baillet reporting the opinions of others in his own words, but Blount transcribes them literally, which adds considerably to their value. His "Essays," which were published 1697, 8vo, are on the following subjects: popery, learning, education and custom, the ancients, passion, &c. His "Natural History, containing many, not common observations, extracted out of the best modern authors," was

published 1693, 12mo; and his "Remarks on Poetry," 1694, 4to. This is a species of Censura confined to the poetical class, and was honoured with the approbation of lord Mulgrave, the most elegant critic of that age. Upon the whole, sir Thomas Pope Blount, as he was the most learned, appears to have been the most useful of the family, and most deserving the veneration of posterity.[1]

BLOUNT (THOMAS), a miscellaneous writer of the seventeenth century, was born 1618, at Bardsley in Worcestershire, the son of Myles Blount, of Orleton in Herefordshire, who was the fifth son of Roger Blount of Monkland in the same county. He appears to have supplied the want of an university education by diligent application, and after studying the classics, entered himself of the Inner Temple, and was in due course admitted to the bar. Being, however, a Roman catholic, he never pleaded, but after some time resided mostly at Orleton. A sedentary life having much impaired his health, and the popish plot breaking out in 1678, he was so hurried from place to place, that the fatigue brought on a palsy, of which he died at Orleton, Dec. 26, 1679. Whether by this mention of the popish plot, his biographer means that he was concerned in it, does not appear. Wood seems to insinuate that he was only alarmed, as he was known to be a zealous Roman catholic. He was, however, a man of general knowledge, and an industrious and useful writer. His works are, 1. "The Academy of Eloquence, or complete English rhetoric," 1654, 12mo, often reprinted. 2. "Glossographia, or a Dictionary of hard words," Lond. 1656, 8vo. Of this there have been at least five editions. 3. "The Lamps of the Law, and the Lights of the Gospel," ibid. 1658, 8vo. 4. "Boscobel; or the history of his majesty's escape after the battle of Worcester," ibid. 1660. 5. Boscobel, the second part, with the addition of the "Claustrum regale reseratum," or the king's concealment at Trent in Somersetshire, published by Mrs. Anne Windham of Trent," ibid. 1681. Both these now are among the scarce and high-priced curiosities of the seventeenth century. Extracts are given from them in the Addenda to lord Clarendon's History. 6. "The Catholic Almanac for 1661-2-3, &c." 7. "Booker rebuked; or animadversions on Booker's Almanac." 8. "A Law

[1] Biog. Brit.—Warton's Pope, 207.—Wood's Ath. vol. II.

Dictionary," ibid. 1671, fol. reprinted with additions. 9. "Animadversions on sir Richard Baker's Chronicle," Oxf. 1672, 8vo. 10. "A World of Errors, discovered in Mr. Edmund Philips's World of Words," London, 1673, fol. 11. "Fragmenta Antiquitatis. Ancient tenures of land, and jocular customs of some manors," ibid. 1679, 8vo; of which Josiah Beckwith of York published a new edition in 1784. 12. "Animadversions on Blome's Britannia," not published. 13. "The art of making Devises, treating of Hieroglyphics, Symbols, &c." a translation from the French, 1646, 4to. 14. "A catalogue of the Catholics, who lost their lives in the king's cause, during the civil war," printed at the end. of lord Castlemain's "Catholic Apology." 15. "A Chronicle of England," left imperfect, and a history of Herefordshire, a MS. left with his heirs, but which was probably lost, or has escaped the researches of Mr. Gough. 16. "A pedigree of the Blounts," printed in Peacham's "Complete Gentleman," edit. 1661.[1]

BLOW (JOHN), an English musician of considerable fame, was born in 1648, at North Collingham in Nottinghamshire, and became one of the first set of children of the chapel royal after the restoration. In 1673, he was sworn one of the gentlemen of the chapel, and in 1674, appointed master of the children. In 1685, he was nominated one of the private music to king James II.; and in 1687, was likewise appointed almoner and master of the choristers in the cathedral church of St. Paul: but, in 1693, he resigned this last place in favour of his scholar Jeremiah Clerk. Blow had his degree of doctor in music conferred on him by the special grace of archbishop Sancroft, without performing an exercise for it at either of the universities. On the death of Purcell, in 1695, he was elected organist of St. Margaret's, Westminster; and in 1699, appointed composer to the chapel of their majesties king William and queen Mary, at the salary of 40*l.* a year, which afterwards was augmented to 73*l.* A second composer, with the like appointment, was added in 1715, at which time it was required that each should produce a new anthem on the first Sunday of his month in waiting. Dr. Blow died in 1708; and though he did not arrive at great longevity, yet by beginning his course, and mounting to

[1] Dodd's Church History, vol. III.—Ath. Ox. vol. II. art. Baker.—Cens. Lit. vol. II. and III.

the summit of his profession so early, he enjoyed a prosperous and eventful life. His compositions for the church, and his scholars who arrived at eminence, have rendered his name venerable among the musicians of our country. In his person he was handsome, and remarkable for a gravity and decency in his deportment suited to his station, though he seems by some of his compositions to have been not altogether insensible to the delights of a convivial hour. He was a man of blameless morals, and of a benevolent temper; but was not so insensible to his own worth, as to be totally free from the imputation of pride. Sir John Hawkins furnishes us with an anecdote that shews likewise that he had a rough method of silencing criticism. In the reign of James II. an anthem of some Italian composer had been introduced into the chapel royal, which the king liked very much, and asked Blow if he could make one as good? Blow answered in the affirmative, and engaged to do it by the next Sunday; when he produced "I beheld and lo a great multitude." When the service was over, the king sent father Petre to acquaint him that he was much pleased with it: "but," added Petre, "I myself think it too long."—"That," answered Blow, "is the opinion of but one fool, and I heed it not." This provoked the Jesuit so much that he prevailed on the king to suspend Blow, and the consequences might perhaps have been more serious, had not the revolution immediately followed.

Though Dr. Blow's church music was never collected in a body, yet besides the three services and ten full and verse anthems printed by Boyce, nineteen of his choral productions have been preserved in Dr. Tudway's MS collection; and in Dr. Aldrich's collection in Christ church, there are five more. He appears to have been a composer of anthems, even while a singing-boy in the chapel royal. His secular compositions were published in a folio volume in 1700, under the title of "Amphion Anglicus," in imitation of Purcell's collection, the "Orpheus Britannicus," but are deemed considerably inferior. Some of his choral productions are in a very bold and grand style, yet he is unequal and frequently unhappy in his attempts at new harmony and composition. Dr. Burney has given a very elaborate criticism on all his works, accompanied by specimens on plates, by which it appears that he was either

defective in some of the qualifications of a great composer, or careless and inaccurate.[1]

BLUM (JOACHIM CHRISTIAN), a German poet, was born at Rathenau, in the March of Brandenburgh, Nov. 17, 1739. He studied at Brandenburgh, Berlin, and Francfort on the Oder, and appears to have been intended either for the church or the bar, but preferred philosophy and polite literature, which he cultivated with success, under Ramler and Alexander Baumgarten, and afterwards devoted himself to a retired life in his own country. His first publication, "Lyric Poems," published at Berlin in 1765, procured him very high reputation; and was followed, in 1776, by another volume of Idylls and miscellaneous pieces, in a style of poetry, simple, pure, original, and elegant. In 1785 appeared an additional volume, which contributed to support the character he had acquired. In prose he published what were called "Walks," moral and critical, and a "Dictionary of German proverbs," Leipsic, 1782, with their explanations and origin. He died at Rathenau, Aug. 28, 1790, leaving the character of an amiable and virtuous man, beloved by all who knew him, and esteemed by his countrymen as one of the best of their modern poets, although perhaps not belonging to the first class.[2]

BLUTEAU (DOM RAPHAEL), a Theatine, was born at London of French parents, Dec. 4, 1638, and became celebrated for his acquirements both in sacred and profane learning. Having gone to Portugal, he learned the language of that country in six months, and preached several times before the king and queen. He was also admitted into the academy, and appointed to an office in the inquisition. His biographers tell us that when in England he had been chaplain or preacher to Henrietta Maria queen to Charles I. forgetting that he could not be ten years old when that unhappy princess was expatriated. He died at Lisbon, Feb. 13, 1734, in the ninety-fifth year of his age. On the 28th of the same month his eloge was pronounced in the academy, and two learned doctors gravely discussed the question, "whether England was most honoured in his birth, or Portugal in his death?" On the same occasion

[1] Burney's Hist. of Music, vol. III.—Sir John Hawkins's Hist.
[2] Biog. Universelle.

various pieces both in Latin and Portuguese were recited to his memory. His works, which must justify this high panegyric, are, 1. "A Vocabulary or Dictionary, Portuguese and Latin," Coimbra, 1712—1728, 10 vols. folio, including a supplement in 2 vols. Moraes de Silva compiled from this voluminous work a good Portuguese Dictionary, printed at Lisbon, 1789, 2 vols. 4to. 2. "Oraculum utriusque Testamenti, musæum Bluteavianum." 3. "A List of all Dictionaries, Portuguese, Castilian, Italian, French, and Latin," with the dates, &c. Lisbon, 1728, and printed in the supplement to his Dictionary. 4. Sermons and panegyrics, under the title "Primicias Evangelicas," 1685, 4to. [1]

BOADICEA, BOUDICEA, or BONDUCA, a renowned British queen of the first century, was the wife of Prasatagus, king of the Iceni (the inhabitants of Norfolk, Suffolk, Cambridge, and Huntingdonshires), who in order to secure the friendship and protection of Nero to his wife and family, left the emperor and his daughters co-heirs. But as soon as he was dead, the emperor's officers seized upon his effects in their master's name. Boadicea, widow of the deceased king, strongly remonstrated against these unjust proceedings: but her complaints only exposed her to farther wrongs and injuries, which she resented in such terms, as provoked the officers to treat her in the most barbarous manner; they caused her to be publicly scourged, and her daughters to be ravished.

This story soon spread through the island, and the public indignation was so generally raised, that all, excepting London, agreed to revolt. The Roman historians themselves acknowledge, that the violence and injustice of the emperor's officers gave the Britons sufficient reason to lay aside their private animosities, and while they aided the queen to revenge her wrongs, to recover their own liberty. Accordingly she put herself at their head, and earnestly exhorted them to take advantage of the absence of the Roman general, then in the isle of Man, by putting these foreign oppressors all to the sword. They readily embraced the proposal; and attacking the Romans wherever they found them, massacred all without distinction of age or sex; and it is said that seventy thousand perished on this occasion. In the mean time, Suetonius Paulinus, the

[1] Biog. Universelle.—Moreri.

Roman general, suddenly returning, marched against the revolted Britons, who had an army of 100,000, or, according to Dio Cassius, 230,000 men, under the conduct of Boadicea. The fine person of Boadicea, fair and dignified, and her undaunted courage, inspired the most ardent hopes. Paulinus, likewise, was in great perplexity; the ninth legion had been defeated by the enemy, and Pœnius Posthumus, at the head of a large detachment of the second, refused to join him; so that he had the choice but of two expedients, either to march with his army, not exceeding 10,000, into the open field against his numerous enemies, or shut himself up in some town and wait for them. At first he chose the latter, and remained in London, but soon altered his resolution; and instead of retiring from the Britons, who were now on the march towards him, he resolved to meet them. The field of battle he pitched upon was a narrow tract of ground, facing a large plain, where they encamped, and his rear was secured by a forest. The Britons traversed the plain in large bodies, exulting in their numbers; and, secure of victory, had brought their wives and children in waggons to be spectators of their actions in the battle, placing them round their entrenchments.

Boadicea, in the mean time, was not idle, but mounting her chariot, with her two daughters, rode up and down through the several squadrons of her army, whom she addressed to the following effect: "That it was not the first time the Britons had been victorious, under the conduct of their queen. That, for her part, she came not there as one descended of royal blood, to fight for empire or riches, but as one of the common people, to avenge the loss of their liberty, and the wrongs of herself and children. That the wickedness of the Romans was come to its height; and that the gods had already begun to punish them; so that, instead of being able to withstand the attack of a victorious army, the very shouts of so many thousands would put them to flight. That if the Britons would but consider the number of their forces, or the motives of the war, they would resolve to vanquish or die. That it was much better to fall honourably in defence of liberty, than be again exposed to the outrages of the Romans. Such at least was her resolution; as for the *men*, they might, if they pleased, live and be slaves." At the end of her

speech she is said to have let loose a hare, which she had concealed, as an omen of victory.

While Boadicea thus laboured to animate her Britons to behave with their wonted bravery, Paulinus was no less assiduous in preparing his troops for the encounter. The Britons expected his soldiers to be daunted at their number, but when they saw them advance with short steps, sword in hand, without discovering any fear, their hearts began to fail them, and they fell into disorder, which continually increased, it not being in the power of their commanders to lead them back to the charge. The Romans observing their consternation, pushed the advantage with great fury, and threw their army into a confusion past the possibility of recovery. They gave no quarter, and 80,000 of the Britons perished. Boadicea herself escaped falling into the hands of the conquerors; but, unable to survive the remembrance of this terrible defeat, either fell a victim to despair or poison. This battle was fought in the year 61.[1]

BOATE (Dr. Gerard), a Dutchman, and physician to the state in Ireland, in 1649, deserves some notice here, as being the first inquirer into the natural history of Ireland, of which he published an account. He lived to hold his post of physician to the state only eight months, dying either in 1649 or 1650, but compiled part of it some years before he went over, from materials furnished by sir William and sir Richard Parsons, and his own brother, Dr. Arnold Boate, who practised physic eight years at Dublin, and spent some months with him at London, in his way to Paris, in 1644, instructing him how to improve certain forfeited lands he had purchased in Leinster and Ulster. The title of his book is "Ireland's Natural History, &c." published by Samuel Hartlib, esq. "for the common good of Ireland, and more especially for the benefit of the adventurers and planters therein," Lond. 1652, 12mo. Although some of his accounts are imperfect, and his topographical errors numerous, it is wonderful that a stranger should have accomplished so much, and at least run away with the honour of laying the foundation of the natural history of Ireland. He intended a second and a third book of the vegetables and animals, and a fourth of the natives, their old fashions, laws, and customs, and the

[1] Biog. Brit.—Henry.—Hume, &c. Hist. of England.

attempts of their English conquerors to civilize and improve both them and their country, which his brother, in his letter to Hartlib, promised to publish. What he published was afterwards incorporated into a Natural History of Ireland, by several hands, 1736, reprinted 1755, with a new preface and index of chapters, 4to. Boate's book was translated into French by Briot, and published at Paris 1666, 12mo. We have no farther account of his history; but Weston, in his catalogue of English writers on husbandry, says that his true name was BEATS.[1]

BOBART (JACOB), a German horticulturist, who came to England about the middle of the seventeenth century, was appointed first superintendant of the physic-garden at Oxford, founded in 1632 by Henry earl of Danby. Some writers call him doctor, and some professor of botany, but he was neither, nor was there any professor, properly so called, before Dillenius. The "Catalogus Plantarum" in this garden, published at Oxford in 1648, 12mo, was drawn up by Bobart, and is a very favourable proof of his zeal and diligence. Under his care and that of his son, the garden at Oxford continued to flourish for many years. The old man, according to Wood, lived in the garden-house, and died there Feb. 4, 1679, aged eighty-one. Mr. Granger relates an anecdote that "on rejoicing days old Bobart used to have his beard tagged with silver." He left two sons, Jacob and Tillemant, who were both employed in the physic-garden. Jacob, who seems to have been a man of some learning, published the second volume of Morison's "Oxford history of Plants," 1699, fol. Of him too, an anecdote is told which implies somewhat of a humourous disposition. He had transformed a dead rat into the feigned figure of a dragon, which imposed upon the learned so far, that "several fine copies of verses were wrote on so rare a subject." Bobart afterwards owned the cheat; but it was preserved for some years, as a master-piece of art. Dr. Pulteney thinks Bobart was alive in 1704; but he appears to have lived considerably longer, as Dr. Abel Evans dedicated "Vertumnus," a poetical epistle, to him in 1713. A descendant of this family, Tillemant Bobart, is still well known to all who wish for civil treatment and a safe carriage on the road to Oxford.[2]

[1] Gough's Topography, vol. II.—Pulteney's Sketches.—Biog. Universelle.
[2] Pulteney's Sketches.—Nichols's Poems, vol. III.—Granger, &c.

BOCCACCIO (JOHN), one of the most eminent Italian poets and scholars, and one of the revivers of literature in Europe, was born in 1313. His father was a merchant of Florence, when to be a merchant was the first of situations, and his family was originally of Certaldo, a village about twenty miles from Florence, which accounts for Boccaccio always adding to his name the words "da Certaldo." He was not, therefore, the son of a peasant, as reported by some biographers, but it cannot be denied that he was the fruit of an illicit connection which his father formed at Paris, where he happened to be on commercial business, and where this son was born, and it appears, likewise, that his father was not very rich. Being, however, brought early to Florence, his education commenced there, and he is said to have evinced a decided attachment to poetry before he was ten years old, about which time his father placed him in a merchant's counting-house, to learn arithmetic and book-keeping, that he might be the sooner enabled to provide for him among his connections. Some years after, this merchant took him to Paris, where he went to set up in business, and for six years, during which Boccaccio resided in his house, endeavoured to reconcile him to trade; but finding after every experiment, either by persuasion or constraint, that this was impossible, he at length sent him home to his father.

At Florence, as at Paris, Boccaccio's time was divided between mercantile employment, to which he had a fixed dislike, and his taste for literature, which he contrived to indulge whenever possible. This became more easy at Naples, where his father had sent him in 1333, that he might be detached entirely from his studies, and acquire a zest for commercial pursuits; but here, during a residence of eight years, instead of giving his company only to merchants, he formed an acquaintance with the most eminent men of letters, both Neapolitans and Florentines, who lived there under the liberal patronage of king Robert. There is no reason, however, to suppose that Boccaccio profited by this monarch's bounty, but he appears to have acquired the good graces of one of the king's natural daughters, a married lady, for whom he composed several pieces both in prose and verse, and whom he often mentions under the name of Fiammetta. Generally admired for his personal accomplishments, wit, and spirit, and happy in his attachment to a king's daughter, it is not

very surprising that the fulfilment of his father's wishes as to trade should become more and more difficult. The taste which his mistress had for poetry, his acquaintance with men of letters, the deep impression made on his mind by an accidental view of Virgil's tomb, the presence of the celebrated Petrarch, who was received with the highest distinction at the court of Naples, in 1341, and who was about to receive the same honours at Rome, and the acquaintance Boccaccio had formed with him, all contributed, with his natural bent, to decide irrevocably that he should be a scholar and a poet. On his return to Naples, after a residence of two years with his father at Florence, he was favourably received by the queen, who now reigned in the room of her deceased husband, and it is said that it was to please her, as well as his beloved Fiammetta, that he began to write the "Decameron," which unquestionably places him in the first rank of Italian prose writers. In the mean time, his father finding it impossible to resist his inclination for literature, ceased to urge him more on the subject of trade, and only conditioned with him that he should study the canon law. Boccaccio endeavoured to please him, but found the Decretals worse than the ledger and the day-book, and returned with fresh ardour to the muses and the classics, studying to acquire a purer Latin style than hitherto, and to add to his treasures a knowledge of the Greek. This he learned partly in Calabria, where he frequently went, or in Naples, where he had formed an intimacy with Paul of Perugia, an able Greek grammarian, and librarian to king Robert. He studied also mathematics, astronomy, or rather astrology, under a celebrated Genoese, Andelone del Nero, and even paid some attention to the outlines of theology, but it does not appear that he went much farther.

On the death of his father, being entirely at liberty, and with some little property, to pursue his inclination, he first settled at Florence, where his studies were interrupted only by his pleasures, and some very honourable employments confided to him by his fellow citizens. Among others, one must have been peculiarly gratifying to him. This was his being sent to Padua in 1350, to announce to Petrarch the news of his recall, and the restitution of his father's property, who had formerly been banished from Florence, and died in exile. Such an errand had a natural tendency to cement their friendship.

Some years after, when Boccaccio had spent his little property, partly in purchasing books, and partly in gratifying his taste for pleasure, he found in Petrarch a friend, who, besides assisting his wants, gave him such affectionate and judicious advice as produced a very salutary change in his conduct. Before this, while suffering under the reflections of his follies, in 1361, a friar had persuaded him to renounce the world, and all that could be called profane learning. The fact seems to have been, that Boccaccio, in his Decamerone, which first appeared in 1353, had satirized the licentious lives of the monks, and this friar came to him with a story of his having seen a vision, and being commissioned to warn him of his danger, if he did not renounce his sins, and burn his Decamerone: and Boccaccio was so alarmed, that he actually put on the ecclesiastical habit, (for which, as being a natural son, he was obliged to apply to the pope for a dispensation) and resumed the study of theology; but he soon found that this was too late, and too averse from his habits, and he therefore had recourse to Petrarch, who persuaded him to remove to Certaldo, where he had a small estate, and pursue his literary labours in that retirement.

Before this time, all his works, and they only works of amusement, were written in Italian, but now he began to compose on the subjects of literature and history in Latin, and one of these treatises was the first modern work that gave any account of the mythological notions of the antients. We have already noticed that he was well acquainted with Greek, and brought with him, at his own expense, from Venice to Florence, Leontius Pilatus of Thessalonica, and entertained him in his house for three years. During this time he improved his knowledge of Greek, and Leontius went over the Iliad and Odyssey with him, translating it into Latin. Boccaccio was the first who was at the expence of importing from Greece MSS. of both the Iliad and Odyssey, among many other valuable MSS. both Greek and Latin, by which he endeavoured to introduce a taste for these valuable remains of antiquity, and particularly for the Greek authors, in preference to the scholastic studies, which alone were at this time pursued in the schools.

It must be confessed, however, that Boccaccio was not critically skilled in the Greek. For want of lexicons and grammars, he was obliged to content himself with the general sense of what he read, and did not acquire that accurate

knowledge, which distinguished the scholars of the two succeeding centuries. Still his acquisitions and his zeal entitle him to high praise, and he was the means of establishing a sort of Greek colony at Florence, at a time when that language was an absolute stranger in all the schools and universities of Europe.

While at Certaldo, he was not forgot. The high character he had already attained induced the republic of Florence to send him on two embassies to pope Urban V. which he accomplished to their satisfaction, but after his return to Certaldo, he experienced a long illness, which left a great degree of langour and dejection. Recovering, however, from this, he took upon him an employment peculiarly gratifying to him in every respect. He had always been a great admirer of Dante, had often copied his works, and knew them almost by heart *. The Florentines, who had persecuted and banished that celebrated poet, were now disposed to make some reparation, by instituting, by a decree of the senate, a professorship for lectures on his poems, and Boccaccio was appointed to this new chair. How much he was delighted in an employment, not only highly honourable, but congenial to his habits, may easily be conceived. The pains he took, however, retarded his recovery from his late illness, and the death of Petrarch, of which he was at this time informed, appears to have hastened his own. He became more and more weak, and did not survive his illustrious friend and master above a year, dying at Certaldo, Dec. 21, 1375. He was buried there in the church of St. James and St. Philip, and the following inscription, written by himself, was engraven on his tomb:

Hac sub mole jacent cineres ac ossa Joannis,
Mens sedet ante Deum meritis ornata laborum
Mortalis vitæ. Genitor Boccaccius illi,
Patria Certaldum, studium fuit alma Poësis.

In person he is described, as inclining to corpulence, but his stature was portly, his face round, with a nose a little depressed above the nostrils, his lips somewhat full, but

* In 1359, Boccaccio sent to Petrarch a copy of Dante, whom he called his father, written with his own hand. And it is remarkable that he accompanied his present with an apology for sending this poem to Petrarch, who, it seems, was jealous of Dante, and in the answer speaks coldly of its merits. This circumstance, unobserved by the generality of writers, and even by Fontanini, Crescembini, and Muratori, is brought forward, and related at large, in the third volume, p. 507, of the very entertaining Memoirs of the Life of Petrarch. The manuscript, which is beautifully written, and adorned with illuminations, is now in the Imperial library of Paris.

nevertheless handsome and well-formed, his chin dimpled and beautiful when he smiled, his aspect jocund and gay, and his discourse agreeable and polished.

A short time before his death he made his will, bequeathing what property he had to his two nephews, the sons of James, his elder brother. The most valuable legacy, however, was that of his books, which were almost all copies by his own hand, or collected at great expence. These he left to one father Martin, an Augustine, who was his executor, and in this perhaps his adviser, with a view that they might become the property of his convent. They were, however, lost to the world. A celebrated scholar, Niccolo Niccoli, in the succeeding century, built in that convent a library for the express purpose of preserving Boccaccio's books, but time destroyed them and it. It has been remarked as somewhat singular, that in this will, Boccaccio makes no mention of a natural son he had in his youth, and who was settled at Florence, yet this young man superintended his funeral, and caused the above inscription to be engraven on his tomb. He was universally regretted at Florence, where, in his poverty, he had not met with very liberal attentions. Verses, however, are more easily bestowed than money, and the poets of the time, particularly Sachetti, hastened with their contributions to his memory. Two medals also were struck, and twenty years afterwards, the republic wishing to pay higher honour to him as well as to Dante and Petrarch, deliberated on a magnificent monument to be erected to the three great ornaments of their country in the church of St. Maria del Fiore, but this was never carried into execution.

The predominant passion of Boccaccio, in youth, was the love of pleasure tempered by that of study; as he advanced in age, study became his sole delight. He had no ambition either for rank or fortune. The public employments confided to him came unasked, and when he could lay them down, he did so. He was equally averse to any domestic employments which were likely to take up much of his time, and would accept of no private tutorships, which so often eventually promote a man's interest. His character was frank and open, but not without a degree of pride, which, however, particularly when he was in low circumstances, kept him from mean compliances. With respect to his talents, it is evident that he had always made a false estimate of them; he had the fullest confidence in his poetical powers, yet nothing he wrote in verse rises

above mediocrity, and many of his prose Italian writings deserve no higher praise. He is superior and inimitable only in his tales, on which he did not pride himself, nor indeed set any value. He fell into the same error with his master Petrarch in supposing that his serious Latin works would be the source of his fame, which he owes entirely to his Tales, as Petrarch owes his to his love-verses. All his Latin writings are crude and hasty. In them, says Paul Cortesius, "he labours with thought, and struggles to give it utterance: but his sentiments find no adequate vehicle, and the lustre of his native talents is obscured by the depraved taste of the times." In his youth, he was flattered as having obtained the second place in poetry, his admiration for Dante not permitting him to aspire to the first, and the sonnets of Petrarch were not yet known. It is to his honour, however, that as soon as he saw the latter, he threw into the fire the greater part of his lyric compositions, sonnets, canzoni, &c. and seems to have determined to apply himself entirely to the perfection of Italian prose, in which it must be confessed he has succeeded admirably.

As a recent event has rendered some of Boccaccio's writings an object of research among collectors, we shall enter somewhat more fully than is usual into a detail of their editions. Among his Latin works, we have, 1. "De genealogia Deorum lib. XV. De montium, sylvarum, lucuum, fluviorum, stagnorum, et marium nominibus, liber." These two were first printed together in folio without date, but supposed to be at Venice, and anterior to 1472, in which year appeared the second edition, at Venice, with that date. The third was published at the same place in 1473, and followed by others at Reggio, Vincenza, Venice, Paris, and Basle, which last, in 1532, is accompanied with notes and supplements. This account of the genealogy of the Gods, or the heathen mythology, must have been the fruit of immense reading, and as no information on the subject existed then, a high value was placed on it, although it has been since superseded by more recent and accurate works. He has been very unjustly accused of quoting authors no where else to be found, as if he had invented their names, but it is surely more reasonable to think they might be known in his days, although their memory has since perished, or that he might have been himself deceived. This same work, translated into Italian by Joseph Betussi, has gone through twelve or thirteen edi-

tions, the first, of Venice, 1547, 4to. There are also two French translations, the first anonymous, Paris, 1498, fol. and 1531, also in fol. the second by Claude Wittard, Paris, 1578, 8vo. The lesser book, or Dictionary of the names of mountains, forests, &c. was also translated into Italian by Niccolo Liburnio, and printed in 4to. without date or place, but there is a second edition at Florence, 1598, 8vo. 2. "De casibus Virorum et Fœminarum illustrium libri IX." Paris, 1535, 1544, fol. and at Vincenza the same year; translated into Italian by Betussi, Venice, 1545, 8vo, and often reprinted. But there must have been an edition long previous to the oldest of these, as we find it translated into English in 1494, by John Lydgate, monk of Edmundsbury, at the commandment of Humphrey duke of Gloucester, under the title of "John Boccace of the Fall of Princes and Princesses *." It has likewise been translated and often reprinted in French, Spanish, and German. The first of the Spanish translations is dated Seville, 1495, and the first of the French was printed at Bruges in 1476, folio, then at Paris, 1483, at Lyons the same year, and again at Paris in 1494, 1515, folio, and 1578, 8vo. 3. "De claris Mulieribus." The first edition of this is without place or date, in the black letter; the second is that of Ulm, 1473, fol. followed by those of Louvain and Berne from 1484 to 1539. Of this work the Italians have two translations, one by Vincent Bagli, a Florentine, Venice, 1506, 4to; the other by Betussi, who prefixed a life of Boccaccio, Venice, 1545, and 1547, 8vo. The first edition of the Spanish translation is dated Seville, 1528, fol. That of the German translation is dated Augsburgh, 1471, and was followed by one at Ulm, 1473, 4to. The French have two translations, the oldest 1493, fol. 4. "Eclogæ," sixteen in number, and printed with those of Virgil, Calphurnius, &c. Florence, 1504, 8vo. They are also inserted in the "Bucolicorum auctores," Basil, 1546, 8vo. Like Petrarch, he introduces the events of his time in these eclogues, with the principal personages under fictitious names, but he has furnished us with a key to these in a letter to P. Martin de Signa, his confessor, of which Manni has given an extract in his history of the Decameron.

His Italian works in verse are, 5. "La Teseide," the first attempt at an epic in Italian, and written in the ottava

* Lydgate, however, is supposed to have taken his translation from the French of 1476.

rima, or heroic verse, of which Boccaccio is considered as the inventor; printed at Ferrara, 1475, fol. Venice, 1528, 4to, and translated into French, 1597, 12mo. 6. "Amorosa visione," Milan, 1520 and 1521, 4to, and with grammatical observations and an apology for Boccaccio by Claricio d'Imola, Venice, 1531, 8vo. This singular poem is divided into fifty cantos or chapters, which contain five triumphs, namely those of wisdom, glory, riches, love, and fortune, written in the terza rima, with a curious contrivance, gratifying to the bad taste of the times, by which the initial letters of each stanza are made to compose an acrostic in praise of the princess Mary, whom elsewhere he celebrates under the name of Fiammetta. 7. "Il Filastrato," a poetical romance in heroic verse, the hero of which is young Troilus, the son of Priam, and the subject, his amours with Chryseis, whom the poet does not make the daughter of Chryses, but of Calchas. Of this there are four editions; Bologna, 1498, 4to, Milan, 1499, 4to, Venice 1501 and 1528, 4to. 8. "Nimfale Fiesolano." It is thought that in this poem Boccaccio has concealed, under the disguise of a pastoral fiction, an amorous adventure which happened in his time in the environs of Florence. The first edition is in 4to. without place or date; the second is of Venice 1477, and was followed by many others at Venice and Florence, and one recently of Paris, 1778, 12mo. It was translated into French by Anthony Guercin du Crest, and printed at Lyons, 1556, 16mo. 9. "Rime," or miscellaneous poems. We have noticed that he burned the greater part of his minor poems, but those which were dispersed in manuscript in various hands, have been often collected, and the publication of them announced. M. Baldelli, who has since, in 1806, published a good life of Boccaccio, collected all of these poems he could find, and printed them at Leghorn, 1802, 8vo.

Of his Italian works in prose, we may notice, 10. "Il Filocopo, ovvero amorosa fatica, &c." a romance written by our author when very young, defective in interest, and altogether so in style, when compared with what he wrote afterwards. The first edition of this romance is without place or date; the others, which are all rare, are those of Venice, 1472, Florence, 1472, Milan 1476 and 1478, all in fol. Venice, 1514, 4to, and often reprinted during the same century, and twice translated into French, Paris, 1542, fol. &c. 11. "L'Ammorosa Fiammetta," another romance

not much more valuable than the preceding. Fiammetta, as we have already noticed, is the princess Mary of whom he was enamoured, and Pamphile, whose absence she is made deeply to regret, was himself. Whether this was a real or a poetical amour is not very clear. The romance was first published without date or place, in 4to, but is supposed to have appeared at Padua, with a Latin title, and, at the end of the volume, the date of 1472; the second, which has not the place, is dated 1480, 4to, and was followed by others in the sixteenth century at Florence, Venice, &c. and a French and Spanish translation, often reprinted. 12. "L'Urbano," Florence, 1598, 8vo, translated into French under the title "Urbain le Mescogneu," Lyons, without date, 4to, black letter, was a piece which Boccaccio is said to have written to divert his melancholy for the death of his friend Petrarch, but Mazzuchelli and other critics consider it as spurious. 13. "Ameto, or Nimfale d'Ameto," written with a mixture of prose and verse, is supposed to relate to a real adventure concealed under a poetical allegory. It has gone through a great number of editions, Rome and Venice, 1478, 4to; Trevisa, 1479, 4to; Venice, 1503, fol.; Rome, 1520, 4to; Florence, 1521, 8vo. 14. "Il Corbaccio, o sia Laberinto d'Amore," a very bitter and indecent satire on a female who had given him some offence after his return to Florence. In spite of the licentiousness of this work, the style has recommended it to the curious, but we doubt whether this was the cause of its passing through so many editions: Florence, 1487, 4to, Venice, 1516, 24mo, &c. &c. and a valuable edition, Paris, 1569, 8vo, by Corbinelli, with a preface and notes. Belleforest translated it into French, Paris, 1571, 1573, and there was a second translation or imitation, by Premont, entitled "Songe de Boccace, ou de Labyrinthe d'Amour," Paris, 1699, &c. in which the editor has abridged so much, and added so much, that it can scarcely be called Boccaccio's work. 15. "Origine Vita et costumi di Dante Alighieri," Rome, 1544, 8vo, Florence, 1576, 8vo. In this life of Dante we have many anecdotes not elsewhere to be found, but the author upon the whole inclines too much to the romantic to attend sufficiently to the strict veracity of the biographer; yet the purity of the style recommends it, and the affection and sincerity with which he praises Dante, form, perhaps, a curiosity, from one who had the ambition to be placed so

near him. This is naturally connected with 16. "Commento sopra la Commedia di Dante Alighieri," a valuable work, not only for style, but for the many difficult passages of Dante which are admirably illustrated, although it must be confessed they are at the same time intermixed with much matter that has very little connection with the text. It was an abridgement of the lectures which he gave at Florence, when attacked with the disorder which shortened his days, and was not printed until the last century. It extends only to the 17th chapter of the Inferno, and forms the two last volumes of the edition of Boccaccio's prose works (with the exception of the Decameron) published at Naples (with the false title of Florence), in 1724, 5 vols. 8vo. Lastly, we come to his 17. "Il Decamerone," the work on which his fame is permanently established, and which, of all works, it is difficult to characterize in few words. The assertion, that the greater part of the hundred novels which it contains are taken from the ancient French writers of tales, only shows that those who maintain this opinion are not acquainted either with these writers, or with the Decamerone, of which, at most, ten of the stories only are imitated from the French Fabliaux, or taken from the same remote sources, and it is equally unjust to consider them merely as a collection of amorous and licentious stories. The greater part of the poets, indeed, who have stolen from him have stolen only what is of this obnoxious description, and therefore easily brought a reproach on the whole. Boccaccio, in this work, depicts, as on a vast canvass, men of all conditions, all characters and all ages; and events of every kind, comic and serious. He exhibits models of every species of eloquence, and carries the purity and elegance of the Italian language to a degree of perfection unknown before his time. Perhaps few works of the kind have ever been so popular. For more than three centuries it has gone through repeated editions, of which an hundred at least may be mentioned, and his biographer very properly asks, what criticism can stand against this fact?

In order to appreciate these editions, it is necessary to advert to the fate of this extraordinary work in the press. For about a century, it was circulated in manuscript, and liberties of every kind were taken at every transcription. At length it was printed for the first time, as has been supposed, in 1470, and run through various editions to the end of the fifteenth,

and for more than sixty years of the sixteenth century. During this period it was prohibited by the popes Paul IV. and Pius IV. who were in this respect more scrupulous than their twenty-five or twenty-six predecessors in the papal chair. Two grand dukes of Tuscany, Cosmo I. and Francis I. applied one after the other to two other popes, Pius V. and Gregory XIII.; in consequence of which the academicians were employed to reform the Decameron; important corrections were made, and many passages suppressed, and in this state various editions were permitted to be printed. But with respect to the ancient editions, it is now necessary to observe that there are two opinions, which we shall state, without attempting to reconcile. We have already noticed that the first edition has been supposed to have been printed in 1470, without a date; but on the other hand, it is contended that the edition of 1471, by Valdarfer, is not only the first with a date (which those who maintain the existence of the edition of 1470 are disposed to allow), but that in fact there was no previous edition. Those who are of this latter opinion very naturally ask their antagonists to produce the edition of 1470, or an edition without date that can be supposed of that period. In England it is certain that no such edition is known; but the French bibliographers seem to be of a different opinion. Ginguené, to whom we are indebted for the greater part of this life of Boccaccio, who has written the literary history of Italy, and is considered in France, we apprehend justly, as their first critic and bibliographer in Italian literature; this writer speaks of the first edition without a date in the following terms: "Elle est sans date et sans nom de lieu ni d'imprimeur; in-fol. en caracteres inegaux et mal formés." (Hist. Litt. d'Italie, vol. III. p. 129). It remains, therefore, for the reader to determine whether this is the language of a man who has seen the book, and describes what he has seen; and if this be decided in the affirmative, the existence of the edition is proved, as far as his authority goes. But it must be confessed Ginguené goes no farther. He says nothing of any library which possesses this treasure, nor of its supposed value; but when he comes to speak of Valdarfer's edition of 1471, he informs us that it has been valued by bibliomaniacs *(bibliomanes)* at 3000 francs, or 125*l.* And this brings us to notice the copy of this edition recently sold from the duke of Roxburgh's library, to the

marquis of Blandford, for the immense (and with respect to the value of books, the unprecedented) sum of TWO THOUSAND TWO HUNDRED AND SIXTY POUNDS. In the catalogue of this library, it is stated that "no other *perfect* copy is yet known to exist, after all the fruitless researches of more than three hundred years;" but, notwithstanding this, we find that the French bibliographers set a value on the edition, as if copies, however rare, were still occasionally to be found. We cannot suppose that the French booksellers or collectors would fix a price-current on an article which had not been seen for three hundred years, still less that our authority is speaking of *imperfect* copies, the value of which can only be estimated by the *quantum* of imperfection. It remains also to be noticed that the French bibliographers speak precisely with the same familiarity of the Junti edition of Florence, 1527, 4to, which they value at 600 francs, or 25*l.* and which sold at the Roxburgh sale for 29*l.* no great advance upon the French price. They certainly speak both of this edition, and of the 1471, as of rare occurrence, but by no means hint that the latter is of that extreme rarity imputed to it in this country *.

The third edition, of Mantua, 1472, fol. Salviati thinks the best of all the early editions, the scarcity of which may now be accounted for by the following extraordinary fact. As soon as they appeared, and became generally read, the monks who felt that much of the satire was directed against them, issued their anathemas and prohibitions; and in 1497, Savonarola excited the abhorrence of the Florentines to such a degree, that they collected all the Decamerons, Dantes, and Petrarchs they could find, and burnt them together the last day of the carnival. It is of importance to notice that, of the edition of 1527, a very well executed counterfeit was printed at Venice in 1729, with the date of Florence 1527 at the end. The next valuable edition is that corrected by the academicians of Florence, by order of the grand duke, and with the approbation of pope Gregory XIII. and published at Florence by the Junti, 1573, 4to. Longuerue observes

* At this memorable sale of the Roxburgh library, the following prices were given for some other of Boccaccio's works: Il Fiammetta, 1472, 21*l.*—The English Translation, Lond. 1587, 10*l.* 10*s.*—Il Philocopo, 1476, 37*l.* 17*s.*—Il Corbaccio, 1569, 1*l.* 9*s.*—De Genealogia Deorum, 1472, 16*l.* 16*s.* Lydgate's Ihon Bochas, 1558, 13*l.* 2*s.* 6*d.* &c. &c.

that it is a curious thing to see at the head of this edition a privilege of Gregory XIII. who says, that in this he follows the steps of Pius V. his predecessor of blessed memory, and which threatens with severe punishments, all those who shall dare to give any disturbance to those booksellers to whom this privilege is granted. There is also a decree of the inquisition in favour of this edition. The edition of Salviati, which was also subjected to reform, Venice, 1584, 4to, may be consulted with the preceding for the sake of the curious corrections and amendments introduced; and perhaps the reader may discover a great difference in the purity of the style between the original and the reformed part. With respect to the translations of the Decameron, they are too numerous, and in general too unimportant, for a particular detail. Every nation has its Decameron, but as the purpose of the translators was mere amusement, they seem to have been little anxious about the author's reputation. The English editions particularly have conveyed his Tales in a most vulgar and ungraceful style. They were first translated in 1566, by William Paynter, and have been often reprinted since in various forms; the best, we think, was an edition in two volumes, Lond. 1804, 8vo, in which the editor has taken much pains in repressing the licentiousness of our author, and has omitted entirely those tales which could not be rendered proper for general perusal. In a critical view, however, the work must be allowed to be the production of a great genius. The generality of the *beaux esprits* in Italy agree that the Decameron is the best book in their language, at least in point of style. It is surely very remarkable that Boccaccio should carry a barbarous language to its perfection all at once; a language left entirely to the people, and which had only a small part of its rust rubbed off by the immortal Dante.[1]

BOCCACCINO (Boccaccio), an artist who flourished about 1496, is among the Cremonese, what Grillandajo, Mantegna, Vannucci, Francia, are in their respective schools; the best modern among the ancients, and the best ancient among the moderns. He was the master of Garofalo before his journey to Rome in 1500. The birth of the Madonna with other histories of her life, and that of

[1] Principally from the Biog. Universelle,—and an excellent life, by the same author, Ginguené, in his Histoire Litteraire d'Italie, vol. III.

the Saviour in the frieze of the Duomo at Cremona, are works of Boccaccino. The style is partly original, partly approaches that of Pietro Perugino; less co-ordinate in composition, less agreeable in the airs of the heads, weaker in chiaroscuro; but richer in drapery, more varied in colour, more spirited in attitudes, and perhaps not less harmonious or pleasing in landscape and architecture. His great defect is the short and stumpy appearance which an immoderate load of drapery often gives to his figures. It is probable that he was at Rome, as Vasari pretends; that he there reviled the works of Michael Angelo; and what followed, as related by the same historian, admits of too much doubt to deserve attention. He died, according to Vasari, in 1518, aged fifty-eight.—His son, CAMILLO Boccaccino, was born at Cremona, in 1511, where he received the first instructions in the art of painting from his father; and for some time he was obliged to conform himself to the style and manner of his instructor. But he determined to quit that hard dry manner of colouring, to which he had been accustomed, and by degrees assumed a style of colour equally remarkable for its suavity and strength. The best remaining specimens of his art are in the church of St. Sigismondo, at Cremona; where, among the Four Evangelists, the figure of St. John, bent upwards in contrast with the arched vault, in boldness of foreshortening and truth of perspective, emulates the style of Correggio. He died very young, at a time when there was a great expectation of his arriving at very high perfection, in 1546.[1]

BOCCAGE (MARY-ANNE LE PAGE, DU), an eminent literary lady of France, and a member of the academies of Rome, Bologna, Padua, Lyons, and Rouen, was born at Rouen, Oct. 22, 1710. She was educated at Paris in the convent of the Assumption, where she made a very rapid progress in every branch of education. At a very early age, she studied the English language, that she might be enabled to transfuse the beauties of Pope's Temple of Fame into French; but she concealed her performance for many years, nor did it appear till 1764, in the collection of her works. She had, however, given an ample proof of her poetical talents in 1746, by gaining the first prize given by the academy of Rouen, which was founded the year

[1] Pilkington.—Vasari.

preceding by the duke of Luxembourg. This procured her the homage and the society of the most eminent wits and scholars of the day. From this time she published nothing without her name. Having acquired an uncommon relish for the "Paradise Lost" of Milton, she endeavoured to translate a part of it into French, and was highly complimented by Voltaire on her success. She imitated also, but with much more success and more ease, Gesner's "Death of Abel." In 1749, her tragedy of "The Amazons" was represented on one of the Paris stages with considerable applause: but her fame rests principally on an epic poem, entitled "The Columbiad, or Discovery of America," in ten cantos, which procured her the highest reputation at that time from the critics of her own country, although the execution is very far from corresponding with the magnitude of the undertaking.

In 1750, she set out on her travels through England, Holland, and Italy, and published the result of them in "Letters" on her return. Her personal appearance procured her friends and admirers wherever she went, and when she again took up her residence in France, her house became the rendezvous of the most distinguished men of genius of the age, all of whom she survived. She indeed outlived two ages of literature, the latter of which was shortened by the horrors of revolutionary cruelty, from which by some means she was enabled to escape. She died Aug. 1802, at the very advanced age of ninety-two. In early life she was married to a financier, who left her a very young and beautiful widow. Her private character is represented as exceedingly amiable, and her accomplishments, taste, manners, as of the highest order; but modern French critics seem not disposed to allot her so high a rank among the votaries of the muses, as her contemporaries did; and her works, it must be confessed, have not been of late years in much request, there having been no edition called for since that of 1770, 3 vols. 8vo. A very indifferent translation of her "Letters concerning England, Holland, and Italy," was published at London in that year, 2 vols. 12mo.[1]

BOCCALINI (Trajan), a satirical wit, was born at Loretto in 1556, the son of an architect of a Roman family, about the beginning of the seventeenth century. The

[1] Biog. Univ.—Dict. Hist. in Du Boccage.

method he took to indulge his turn for satire, or rather the plot of his publications, was the idea that Apollo, holding his courts on Parnassus, heard the complaints of the whole world, and gave judgment as the case required. He was received into the academies of Italy, where he gained great applause by his political discourses, and his elegant criticisms. The cardinals Borghese and Cajetan having declared themselves his patrons, he published his "News from Parnassus," and "Apollo's Secretary," a continuation; which being well received, he proceeded further, and printed his "Pietra di Paragone;" wherein he attacks the court of Spain, setting forth their designs against the liberty of Italy, and inveighing particularly against them for the tyranny they exercised in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccalini was frightened, and retired to Venice. Some time after he was murdered in a surprising manner. He lodged with one of his friends, who having got up early one morning, left Boccalini in bed; when a minute after four armed men entered his chamber, and gave him so many blows with bags full of sand that they left him for dead; so that his friend, upon his return, found him unable to utter one word. Great search was made at Venice for the authors of this murder; and though they were never discovered, yet it was universally believed that they were set to work by the court of Spain. This story, however, has been called in question by Mazzuchelli, and seems indeed highly improbable; at least it can by no means stand upon its present foundation. His attacking the court of Spain in his "Pietra di Paragone," is said to have been the cause of his murder; but another cause, if he really was murdered, must be sought, for he died, by whatever means, Nov. 16, 1613, and the "Pietra" was not published until two years after that event. It appears likewise from one of his letters, that he had kept the manuscript a profound secret, communicating it only to one confidential friend, to whom the above letter was written. Besides, the register of the parish in which he died, mentions that on Nov. 16, 1613, the signor Trajan Boccalini died at the age of fifty-seven, of a cholic accompanied with a fever. Apostolo Zeno, who mentions this circumstance in his notes on Fontanini's "Italian Library," adds, that in a speech publicly delivered at Venice in 1620, in defence of Trissino, whom

Boccalini had attacked, ample mention is made of him, who had then been dead seven years, and in terms of severe censure; but not a word was said of his assassination, which could not have then been a secret, nor could there be any reason for concealing it. If indeed he suffered in the manner reported, it formed an exact counterpart of what he records to have happened to Euclid the mathematician. Euclid had demonstrated, as a mathematical problem, that all the lines both of princes' and private men's thoughts meet in one centre; namely, to pick money out of other men's pockets and put it into their own; and for this he was attacked by some of his hearers who beat him with sand-bags: and perhaps, as a foundation for the story, some of Boccalini's readers may have said that he ought to have been punished in the same manner. Boccalini's works are: 1. "Ragguagli di Parnaso, centuria prima," Venice, 1612, 4to. "Centuria secunda," ibid. 1613, 4to, neither published long enough before his death to have excited much general odium. These two parts were afterwards frequently reprinted in one volume. There is unquestionably in this work, much to make it popular, and much to excite hostility. His notions on government, liberty, &c. were too free for his age and country; and his treatment of literary characters is frequently captious and unjust, yet the work upon the whole is amusing, and original in its plan. A third part was published by Jerome Briani, of Modena, at Venice, 1650, 8vo, and the whole was translated and published in English, under the inspection of Hughes the poet, 1705, fol. 2. "Pietra del Paragone politico," Cosmopoli (Amsterdam), 1615, 4to, and often reprinted in various sizes; that of Amsterdam, 1653, 24mo, is reckoned the best. It has been translated into Latin, French, and English, first in 1626, 4to, and afterwards in Hughes's edition; and into German. This "political touchstone" bears hard on the Spanish monarchy, and may be considered as a supplement to his "News from Parnassus." 3. "Commentari sopra Cornelio Tacito," Geneva, 1669, 4to, Cosmopoli (Amsterdam), 1677, 4to, and afterwards in a collection published under the title "La Bilancia politica di tutte le opere di Trajano Boccalini," &c. with notes and observations by the chevalier Louis du May, at Castellana, 1678, 3 vols. 4to. The first two volumes of this scarce work contain the Tacitus, on which the annotator, not content with being very free in his religious opinions,

takes some extraordinary liberties with the text, and therefore they were soon inserted in the Index Expurgatorius. They contain, however, many curious facts which tend to illustrate the political affairs of the time. The third volume is filled with political and historical letters, collected by Gregorio Leti; but although these are signed with Boccalini's name, they are supposed to have been written by his son, and by the editor Leti, a man not very scrupulous in impositions of this kind. 6. "La Segretaria d'Apollo," Amst. 1653, 24mo, a sort of continuation of the "Ragguagli," very much in Boccalini's manner, but most probably we owe it to the success of his acknowledged works.[1]

BOCCHERINI (LEWIS), an eminent musical composer, was born at Lucca, Jan. 14, 1740, where he resided till 1768, when he went to Paris, and where he continued till 1780. He then removed to Madrid, where he died in 1806. His instrument was the violoncello, and he has perhaps supplied the performers on bowed-instruments and lovers of music with more excellent compositions than any master of the present age, except Haydn. His style is at once bold, masterly, and elegant. There are movements in his works, of every style, and in the true genius of the instruments for which he writes, that place him high in rank among the greatest masters who have ever written for the violin or violoncello. There is perhaps no instrumental music more ingenious, elegant, and pleasing, than his quintets; in which invention, grace, modulation, and good taste, conspire to render them, when well executed, a treat for the most refined hearers and critical judges of musical composition. The works of this excellent composer would be of use to judicious collectors, as his genius, taste, and judgment were too fertile and refined, to suffer him to commit to paper frivolous or indigested thoughts. His productions of forty years ago have lost nothing of their worth, nor will forty years more wholly deprive them of their bloom. They consist of fifty-eight collections of symphonies, quintets, &c. In the religious cast he has only one piece, a "Stabat mater."[2]

BOCCHI (ACHILLES), an eminent Italian scholar, was born at Bologna in 1488, of a noble family. In his studies he made uncommon proficiency, and had distinguished

[1] Biog. Univ.—Erythræi Pinacotheca.—Gen. Dict.—Biog. Brit. art. Hughes.—Blount's Censura.—Baillet Jugemens.—Saxii Onomast.

[2] Biog. Universelle.—Dr. Burney in Rees's Cyclopedia.

himself at the early age of twenty by his very learned work on Plautus. According to the custom of the age, he attached himself to various princes, but at first to the celebrated Albert Pio, count of Carpi. Having become imperial orator at the court of Rome, he obtained by his talents and knowledge of business, the titles of chevalier and count Palatine, and was intrusted with some important functions, such as that of bestowing the degree of doctor, of creating notaries, and even legitimizing natural children. At Bologna he was professor of Greek and Latin, rhetoric and poetry, and was chosen one of the Auziani in 1522. Having acquired a handsome fortune, he built a palace, and in 1546 founded an academy in it, named from himself Academia Bocchiana, or Bocchiale. It was also called Ermatena, agreeable to its device, on which was engraven the two figures of Mercury and Minerva. He also established a printing-office in his house, and he and his academicians employed themselves in correcting the many beautiful editions which they printed. Bocchi was a good Hebrew scholar, and well versed in antiquities and history, particularly that of his own country. The senate of Bologna employed him on writing the history of that city, and bestowed on him the title of Historiographer. Cardinal Sadolet, the two Flaminio's, John Phil. Achillini, and Lel. Greg. Giraldi, were among his particular friends, who have all spoken very favourably of him in their works. This last was much attached to him, and it is supposed that he meant to express this attachment by giving him the name of Phileros (loving friend), or Philerote, which is on the title of some of his works. Bocchi died at Bologna, Nov. 6, 1562. He wrote, 1. "Apologia in Plautum, cui accedit vita Ciceronis authore Plutarcho," Bologn. 1508, 4to. 2. "Carmina in laudem Jo. Bapt. Pii," ibid. 1509, 4to. 3. "Symbolicarum quæstionum de universo genere, quas serio ludebat, libri V. Bononiæ, in ædibus Bocchianæ," 1555, 4to, reprinted at Bologna, 1574, 4to. This work is highly valued on account of the emblems, which are almost all the invention of Bocchi, and were engraved for the first edition by Julio Bonasoni, and retouched for the second by Agostino Caracchi. Besides these, many of his Latin poems are in Gruter's "Deliciæ poetarum Latinorum," and others are yet in MSS. His history of Bologna is also in MS. in the library of the

institute of Bologna, and there is a copy in the French imperial library.[1]

BOCCHI (FRANCIS), one of the most voluminous writers of Florence, was born in that city in 1548. His education was superintended by his paternal uncle, under whose care he made great progress in learning, and acquired the esteem of Laurence Salviati, the Mæcenas of his age. He died at Florence in 1618, leaving a great many works in Latin and Tuscan, among which are "Elogia virorum Florentinorum," 1604, 1607, 4to, and other biographical, historical, and literary works, of which a list may be seen in our authority.[2]

BOCCIARDI (CLEMENTE), called CLEMENTONE from the vast size of his figure, a distinguished history and portrait painter, was born at Genoa in 1620, and was the disciple of Bernardo Strozzi, an artist of good reputation; but he found in himself so strong an ambition to arrive at excellence in his profession, that he left Genoa, and went to Rome and Florence, where he became familiar with Castiglione, there to explore that true sublimity of style, which can only be obtained by a judicious observation of the ancient sculptures and the works of the celebrated modern artists. By the guidance of an excellent genius, and also by a most industrious application to design, he discovered the art of uniting and blending the antique and modern gusto in a style that at once exhibited both gracefulness and strength. His style is more correct and more ideal than that of his master, though inferior in truth of colour. Most of the works of this master (except his portraits, which were lively, natural, and graceful) are in the chapels of Genoa, Pisa, and other cities of Italy, but particularly in Pisa, where is the best of his works, a St. Sebastian in the Certosa.[3]

BOCCONE (PAOLO, or PAUL), an ingenious naturalist, was born at Palermo, in Sicily, April 24th 1633, of a wealthy and respectable family, originally from Savona in Genoa. To improve himself in natural history, particularly in botany, to which he was early attached, he travelled over Sicily, Corsica, Malta, many parts of Germany, Holland, and England, conversing with the most eminent literary characters in the places he visited, with

[1] Biog. Universelle.—Saxii Onomast. [2] Biog. Universelle.
[3] Pilkington.

whom he afterwards kept up a correspondence. At Paris he became acquainted with the abbé Bourdalot, to whom he communicated various observations he had made, which were published at Amsterdam in 1674 under the title "Recherches et observations d'Histoire Naturelle." In the course of his travels, he was admitted doctor in medicine at Padua, was elected member of the Academ. Naturæ Curios. and made botanist to the grand duke of Tuscany. In 1682, he entered among the Cistertian monks at Florence, and with the habit of the order took the name of Sylvio, which he affixed to his latter works, but he was still permitted to continue his researches in natural history. Returning at length to Sicily, he retired to one of the houses of the Cistertians near Palermo, where he died, Dec. 22, 1704. As he had been indefatigable in his researches, his collection of plants and other natural productions was very considerable. Sherrard, who saw his hortus siccus, or specimens of dried plants, in 1697, was so struck with their number and beauty, that he engaged him to give a catalogue of them to the public, which he did in his "Musæo plante rare," published at Venice in 4to, the same year. The catalogue was also published by itself. Several of his works appear to have been printed while he was on his travels; the first of them, "De abrotano mare monitum," in 1668; and in the same year, "Manifestum botanicum, de plantis Siculis," Catanæ, 4to. By an advertisement at the beginning of the work he offers to botanists the seeds of many of the curious and rare plants he had collected, at moderate prices. Morison published an edition of this work at Oxford in 1674, 4to, under the title of "Icones et descriptiones rariarum plantarum Siciliæ, Melitæ, Galliæ, et Italiæ." Many of the plants, Haller says, were new. The figures are small, and in general not well delineated or engraved. His next production was "Recherches et observations naturelles," published at Paris in 1671, 12mo, again at Amsterdam in 1674, and again in 1744, in 8vo. It consists of letters to his correspondents in France, Italy, England, &c. In 1684, in 16mo, "Oper-vazioni naturali ove si contengono materie medico fisiche e di botanica," Bologna. The observations are twenty in number, and dedicated, or addressed to so many of the author's friends and patrons, among whom are many persons of high rank. He is very profuse in his elogia on the

medical virtue of many of the plants, which he praises far beyond their real value. "Tenere oportet," Haller says, "credulum esse virum et in viribus medicis plantarum liberalem." "Musæo di fisica e di esperienze decorato di opervazioni naturali," Venet. 1697, 4to. The author here assumes the name of Sylvio. The observations are, as in the former work, dedicated to his noble patrons, and contain ample accounts of the medical virtues of various plants, much beyond what, from experience, they have been found to possess. Some smaller dissertations were printed in Miscel. Naturæ Curios. and in the Journal des Savans. On the whole, Boccone appears to have been an industrious and intelligent writer, possessing considerable originality, and deserves to be classed among botanists of the third rate.[1]

BOCH (JOHN), or BOCHIUS, a Latin poet, was born at Brussels July 27, 1555, and became so eminent for his poetry, as to be called the Belgic Virgil. Having attached himself to cardinal Radzevil, he studied theology for some time, under the tuition of Bellarmin, afterwards the celebrated cardinal. He then travelled in Italy, Poland, Livonia, Russia, and other countries. The only memorable event that his biographers have recorded of these travels, is, that in his way to Moscow his feet were frozen, and he was thinking of submitting to amputation, when the place where he stopped happening to be surprized by the enemy, he recovered his feet in a most surprising manner, and escaped the danger of losing either them or his liberty. On his return home, he devoted his time to his literary pursuits, especially poetry, and died Jan. 13, 1609. He has left the following pieces: 1. "De Belgii principatu." 2. "Parodia heroica Psalmorum Davidicorum." 3. "Observationes physicæ, ethicæ, politicæ, et historicæ, in Psalmos." 4. "Vita Davidis." 5. "Orationes." 6. "Poëmata, &c." these poetical pieces, consisting of epigrams, elegies, &c. were collected and printed at Cologne, in 1615, with the addition of some poems by his son, a promising youth, who died in Calabria. It must not be omitted that Boch wrote the verses under the cuts of Verstegan's absurd book against queen Elizabeth, entitled "Theatrum

[1] Biog. Univ.—Rees's Cyclopædia.—Pulteney's Sketches, art. Morison.—Niceron.—Saxii Onomasticon.

crudelitatum Hereticorum nostri temporis," a sort of popish martyrology.[1]

BOCHART (SAMUEL), a learned French Protestant, born at Roan in Normandy, 1599. His father was a Protestant clergyman, and his mother a sister of the celebrated Peter du Moulin. He made a very early progress in learning, particularly in the Greek language, of which we have a proof in the verses he composed at the age of fourteen, in praise of Thomas Dempster, under whom he studied at Paris, and who has prefixed them to his Roman Antiquities. He went through a course of philosophy at Sedan, and studied divinity at Saumur, under Cameronius, whom he followed to London, the academy at Saumur being dispersed during the civil war. He went also to Oxford, and in Lent term, 1622, was entered as a student at the library, where he laid in a considerable part of that stock of Oriental learning which he afterwards displayed in his works. He afterwards went over to Leyden, and studied Arabic under Erpenius. When returned to France, he was chosen minister of Caen, where, in 1630, he distinguished himself by public disputations with father Veron, a very famous polemic, and champion for the Roman catholic religion, published under the title of "Acte de la conference entre S. B. et Jean Baillebache, &c. d'un part: et François Veron, predicateur de controverses," Saumur, 2 vols. 8vo. The dispute was held in the castle of Caen, in presence of a great number of Catholics and Protestants. Bochart came off with honour and reputation, which was not a little increased upon the publication of his Phaleg and Canaan, which are the titles of the two parts of his "Geographica Sacra," 1646. While at Caen, he was tutor to Wentworth Dillon, earl of Roscommon, author of the "Essay on Translated verse." He acquired also great fame by his "Hierozoicon, printed at London, 1675. The great learning displayed in these works rendered him esteemed, not only amongst those of his own persuasion, but amongst all lovers of knowledge of whatever denomination, especially such as studied the scriptures in their original languages, which was then very common. Dr. Hakewell, who was contemporary with Bochart, speaking of the knowledge of the oriental languages, observes,

[1] Biog. Univ.—Foppen Bibl. Belg.—Biog. Brit. art. Verstegan.—Saxii Onomasticon.

that "this last century (the fifteenth) afforded more skilful men that way than the other fourteen since Christ." In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her regard and esteem. At his return into France, in 1653, he continued his ordinary exercises, and was one of the members of the academy of Caen, which consisted of all the learned men of that place. He died suddenly, when he was speaking in this academy, May 6, 1667, which gave M. Brieux occasion to make the following epitaph on him:

"Scilicet hæc cuique est data sors æquissima, talis
Ut sit mors, qualis vitâ peracta fuit.
Musarum in gremio teneris qui vixit ab annis,
Musarum in gremio debuit iste mori."

Besides what we have mentioned, he wrote a treatise on the terrestrial paradise, on the plants and precious stones mentioned in scripture, and some other pieces, but he left these unfinished. He left also a great number of sermons. As many of his dissertations as could be collected were published in the edition of his works printed in Holland, 1712, 3 vols. folio. The "Hierozoicon, seu Historia animalium S. Scripturæ," was reprinted at Leipsic, by Rosenmuller, with notes and additions, 1793—6, 3 vols. 4to. Bochart, in oriental literature was one of the first men of his time; but, like many who have studied the Hebrew with great zeal, he fell into a sort of theory, which made him in many cases more attentive to words than things. His Sacred Geography is a stupendous undertaking, but it was impossible he could bring it to perfection at a time when we knew comparatively very little of modern Asia, and had few good books of travels. He is also accused, and not unjustly, of indulging too freely in etymologies of proper names, taken from the Hebrew, and of changing geographical questions, which are entirely of an historical nature, into etymological ones. These, and some other defects in Bochart's writings, have occasioned some persons to look on him with contempt, and distrust the whole of his learned work; whereas, he has treated many questions with profound sagacity, and even his errors are instructive. The only thing wanting to render his work extensively useful, and to throw all the light upon the foreign geography of the Hebrews which the nature of the subject can admit of, was a proper supplement, which should fill up his omissions, and correct his mistakes; and

this was undertaken by the celebrated Michaelis, from whom we have abridged the above sentiments on the merits of Bochart, and who, in 1769, published the first part of what he modestly termed a gleaning after Bochart, "Spicilegium Geographiæ Hebræorum exteræ post Bochartum," completed in eleven parts, Gottingen, 1780, 4to. [1]

BOCHART DE SARON (JOHN BAPTIST GASPARD), a liberal patron of learning, and first president of the parliament of Paris, was born in that metropolis, Jan. 16, 1730, of a family, the branches of which had filled many distinguished offices in the magistracy, and to which the subject of the preceding article appears to have been related. From his infancy, Mons. Saron was attached to mathematical studies, and particularly to calculations, the most complicated of which he performed with astonishing facility; and many eminent astronomers, who were his friends, made no scruple to apply to him for assistance of this kind, which he contributed with the greatest politeness; and as very much depends on intricate calculations, he may justly be allowed to share with them in the honour of their discoveries. He was, however, among the first who discovered that Herschell's new star was a new planet, and not a comet, as most of the French astronomers thought. In 1779 he was elected into the academy of sciences, and contributed to the promotion of their labours, not only by his private studies, which were indeed rather those of an amateur than of a scholar by profession, but also by his fortune. He made, at a vast expence, a collection of the finest astronomical instruments of all kinds, which he very willingly lent to those who wished to make use of them, and never had more pleasure than when he fancied he was thus supplying the wants of men of genius. It was also by his liberality that Laplace was enabled to publish his "Theorie du mouvement elliptique et de la figure de terre," 1784, 4to, the expence of which he defrayed. His whole life, indeed, exhibited a perfect model of a patron of learning and learned men, and demonstrated how easily men of rank and fortune may exalt their characters by the encouragement of genius. Yet this man was doomed to destruction by the monsters who ruled in France during the revolutionary period, and

[1] Gen. Dict.—Perrault Hommes Illustres.—Wood's Ath. vol. I.—Month. Rev. vol. XLI.—Blount's Censura.—Saxii Onomasticon.

who ordered him, and some other members of the old parliament of Paris, to be guillotined, a sentence which was executed April 20, 1794. M. Monjoie published in 1800 "L'eloge de Saron," 8vo, and Cassini paid him a similar compliment, which, however, was not printed.[1]

BOCHIUS. See BOCH.

BOCK (FREDERIC SAMUEL), professor of divinity and Greek in the university of Konigsberg, was born in that city, May 20, 1716, and died in 1786. Among his numerous works on theology, education, and natural history, which are much esteemed in his own country, we may enumerate, 1. "Specimen theologiæ naturalis," Zullichau, 1743, 4to. 2. "Historia Socinianismi Prussic." Konigsberg, 1753, 4to. 3. Historia Anti-Trinitariorum maximè Socinianismi et Socinianorum," 1774—1784, 2 vols. 8vo. 4. "A manual of Education," 1780, 8vo, in German. 5. "Essay on the natural history of east and west Prussia," Dessau, 1782—1784, 5 vols. 8vo. 6. "Prussian Ornithology," published in the 8th, 9th, 12th, 13th, and 17th numbers of the "Observator of nature." 7. "Essay on the natural history of the Herring," Konigsberg, 1769, 8vo: all the preceding are in German.[2]

BOCK, JEROME. See TRAGUS.

BOCKHORST (JOHN VAN), called also Langhen-Jan, a painter of history and portrait of the Flemish school, was born at Munster, about the year 1610; and removing to Flanders, acquired the art of design and colouring in the school of Jacques Jordaens. He designed well; the heads of his women are generally graceful, and those of his men distinguished by character: his tone of colouring sometimes resembled that of Rubens, but more frequently that of Vandyck. His pictures have great force and harmony, and his skilful management of the chiaro-scuro produces an agreeable effect. An altar-piece at the church of St. James in Ghent, representing the martyrdom of this saint, and a picture of the Annunciation in another church, painted in 1664, are distinguished performances of this master. Descamps mentions another John Van Bockhorst, who was born at Dentekoom in 1661, went when young to London, and was employed by sir Godfrey Kneller on his portraits, and the earl of Pembroke also employed him to paint portraits, history, and battle pieces. He afterwards

[1] Biog. Universelle. [2] Ibid.

practised portrait-painting in various parts of Germany, principally at the court of Brandenburgh and in Cleves, and died in 1724.[1]

BOCQUILLOT (LAZARUS ANDREW), a French ecclesiastic, was born at Avallon, April 1, 1649, of poor parents, who, however, neglected nothing that could contribute to his having the means of acquiring a fortune by a good education. He first studied at Dijon, and then went through a course of philosophy at Auxerre. On his return home, he determined on a military life, and went to Paris in hopes of being admitted into the royal guards. Not succeeding, he began to study with a view to the church, but again altered his mind, and accompanied M. de Nointel, the French ambassador, to Constantinople. On his return at the end of two years, he went to Bourges to study law, and having finished his course, he practised for some time at Avallon with considerable success. Here, however, he gave himself up to a dissipated life, which ended in a state of melancholy, during which he wrote to his brother, an ecclesiastic, who advised him to retire for some months to a monastery of Carthusians, and meditate on his past conduct. Bocquillot complied, recovered his peace of mind, and resumed his ecclesiastical studies. Having received the order of priesthood, he became curate of Chatelux, but was obliged some time after to resign it, owing to his deafness. Being then provided with a canonry at Avallon, he passed the remainder of his days in the tranquil employment of his pen, composing a great many homilies and books of practical piety, which he presented gratis to the booksellers, on condition that he should fix such prices on them as might suit the pockets of the poor. One of his best works is his "Traité historique de la Liturgie sacrée ou de la Messe," Paris, 1701, 8vo. He wrote also a life of the chevalier Bayard, under his fictitious name, the Prieur de Louval, taken principally from Godefroi's life of Bayard, published in 1616, and an antiquary tract, entitled "Dissertation sur les Tombeaux de Quarrée, village de Bourgoyne," Lyons, 1724, 8vo. He died of an apoplexy Sept. 22, 1728. His life and letters were published in 1745, 12mo.[2]

BODE (CHRISTOPHER AUGUSTUS), a learned professor of the university of Helmstadt, was born in 1722, at Wer-

[1] Pilkington.—Descamps. [2] Biog. Univ.—Dict. Hist.

nigerode. After having been educated at home, with great care, by his father, who was judge of that city, and counsellor to the count Stolberg of Wernigerode, he went in 1739 to the school of Closter-Bergen, near Magdeburgh, then superintended by Steinmez, and in 1741, took his leave of this school, in a Latin oration, "De societatibus hujus ævi notabilioribus." He then went to Halle, and having early imbibed a taste for oriental languages and sacred philology, he attached himself particularly to the two Michaelis's, father and son, who were then professors in that university. From Halle, he went to Leipsic, where he studied Arabic, Syriac, Chaldaic, Samaritan, Ethiopian, and rabbinical Hebrew. On his return to Halle in 1747, he maintained a thesis for his doctor's degree, under the presidency of Michaelis the father, "On the antiquity of the Hebrew language;" and then opened a course of lectures which were much admired. Notwithstanding this success, however, he left Halle, after a residence of two years, and settled at Helmstadt. Here he became a most popular teacher, his lectures being attended by an unusual number of students; and in 1754, the university secured his services by appointing him professor extraordinary of oriental languages. About this time, happening to meet with some works in which the study of the Armenian, Coptic, and Turkish languages was recommended, he had a great desire to add these to his stock, and not having been able to obtain the assistance of Jablonski for the Coptic, he determined to learn the others without a master. Having begun this task at his leisure hours, in 1756, he made such rapid progress as to be able to publish, before the conclusion of the year, the first two chapters of St. Matthew translated from the Turkish into Latin, with a critical preface on the history and utility of the Turkish language; and the first four chapters of the same evangelist translated from the Armenian into Latin, with some considerations on the Armenian language. These two little works, which were published, the first at Bremen, and the other at Halle, were criticised with some severity, perhaps not unjust; but the zeal and industry of the author, although not altogether successful in these attempts, were still the subject of admiration, and were not unrewarded. In 1760 he obtained a pension; and in 1763, lest he should accept of the offer of a professorship made to him by the university of Giessen, that of Helmstadt

conferred on him the title of professor in ordinary of philosophy, with an augmentation of salary. His various works in the mean time amply confirmed their choice, and extended his reputation throughout Europe. Of his private life we have no further account, although it was prolonged for many years after this period, as he died of an apoplexy, March 7, 1796. His principal works are, 1. "Evangelium secundùm Matthæum ex versione Æthiopici interpretis in Bibliis polyglottis Anglicanis editum cum Græco, &c." Halle, 1748, 4to, with a preface by Michaelis on the Ethiopian translation of the New Testament. 2. "Evangelium secundùm Matthæum ex versione Persica, &c." Helmstadt, 1750, 4to. 3. Persian translations of Mark, Luke, and John, 1751, 4to. published separately. 4. "Evangelium secundum Marcum ex versione Arabica, &c." Lemgow, 1752, 4to. 5. "Novum Testamentum ex versione Æthiopica, &c. in Latinum," Brunswick, 1753—55, 2 vols. 4to. 6. "Fragmenta Veteris Test. ex versione Æthiopici interpretis, et alia quædam opuscula Æthiopica," Wolfenb. 1755, 4to. 7. "Pseudo-critica Millio-Bengeliana," Halle, 1767, 8vo, pointing out some inaccuracies in the variorum editions of the New Testament by these eminent critics. Bode is considered by his countrymen as a man of most extensive learning, but as destitute of elegance as a writer, either in Latin or German, and as unacquainted with the art of enlivening his subject. [1]

BODE (JOHN JOACHIM CHRISTOPHER), a bookseller at Hamburgh, and a man of considerable learning, was born at Brunswick, Jan. 16, 1730, and died Dec. 13, 1793. He was long known for his controversial writings against the free-masons, but perhaps was more esteemed by his countrymen for his translations into German of various foreign popular works. Among these were Marmontel's Incas and Montaigne's Essays; and of the English series, Fielding's Tom Jones, Sterne's Sentimental Journey, and Tristram Shandy, and Goldsmith's Vicar of Wakefield. [2]

BODENSTEIN. See CARLOSTADT.

BODIN (JOHN), a French lawyer, and politieal writer, was born at Angers about 1530. In his youth he was supposed, but not upon good foundation, to have been a monk. He studied first at Toulouse, and after taking his

[1] Harles de Vitis Philologorum, vol. III. necessarily left imperfect.—Biog. Universelle. [2] Dict. Hist.

degrees, read lectures there with much applause, having a design to settle there as law-professor, and with that view he pronounced an oration on public instruction in the schools; but finding Toulouse not a sufficiently ample stage for his ambition, he removed to Paris, and began to practise at the bar, where his expectations being likewise disappointed, he determined to apply himself to literary occupations, and in this he had very considerable success. Henry III. who liked to have men of letters about him, admitted him into familiar conversation, and had such an opinion of him, that he sent to prison one John, or Michael de la Serre, who had written against Bodin, and forbid him under pain of death to publish his work: but this courtly favour did not last. Thuanus ascribes the king's withdrawing his countenance to the envy of the courtiers; but others think it was occasioned by Bodin's taking a political part in opposition to the king. He found an asylum, however, with the duke of Alençon, who made him secretary of his commands, one of the masters of the requests of his palace, and grand master of his waters and forests. The insurgents in the Netherlands at this time intended to declare the duke their sovereign, and were said to be prompted to this by queen Elizabeth of England. Bodin, however, accompanied him into England and Flanders, but he had the misfortune to lose this patron in 1584.

In 1576 he was chosen deputy to the states-general of Blois, by the tiers-etat of Vermandois, and ably contended for the rights of the people, and particularly opposed those who would have all the king's subjects constrained to profess the Catholic religion, which we can easily suppose effectually prevented the king from being reconciled to him. He after this appears to have resided at Laon, where, in 1589, he persuaded that city to declare for the league, and at the same time wrote to the president Brisson, a letter severely reflecting on Henry III. but this fault he afterwards repaired by securing the allegiance of Laon to Henry IV. He died of the plague at Laon, in 1596, leaving a character more dubious than that of any man in his time, and the light thrown upon it in his works is certainly not of the most favourable kind. It may be said, that although toleration was a word not known in his time, he appears to have cherished some liberal notions on the subject, but, as to religious principles, he had so little

steadiness, that he was by turns accounted, perhaps not always justly, a Protestant, Papist, Deist, Sorcerer, Jew, and Atheist; D'Aguessau, however, pronounces him a worthy magistrate, a learned author, and a good citizen. His first work was a commentary on Oppian's "Cynogeticon," Paris, 1549, 4to, in which he is supposed to have availed himself rather too freely of the notes of Turnebus. He then published an introduction to the study of history, under the title "Methodus ad facilem Historiarum cognitionem," Paris, 1566, 4to, the principal fault of which is that it does not correspond with the title, being very desultory and immethodical. But that which procured him most reputation, was his six books on "The Republic," a work equally immethodical with the other, and abounding in digressions and irrelevant matter, yet, for the time, an extraordinary collection of facts and reflections on political government. It was soon translated into other languages, and was read with much interest in an age when the principles of government were seldom discussed in books. When in England with the duke of Alençon, we are told that he found the English had made a Latin translation of it, bad enough, but, bad as it was, the subject of lectures at London and Cambridge. Bodin reports thus far himself; but that "it became a classic at Cambridge" has been supplied by his biographers, who were probably not aware that lectures on political government were then no part of Cambridge education, and if his book was explained and commented on there or at London, it must have been by individuals. In this work he introduces the influence of climate on the principles of government; and as Montesquieu has done the same, La Harpe, the French critic, terms Bodin's book the "germ of the Spirit of Laws," but this notion is far more ancient than either, and not indeed of much consequence, whether old or new. The first edition of these "Livres de la Republique" was printed at Paris, 1577, fol. and was followed by three others, 1577, 1578, and 1580; but the edition of Lyons, 1593, and that of Geneva, 1600, are preferred, because they contain Bodin's Treatise on Coins. He afterwards translated it into Latin, Paris, 1586, fol. an edition often reprinted, and more complete than the French, and several abridgements were published of it, both in Latin and French. His tables of law, entitled "Juris Universi Distributio," were printed in 1578, and in the following year,

his "Demonomanie des Sorciers," to which was annexed "A refutation of the book, de Lamiis," of John Wier, physician to the duke of Cleves, who had undertaken to prove that the stories of witchcraft and sorcery have chiefly arisen from imposture or delusions of fancy. The literary character of Bodin, who defended this kind of superstition, incurred reproach, and he himself was suspected of being a magician. A work written by him, but never printed, and entitled "Heptaplomeron, sive de abditis rerum sublimium arcanis," is said to have been an attack upon religion, and designed to invalidate the authority of revelation. By the seeming advantages which he gave in this work to the Jewish religion, he was suspected of being a convert to it; but it is more probable that he was a sceptic with regard to religion, and alike indifferent to all modes of faith. A little while before his death he published a Latin treatise, entitled "Theatrum Universæ Naturæ," in which he professes to pursue the causes and effects of things to their principles.[1]

BODLEY (Sir Thomas), that illustrious benefactor to literature, from whom the public library at Oxford takes its name, was the son of Mr. John Bodley, of Exeter, and of his wife Joan, daughter and heiress of Robert Home, esq. of Ottery St. Mary, near Exeter. By his father's side he descended from the ancient family of the Bodleys, or Bodleighs, of Dunscomb, near Crediton, in Devonshire. He was born at Exeter, March 2, 1544, and was about twelve years of age when his father was obliged to leave England on account of his religion, and settle at Geneva, where he lived during the reign of queen Mary. The English church at Geneva consisted, as he himself informs us, of some hundred persons; and here, the university having been newly erected, he frequented the public lectures of Chevalerius on the Hebrew tongue, of Beroaldus on the Greek, and of Calvin and Beza on divinity, and had also domestic teachers in the house of Philibertus Saracenus, a physician of that city, with whom he boarded, and where Robert Constantine, author of the Greek Lexicon, read Homer to him. Under such masters, we cannot doubt his proficiency, although we have no more particular detail of his early studies upon record. Whatever else he

[1] Gen. Dict.—Biog. Universelle.—Blount's Censura.—Baillet Jugemens des Savans.—Saxii Onomast.

learned, he appears to have imbibed an uncommon love of books, to have studied their history, and to have prepared himself, although unconscious of the result, for that knowledge which, it is evident from his correspondence, he was perpetually increasing, and which at length, when the political prospects which once flattered his ambition were closed, enabled, as well as incited him, to re-found the public library at Oxford.

Upon the accession of queen Elizabeth in 1558, he returned into England with his father and family, who settled at London; and soon after, he was sent to Magdalen college, in Oxford, under the tuition of Dr. Humphrey, afterwards president of that society. In 1563 he took the degree of B. A. and the same year was chosen probationer of Merton college, and the year following admitted fellow. In 1565, by persuasion of some of the fellows, he undertook the public reading of a Greek lecture in the hall of that college, which he continued for some time without expecting or requiring any stipend; but afterwards the society of their own accord allowed him a salary of four marks *per annum;* and from that time continued the lecture to the college. In 1566 he took the degree of M. A. and the same year read natural philosophy in the public schools. In 1569 he was elected one of the proctors of the university; and after that, for a considerable time, supplied the place of university orator. Hitherto Mr. Bodley applied himself to the study of various faculties, without the inclination to profess any one more than the rest; but, in 1576, being desirous to improve himself in the modern languages, and to qualify himself for public business, he began his travels, and spent nearly four years in visiting France, Germany, and Italy. Afterwards, returning to his college, he applied himself to the study of history and politics. In 1583 he was made gentleman usher to queen Elizabeth; and in 1585, married Anne, daughter of Mr. Carew, of Bristol, and widow of Mr. Ball, a lady of considerable fortune. Soon after, he was employed by queen Elizabeth in several embassies to Frederick king of Denmark, Julius duke of Brunswick, William landgrave of Hesse, and other German princes, to engage them to join their forces with those of the English, for the assistance of the king of Navarre, afterwards Henry IV. of France; and having discharged that commission, he was sent to king Henry III. at the time when

that prince was forced by the duke of Guise to quit Paris. This commission, he tells us, he performed with extraordinary secrecy, not being accompanied by any one servant, (for so he was commanded), nor with any other letters than such as were written with the queen's own hand to the king, and some select persons about him. "The effect," he adds, "of that message it is fit I should conceal; but it tended greatly to the advantage of all the Protestants in France, and to the duke's apparent overthrow, which also followed soon upon it." Camden says nothing more of this embassy than that queen Elizabeth "not only assisted the king of Navarre, when he was entangled in a dangerous and difficult war, with money and other military provisions, but sent over sir Thomas Bodley to support or encourage the French king when his affairs seemed to be in a very desperate condition."

In 1588 he was sent to the Hague, to manage the queen's affairs in the United Provinces, where, according to an agreement between the queen and the states, he was admitted one of the council of state, and took his place next to count Maurice, giving his vote in every proposition made to that assembly. In this station he behaved greatly to the satisfaction of his royal mistress, and the advancement of the public service. A more particular account of sir Thomas's negociations with the states may be seen in Camden's "Annals of queen Elizabeth," under the year 1595, and in a short piece, written by sir Thomas himself, and published by Mr. Thomas Hearne in his notes upon that passage of Camden, entitled "An account of an Agreement between queen Elizabeth and the United Provinces, wherein she supported them, and they stood not to their agreement."

After near five years residence in Holland, he obtained leave to return to England to look after his private affairs, but was shortly after remanded back to the Hague. About a year after he came into England again, to communicate some private discoveries to the queen; and presently returned to the States for the execution of those councils he had secretly proposed. At length, having succeeded in all his negociations, he obtained his final recal in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from the court and all public business, and never could be prevailed with to return and accept of any

new employment. His own account of his treatment at this time is too amusing and characteristic to be omitted: "I cannot chuse," says he, "in making report of the principal accidents that have befallen unto me in the course of my life, but record among the rest, that from the very first day I had no man more to friend, among the lords of the council, than was the lord treasurer Burleigh; for when occasion had been offered of declaring his conceit, as touching my service, he would always tell the queen (which I received from herself, and some other ear-witnesses) that there was not any man in England so meet as myself to undergo the office of the secretary; and since, his son the present lord treasurer hath signified unto me in private conference, that, when his father first intended to advance him to that place, his purpose was withal to make me his colleague. But the case stood thus in my behalf: Before such time as I returned from the Provinces United, which was in the year 1597, and likewise after my return, the earl of Essex did use me so kindly, both by letters and messages, and other great tokens of his inward favour to me, that, although I had no meaning but to settle in my mind my chiefest dependance upon the lord Burleigh, as one that I reputed to be both the best able, and therewithal the most willing, to work my advancement with the queen; yet I know not how the earl, who sought by all devices to divert her love and liking both from the father and the son (but from the son in special), to withdraw my affection from the one and the other, and to win me altogether to depend upon himself, did so often take occasion to entertain the queen with some prodigal speeches of my sufficiency for a secretary, which were ever accompanied with words of disgrace against the present lord treasurer, as neither she herself (of whose favour before I was thoroughly assured) took any great pleasure to prefer me the sooner (for she hated his ambition, and would give little countenance to any of his followers); and both the lord Burleigh and his son waxed jealous of my courses, as if underhand I had been induced, by the cunning and kindness of the earl of Essex, to oppose myself against their dealings. And though in very truth they had no solid ground at all of the least alteration in my disposition towards either of them both (for I did greatly respect their persons and places, with a settled resolution to do them any service, as also in my heart I detested to be of any

faction whatsoever) yet the now lord treasurer, upon occasion of some talk that I have since had with him of the earl and his actions, hath freely confessed of his own accord to me, that his daily provocations were so bitter and sharp against him, and his comparisons so odious, when he put us in a balance, as he thought thereupon, he had very great reason to use his best means to put any man out of love of raising his fortune, whom the earl with such violence, to his extreme prejudice, had endeavoured to dignify. And this, as he affirmed, was all the motive he had to set himself against me, in whatsoever might redound to the bettering of my state, or increasing my credit and countenance with the queen. When I had thoroughly now bethought me, first in the earl, of the slender holdfast he had in the queen; of an endless opposition of the chiefest of our statesmen like still to wait upon him; of his perilous, feeble, and uncertain advice, as well in his own, as in all the causes of his friends; and when moreover for myself I had fully considered how very untowardly these two counsellors were affected unto me, (upon whom before in cogitation I had framed all the fabric of my future prosperity); how ill it did concur with my natural disposition, to become, or to be counted a stickler or partaker in any public faction; how well I was able, by God's good blessing, to live of myself, if I could be content with a competent livelihood; how short a time of farther life I was then to expect by the common course of nature; when I had, I say, in this manner represented to my thoughts my particular estate, together with the earl's, I resolved thereupon to possess my soul in peace all the residue of my days; to take my full farewell of state employments; to satisfy my mind with that mediocrity of worldly living that I had of mine own; and so to retire me from the court, which was the epilogue and end of all my actions, and endeavours of any important note, till I came to the age of sixty-three. Now although after this, by her majesty's directions, I was often called to the court by the now lord treasurer, then secretary, and required by him, as also divers times since, by order from the king, to serve as an ambassador in France, to go a commissioner from his highness for concluding the truce between Spain and the Provinces, and to negociate in other very honourable employments; yet I would not be removed from my former final resolution; insomuch as at length to reduce

me the sooner to return to the court, I had an offer made me by the present lord treasurer (for in process of time he saw, as he himself was pleased to tell me more than once, that all my dealing was upright, fair, and direct) that in case I myself were willing unto it, he would make me his associate in the secretary's office: And to the intent I might believe that he intended it *bona fide*, he would get me out of hand to be sworn of the council. And for the better enabling of my state to maintain such a dignity, whatsoever I would ask that might be fit for him to deal in, and for me to enjoy, he would presently solicit the king to give it passage. All which persuasions notwithstanding, albeit I was often assaulted by him, in regard of my years, and for that I felt myself subject to many indispositions, besides some other reasons, which I reserve unto myself, I have continued still at home my retired course of life, which is now methinks to me as the greatest preferment that the state can afford." Mr. Camden mentions the affair of sir Thomas's disappointment in regard to the office of secretary in these words: "It raised in him (the earl of Essex) a greater and more apparent discontent, that sir Robert Cecil was chosen secretary in his absence; whereas he had some time before recommended sir Thomas Bodley, on the score of his great wisdom and experience in the affairs of the Low Countries, and had run very high in his commendations; but with so much bitterness, and so little reason, disparaged Cecil, that the queen (who had by this time a mean opinion of Essex's recommendations) was the more inclinable to refuse to make Bodley secretary; neither would she let the lord treasurer join him in commission with his son; both which honours were designed him, till Essex, by too profuse and lavish praises, had rendered him suspected as a creature of his own."

In the same year (1597) he began the munificent work of restoring, or rather founding anew, the public library at Oxford, which was completed in 1599. In his memoirs he has admirably displayed his first thoughts, his first feelings, and his first precautions on this important undertaking. After adverting to the motives which induced him to retire from court and chuse a private life, he goes on thus: "Only this I must truly confess of myself, that though I did never yet repent me of those, and some other my often refusals of honourable offers, in respect of enriching my private estate; yet somewhat more of late I have blamed

myself and my nicety that way, for the love that I bear to my reverend mother the university of Oxon, and to the advancement of her good, by such kind of means, as I have since undertaken. For thus I fell to discourse and debate in my mind; that although I might find it fittest for me to keep out of the throng of court contentions, and address my thoughts and deeds to such ends altogether, as I myself could best affect; yet withal I was to think, that my duty towards God, the expectation of the world, and my natural inclination, and very morality did require, that I should not wholly so hide those little abilities that I had, but that in some measure, in one kind or other, I should do the true part of a profitable member of the state. Whereupon examining exactly for the rest of my life what course I might take, and having sought (as I thought) all the ways to the wood, to select the most proper, I concluded at the last to set up my staff at the library door in Oxon, being thoroughly persuaded, that in my solitude and surcease from the commonwealth affairs, I could not busy myself to better purpose, than by reducing that place (which then in every part lay ruined and waste) to the public use of students. For the effecting whereof I found myself furnished, in a competent proportion, of such four kinds of aids, as, unless I had them all, there was no hope of good success. For without some kind of knowledge, as well in the learned and modern tongues, as in sundry other sorts of scholastical literature; without some purse-ability to go through with the charge; without great store of honourable friends, to further the design; and without special good leisure to follow such a work, it could but have proved a vain attempt and inconsiderate. But how well I have sped in all my endeavours, and how full provision I have made for the benefit and ease of all frequenters of the library, that which I have already performed in sight, that which besides I have given for the maintenance of it, and that which hereafter I purpose to add, by way of enlargement of that place (for the project is cast, and, whether I live or die, it shall be, God willing, put in full execution), will testify so truly and abundantly for me, as I need not be the publisher of the dignity and worth of my own institution." Camden, under the year 1598, tells us, that Bodley, being at present unengaged from affairs of state, set himself a task, which would have suited the character of a crowned head, the promotion and encouragement of learn-

ing; for he began to repair the public library at Oxford, and furnished it with new books. It was set up, he adds, by Humphrey duke of Gloucester, but through the iniquity of the times was, in the reign of Edward VI. stripped of all the books; but he (Bodley) having made the choicest collection from all parts of the world of the most valuable books, partly at his own cost, and partly by contributions from others, he first stocked, and afterwards left it so well endowed at his death, that his memory deserves to bear a very lasting date amongst men of worth and letters." The same author, in his "Britannia," tells us, duke Humphrey's library consisted of one hundred and twenty-nine volumes, procured from Italy at a great expence. His translator adds, that they were valued at above a thousand pounds, and that the duke in 1440 gave one hundred and twenty-six volumes more, and in 1443 a much greater number, besides considerable additions at his death three years after. But, before duke Humphrey's time, Richard de Bury, *alias* Aungervil, bishop of Durham, in 1295, gave a great number of books to the university, which were kept in a place for that purpose in the college, now Trinity college, which the monks of Durham had founded in the north suburbs of Oxford; an account whereof may be gathered from a book written by himself, called "Philobiblos, sive de amore librorum, et institutione Bibliothecæ." And after him, in 1320, Thomas Cobham, bishop of Worcester, built another over the old Congregation-house in the north cœmetery of St. Mary's. In 1597, sir Thomas Bodley, taking into his consideration the ruinous condition of duke Humphrey's library, and resolving to undertake the restoration of it at his own expence, wrote a letter, dated at London, Jan. 23, to Dr. Ravis, dean of Christ church, then vice-chancellor, to be communicated to the university; offering therein to restore the fabric of the said library, and to settle an annual income for the purchase of books, and the support of such officers as might be necessary to take care of it. This letter was received with the greatest satisfaction by the university, and an answer returned, testifying their most grateful acknowledgment and acceptance of his noble offer. On this, sir Thomas immediately set about the work, and in two years time brought it to a good degree of perfection. In 1601, the university had such a sense of his services that he was voted a public benefactor, and his name ordered to be included among

the other benefactors repeated in the public prayers. He furnished it with a large collection of books, purchased in foreign countries at a great expence; and this collection in a short time became so greatly enlarged by the generous benefactions of several noblemen, bishops, and others, that neither the shelves nor the room could contain them. Sir Thomas then offering to make a considerable addition to the building, the motion was readily embraced, and, on July 19, 1610, the first stone of the new foundation was laid with great solemnity, the vice-chancellor, doctors, masters of arts, &c. attending in their proper habits, a speech being made upon the occasion. But sir Thomas Bodley did not live to see this part of his design completed, though he left sufficient means in trust, as he bestowed his whole estate (his debts, legacies, and funeral charges defrayed) to the noble purposes of this foundation. By this, and the help of other benefactions, in procuring which sir Thomas was very serviceable by his great interest with many eminent persons, the university was enabled to add three other sides to what was already built, forming a noble quadrangle, and spacious rooms for schools of arts. By sir Thomas's will 200*l. per annum* was settled on the library for ever; out of which he appointed near forty pounds for the head librarian, ten pounds for the sub-librarian, and eight for the junior. He drew up likewise a body of excellent statutes for the government of the library. In this library is a statue erected to the memory of sir Thomas Bodley, by the earl of Dorset, chancellor of the university, with the following inscription: "Thomas Sackvillus Dorsettiæ Comes, Summus Angliæ Thesaurarius, et hujus Academiæ Cancellarius, Thomæ Bodleio Equiti Aurato, qui Bibliothecam hanc instituit, honoris causa pie posuit; *i. e.* Thomas Sackvile, earl of Dorset, lord high treasurer of England, and chancellor of this university, piously erected this monument to the honour of sir Thomas Bodley, knt. who founded this library." King James I. we are told, when he came to Oxford in 1605, and, among other edifices, took a view of this famous library, at his departure, in imitation of Alexander, broke out into this speech: "If I were not a king, I would be an university man; and if it were so that I must be a prisoner, if I might have my wish, I would have no other prison than that library, and be chained together with so many good authors." A catalogue of the printed books in the Bodleian library was pub-

lished in 1674 by Dr. Thomas Hyde, then chief librarian; another of the manuscripts was printed in 1697; and a more ample catalogue of the books was printed at Oxford, in 1738, in two volumes, folio.

After king James's accession to the throne, sir Thomas received the honour of knighthood; and from this time, it appears by the Cabala (p. 95), he lived mostly at Parsons' Green, Middlesex. His town house was in the parish of St. Bartholomew the Less, near Smithfield, London, where his wife died and was buried June 1611, and here likewise sir Thomas died, Jan. 28, 1612. It is probable he had been for some time indisposed, as we find by Wood's Annals, that the vice-chancellor, heads of houses and proctors sent to him letters of condolence, dated Jan. 17. We learn from the same author, that as soon as his death was announced, the university assembled to consider of the most honourable testimony of respect for his memory, on which it was agreed that a distant day should be appointed for his interment in Merton college chapel, which he had himself desired. The ceremony was accordingly performed with a solemnity and pomp becoming the university which he had so amply enriched. The body lay in state for some days in the hall of Merton college, surrounded by three heralds at arms, the relations of the deceased, his executors, the vice-chancellor, dean of Christ church, the proctors and bedels, and the whole society of Merton. On the day of the funeral, March 27, a procession was formed of the heads of the several houses, all the distinguished members of the university, and sixty-seven poor scholars (the number of his years) chosen by the heads of houses: the body was removed from Merton college through Christ church, and thence through the high street to the divinity school, where it was deposited while an oration was delivered by Richard Corbet, afterwards bishop of Oxford. It was then removed to St. Mary's church, where a funeral sermon was preached by Dr. William Goodwyn, dean of Christ church; and these ceremonies being over, the corpse was conveyed to Merton college, and, after another speech* by John Hales, fellow of Merton, "the ever memorable," was interred at the upper end of the choir, under the north wall. In 1615 Stone the statu-

* These two funeral orations are printed in "Batesii Vitæ," p. 416, and that of Hales in his works. Many other academical tributes were offered to Bodley's memory at the time.

ary was employed to erect a monument of black and white marble, on which is placed his effigies, in a scholar's gown, surrounded with books; and at the four corners stand grammar, rhetoric, music, and arithmetic. On each hand of his effigies stands an angel; that on the left holds out to him a crown; and that on the right a book open, in which are these words; Non delebo nomen ejus de libro vitæ; *i. e.* "I will not blot his name out of the book of life." Underneath is the figure of a woman, sitting before the stairs of the old library, holding in one hand a key, and in the other a book, wherein the greatest part of the alphabet appears; and behind are seen three small books shut, inscribed with the names of Priscianus, Diomedes, and Donatus. Beneath all are engraven these words: Memoriæ Thomæ Bodley Militis, Publicæ Bibliothecæ fundatoris, sacrum. Obiit 28 Jan. 1612.

Dr. John Morris, canon of Christ-church, bequeathed by his will to the university five pounds *per annum*, for a speech to be made by a master of arts in praise of sir Thomas Bodley; the person who made the speech to be nominated by the dean of Christ-church, and confirmed by the vice-chancelor for the time being. But this gift was not to take place till the death of Dr. Morris's widow; which happening in November, 1681, the annuity then fell to the university, and the year following, Dr. John Fell, dean of Christ-church, nominated Thomas Sparke, A. M. of his college; who, being approved by the vice-chancellor, made a solemn speech in the schools, the 8th of November, 1682. This is continued annually on the day when the visitation of the library is made. His statutes * for the regulation of the library were translated

* The original copy of them, written by his own hand, is preserved in the archives of the Bodleian library. They provide, 1. That the keeper, or librarian, shall be a graduate, without cure of souls, and unmarried; and that both the electors, and elected, shall take an oath, prescribed in the statutes; the election to be made after the same manner as in the choice of proctors. 2. The Librarian's office is to keep the great register-book, in which are enrolled the names and gifts of all benefactors to the library; to preserve the disposition of the whole, and to range all books that shall be given, under their proper classes; to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, such days and times only excepted, as are specified in the statutes. 3. To prevent accidents from fire, neither the keeper, nor any person frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of persons desiring them, to be used in sight, and restored before such persons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In case of sickness, or other necessary avocation, the keeper may be allowed a deputy, who must

out of English into Latin by Dr. John Budden, principal of Broadgate-hall (now Pembroke college), and incorporated with the university statutes. Sir Thomas wrote his own life to the year 1609, which, together with the first draught of his statutes, and a collection of his letters, were published from the originals in the Bodleian library, by Hearne, under the title of "Reliquiæ Bodleianæ, or, some genuine remains of sir Thomas Bodley," London, 1703, 8vo. Of this we have availed ourselves in the preceding account, to which something must now be added from subsequent information. It is not easy to quit the history of a man to whom literature is so exceedingly indebted, and who cannot be contemplated without veneration, not only by the sons of Oxford, but by every one who has profited by access to the invaluable library which will hand his name down to the latest posterity.

In Dr. Birch's Memoirs of the reign of queen Elizabeth, there are extracts of several letters written by sir Thomas Bodley to the earl of Essex, the lord treasurer Burghley, sir Robert Cecil, and Mr. Anthony Bacon, chiefly during sir Thomas's residence in Holland. From these, therefore, and from other passages in that work, we shall select a few particulars, which may serve to render the account of his life somewhat more complete. In 1583, when Mr. Stafford (afterwards sir Edward Stafford) was appointed ambassador to France, it was said that Mr. Bodley was to

be a graduate, and take the same oath as the keeper did at his admission. He is allowed likewise an assistant in his office, and an inferior attendant (usually some poor scholar) to keep the library clean. 6. The revenue settled for the maintenance of the library, &c. to be lodged in the university chest, and managed by the vice-chancellor and proctors for the time being. 7. None to enjoy the freedom of study there, but only doctors and licentiates of the three faculties, bachelors of divinity, masters of arts, bachelors of physic and law, and bachelors of arts of two years standing; also lords, and the sons of members of parliament, and those who become benefactors to the library; and all such, before admission to such priviledge, to take an oath, prescribed in the Statutes. 7. Any graduate, or other person, who shall be convicted of dismembering, or purloining, or altering any word or passage of any book or books, to be publicly degraded, and expelled the university. 8. Eight overseers or visitors of the library are appointed, viz. the vice-chancellor and proctors, the three professors of divinity, law, and physic, and the two regius professors of Hebrew and Greek, who are to inspect the state both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and, on the visitation-day, forty shillings is allowed to be expended on a dinner or supper for the visitors, and gloves to be presented them by a beadle, viz. seven pair, of ten shillings the pair, to the five professors and two proctors, and one pair, of twenty shillings price, to the vice-chancellor, besides forty shillings in money to each of the proctors, and twenty nobles to the vice-chancellor, &c.

go with him as chief secretary; but no evidence appears of his having actually served the ambassador in that capacity. The letters we have mentioned exhibit a farther proof of the fidelity and diligence with which he discharged his duty, in the management of queen Elizabeth's affairs in the United Provinces. As some of the facts the letters relate to, are too minute to require a particular discussion in this place, it may be sufficient to refer generally to Dr. Birch's Memoirs. One principal business of Mr. Bodley in Holland, was to obtain satisfaction from the States General, for certain sums of money due from them to the queen, for the expence she had been at, in assisting and supporting their republic: and though he conducted himself in this negociation with his usual ability, and, in general, gave high satisfaction to her majesty, yet he once greatly displeased her, by returning to England, in order to lay before her, a secret proposition, from some leading members of the States, relative to the payments demanded. In a letter written to the queen on the 14th of May, 1595, just after his return, he inclosed the substance of their overture, and alleged the reasons of his own coming over in person, to be the winning of time, the clearing of doubts, and the framing of the overture fully to her majesty's satisfaction. Nevertheless, the queen continued so exasperated with the proposal brought by him, that on the 24th of May, he wrote to Mr. Anthony Bacon, that he had not stirred abroad for ten days past, nor knew when he should, since he saw so little hope of better usage at court; "where," says he, "I hear for my comfort, that the queen on Monday last did wish I had been hanged. And if withal I might have leave, that I should be discharged, I would say, *Benedetto si el Giorno, el Mese, & l'Anno.*" However, at length, Mr. Bodley was sent back to the Hague, with new instructions, to demand of the States a hundred thousand pounds in ready money, and to protest, that if they would not now determine to return her majesty such an answer, as she might find they had some feeling of her manifold deserts and present necessities, she would not only revoke her succours from thence with all expedition, but make her grievances known by some public declaration, whereby the world might take notice of their want of conscience in their dealing. But not being able to bring the States to a compliance with

the terms insisted upon, he was, at last, commanded to effect the very same project, which he had before carried to England, and for which he had endured so much bitterness and grief; and in conclusion he brought them to these terms: that they would consent to a discharge of the auxiliary entertainments, which would ease her majesty of at least forty thousand pounds a year, upon condition that her intention might be known two months before: to make an annual presentation of twenty thousand pounds, to be paid every time by public legation on her majesty's birth-day; but not to be continued beyond her reign: to assist her majesty, if there should be occasion, with their shipping and other sea provisions, and to come to no accord or pacification with the Spaniard, unless with her consent; and to discharge the sum of four hundred thousand pounds in four years, but payable only to her majesty's person.

Among the other aids which sir Thomas Bodley received, in his noble design of restoring the public library at Oxford, his great friend, the earl of Essex, made him a present of a considerable part of the very valuable library that had belonged to the celebrated Jerom Osorius, successively bishop of Sylvas, and of Algarva, in which last see he died in 1580. This library had fallen to the earl's share, among the booty which had been taken in the famous expedition against Cadiz, in 1596. King James I. likewise, enriched the Bodleian library at Oxford at the expence of his own: for he gave a warrant to sir Thomas Bodley, under the privy seal, for any books, which that gentleman should like in any of his houses or libraries. However, his majesty amply supplied this loss, by purchasing lord Lumley's library, which contained not only his own collection, but that of his father-in-law, Henry Fitz-Alan, earl of Arundel, who had lived in the reign of king Henry the eighth, when, upon the dissolution of the monasteries, he had great opportunities of collecting manuscripts. Many of these manuscripts, as well as of the printed books in the Royal library, have the name of *Arundel* and *Lumley* written in them; and now constitute a part of the noble collection in the British Museum. In Hearne's "Johannis Glastoniensis Historia de Rebus Glastoniensibus," are two letters to sir Robert Cotton, which peculiarly belong to this article, as one of them gave rise to

a very ridiculous report. They will be found in the note *.

Though sir Thomas Bodley's design, in re-founding the public library at Oxford, was so excellent and useful, and his bequeathing his estate for that purpose so commendable, some persons were dissatisfied at their not being remembered by him in his last will. This, at least, was the case with Mr. Chamberlayne, who, though not a relation of sir Thomas's, yet having had a long acquaintance with him, complains of his conduct with no small degree of malignity. He says that sir Thomas Bodley was so carried away with the vanity and vain glory of his library, that he forgot all other respects and duties almost of conscience, friendship, or good nature. Mr. Chamberlayne farther observes, as another argument of sir Thomas's vanity, that he had written his own life in seven sheets of paper, not leaving out the least minuteness, or omitting any thing that might tend to his own glory or commendation; and that he had not so much as made mention of his wife, or that he was married; by which it might be seen what a

* "Sir THOMAS BODLEY to Sir ROBERT COTTON.

"Sir, I was thrice to have seen you at your house, but had not the hap to find you at home. It was onely to know how you hold your old intention, for helping to furnish the university library, where I purpose, God willing, to place all the books that I have hitherto gathered within these three weekes. And whatsoever any man shal conferr for the storing of it, such order is taken for a due memorial of his gift, as I am persuaded hee cannot any way receive a greater contentment of any thing to the value otherwise bestowed. Thus much I thought to signify unto you, and to request to hear, how you rest affected. From my house, June 6. Yours, to use on any occasion,

"THO. BODLEY."

"Sir HENRY SAVILE to Sir ROBERT COTTON.

"Sir, I have made M. Bodley acquainted with your kind and friendly offer, who accepteth of it in most thankful manner; and if it pleaseth you to appoint to-morrow at afternoon, or upon Monday or Tuesday next, at some houre likewise after dinner, wee will not faile to see with you at your house for that purpose.

"And remember, *I give you faire warning, that if you hold any booke so deare, as that you would bee loath to have him out of your sight, set him aside before hand.* For my own part, I will not do that wrong to my judgment, as to choose of the worst, if better be in place; and beside, you would account me a simple man. But, *to leave jesting*, we wil any of the dayes come to you, *leaving*, as great reason is, *your own in your own power, freely to retaine or dispose.* True it is, that I have raised some expectation of the quality of your gift in M. Bodley, whom you shal find a gentleman in all respects worthy of your acquaintance. And so, with my best commendations, I commit you to God. This St. Peter's day.

"Your very assured friend,

"HENRY SAVILE."

It has, if we mistake not, been imagined, that the former part of this last letter contains a reflection on sir Thomas Bodley, as if he could scarcely be trusted, where curious books were in sight: but it is fully evident, from the latter part of it, that no such thing was intended, and that sir Henry Savile was only in jest.

mind he carried, and what account he made of his best benefactors. It is easy to perceive, that these reflections are chiefly the result of spleen and disappointment.

It would require a volume to enumerate the many important additions made to the Bodleian library by its numerous benefactors, or to give even a superficial sketch of its ample contents in every branch of science. Among the earliest benefactors were, Robert Devereux, earl of Essex; Thomas Sackville, lord Buckhurst and earl of Dorset; Robert Sidney, lord Sidney of Penshurst; viscount Lisle and earl of Leicester; George Carey, lord Hunsdon; William Gent, esq.; Anthony Browne, viscount Montacute; John lord Lumley; Philip Scudamore, of London, esq.; and Lawrence Bodley, younger brother to the founder. All these contributions were made before the year 1600. In 1601, collections of books and manuscripts were presented by Thomas Allen, some time fellow of Trinity college; Thomas James, first librarian; Herbert Westphaling, bishop of Hereford; sir John Fortescue, knt.; Alexander Nowell, dean of St. Paul's; John Crooke, recorder of London, and chief justice of the Common Pleas; and Nicholas Bond, D. D. president of Magdalen college. The most extensive and prominent collections, however, are those of the earl of Pembroke, Mr. Selden, archbishop Laud, sir Thomas Roe, sir Kenelm Digby, general Fairfax, Dr. Marshall, Dr. Barlow, Dr. Rawlinson, Mr. St. Amand, Dr. Tanner, Mr. Browne Willis, T. Hearne, and Mr. Godwin. The last collection bequeathed, that of the late eminent and learned antiquary, Richard Gough, esq. is perhaps the most perfect series of topographical science ever formed, and is particularly rich in topographical manuscripts, prints, drawings, and books illustrated by the manuscript notes of eminent antiquaries. Since 1780, a fund of more than 400*l.* a year has been esablished for the purchase of books. This arises from a small addition to the matriculation fees, and a moderate contribution annually from such members of the university as are admitted to the use of the library, or on their taking their first degree. [1]

BODLEY (LAURENCE), a younger brother of sir Thomas Bodley, and, as already noticed, a benefactor to his library, was born in the city of Exeter, about the year 1546. After a suitable education, though in what school

[1] Reliquiæ Bodleianæ.—Gen. Dict.—Biog. Britann.—Prince's Worthies of Devon.—Wood's Ath. vol. I.—and Annals by Gutch.—Chalmers's Hist. of Oxford.

is not known, he was sent to Christ-church-college in Oxford, where he took the degrees of bachelor and master of arts. From thence he removed into his native country, where his merit became so conspicuous, that he was made one of the canons residentiary of Exeter cathedral, and rector of Shobroke, about seven miles from that city, near Crediton. He was chief mourner at his brother's funeral; and, March 30, 1613, was created doctor in divinity, as a member of Christ-church. He died April the 19th, 1615, in the seventieth year of his age, and was interred in St. Peter's cathedral in Exeter, near the choir, under a flat marble stone, with an epitaph. As to his character, we are told, that for his pious zeal, and continual labour in the faithful discharge of the duties of his function, he cannot be over-praised, and that he was of an hospitable disposition, very charitable, and pious. In his will, he bequeathed to the mayor and chamber of Exeter, four hundred pounds in money, to purchase twenty pounds a year in lands, towards the maintenance of a preacher in that city. There is nothing of his writing extant, except an elegy on the death of the famous bishop Jewel, inserted in Humphrey's life of that prelate. Dr. John Prideaux, regius professor of divinity and rector of Exeter college, dedicated an act sermon to him, and acknowledges himself indebted to him for some preferment. Prideaux entered Exeter college as a poor servitor, and probably was then indebted to Dr. Bodley for his advancement.[1]

BODLEY (Sir JOSIAS), youngest brother to sir Thomas Bodley, was, in all probability, born at Exeter, as well as his brothers. He was bred up a scholar, and spent some time in Merton-college in Oxford; but preferring a military to a studious life, he served in the Low-countries, which was then the theatre of war, and behaved so well, that he was advanced to the degree of a captain. In 1598, he was sent into Ireland, with several old companies of English out of the Netherlands, amounting in all to above a thousand men, of which he was second captain. There he signalized himself by his valour and conduct: and was, at the taking of the isle of Loghrorcan; at the attack of Castle-Ny park; and at the siege of Kinsale, in 1601, where he was overseer of the trenches, as he was also at the sieges of Baltimore, Berchahaven, and Castlehaven,

[1] Biog. Brit.—Prince's Worthies of Devon.

for which, and other services, he was knighted by the lord deputy Chichester. He was living in Ireland in the year 1613, when he was director-general, and overseer of the fortifications of that kingdom, but the time of his death is not known. He wrote "Observations concerning the fortresses of Ireland, and the British colonies of Ulster," a MS. once in the library of sir James Ware, and afterwards in that of Henry lord Clarendon, and "A Jocular Description of a Journey taken by him to Lecale in Ulster, in 1602," also in manuscript.[1]

BODMER (JOHN JAMES), a voluminous writer, and one of the revivers of literature in Germany, was born at Zurich, July 19, 1698, and notwithstanding his father's design to bring him up to the church, or for trade, he seemed born for the sciences, and particularly the belles lettres. He concealed his dislike, however, for the ministry, until the time when he might have been admitted, and then declined proceeding any farther. His father then would have him pursue trade, and in 1717 sent him to Bergamo for that purpose. This being of course as disagreeable to him as the study of divinity, he returned home after two years, his predilection for poetry growing more and more upon him. Ovid's Metamorphoses, a translation of which fell in his way, filled his head with poetical images, and the English Spectator formed his morals, while he studied his philosophy in Bayle and Montaigne. The German language was at this time in a barbarous state; literature was at a low ebb, and the pedantic studies of the schools were not to the liking of such a youth as Bodmer. Finding nothing, therefore, to read in his own language, he confined himself to the classics of antiquity, and gave up every other employment, except the study of the history and politics of Swisserland. In history, however, he looked only for men, manners, and language; and was desirous of forming from it a system of psychology.

In 1737 he was elected a member of the grand council of Zurich, but this excited no ambition. Having lost his children, he refused every kind of civil promotion, and took as much pains to avoid as others do to procure such honours. His object was to reform the taste of his country, and with this view, for many years all his writings were of the didactic and critical kind. In 1721 he and Breitinger

[1] Biog. Brit.—Prince's Worthies of Devon.

made their first appearance in the republic of letters, by a periodical paper, in the manner of the English Spectator, to which they gave the title of the "Painter of Manners," and which contributed in a very great degree to the reformation of style. This was followed by many other works, which procured Bodmer the high character of the restorer of the German language, criticism, and poetry. He published also various pieces relative to the history of Swisserland, the greater part of which appeared in the Helvetic Bibliotheque, and have since been inserted in the supplement of Lauffer's history of Swisserland. In 1748 and 1758, he and his former colleague Breitinger re-published many pieces of German poetry of the thirteenth century: Bodmer also translated some old English ballads, and published the poetry of Opitz with critical remarks. All these contributed essentially to the refinement of German taste and style; but Bodmer reached his fiftieth year before he became himself a poet. He had hitherto been terrified at the restraint which rhime imposes, and made no attempt of the kind, until Klopstock, by introducing hexameters, opened the way to ease and variety. Bodmer had studied Milton and Klopstock, and as he was the son of a clergyman, and once destined for the church, this, and a desire to tread in the steps of these illustrious predecessors, determined him to choose a subject from the Bible. Perhaps, says his biographer, his creative powers suggested to him the patriarchs instead of the Achilleses and Æneases. Hitherto his pen had not touched on a national subject, nor could he find any creative fund in national history. Animated therefore by the genius of Milton, he ventured to write an epic in an age in which the poetic fire appeared to be extinguished. His hero was Noah, who having survived the destruction of the first, became the father of a new race of men. Bodmer, by charging this new generation with the crimes of all ages, rendered his poem at once moral and political, and, under the title of the "Noachide," it was printed at Zurich, 1752, 1765, and 1772.

His other works were, a German translation of Milton, Zurich, 1769; and of Homer, ibid. 1769; of Apollonius Rhodius, ibid. 1779; Collections for the history of the Allies, ibid. 1739; Dissertation on the wonderful in poetry, 1749; Critical observations on portraits in poetry; Letters on Criticism; A collection of all his smaller epic poems, entitled Calliopes; A collection of critical and poetical works,

the fountain of the German language, 1768; a magnificent edition, already noticed, of the "Minnisinger," or Old German Bards, 1758. He also wrote parodies on Lessing's Fables, and the Tragedies of Weiss, both very inferior to his other works. In 1767 his "Noah" was translated by Mr. Collier, and partakes of all the faults of such compositions as the "Death of Abel." Bodmer's great fault, indeed, was that inflated and bombast style, which has been since his time so popular in Germany, and which, in the dramatic form, some years ago, threatened to debase the taste of this country. His imagination is fertile, and occasionally bursts into something like sublimity, but is rarely under the guidance of judgment or taste. Having something of both, however, at the time his countrymen had neither, he cannot be denied the merit of giving a more favourable direction to their studies; but it was his misfortune to acquire fame when there was none to dispute it, and as his country increased in its number of scholars and critics, he in vain endeavoured to preserve his superiority by being jealous of rising merit. The first critic when German criticism was in its infancy, he would also be the first when she was advanced to maturity; but he outlived his authority, and was no longer the first, although he might rank among the best. He died Jan. 2, 1783.[1]

BOECLER (JOHN HENRY), an eminent German critic and historian, and counsellor to the emperor and to the elector of Mentz, was born in 1611, at Cronheim in Franconia, and was during a long life reputed one of the ablest men Germany had produced, particularly in Greek, Latin, and Hebrew, in history, and political and legal knowledge. He was only twenty when thought worthy of being appointed professor of eloquence at Strasburgh, and in 1640 was made a canon of St. Thomas. Christina, queen of Sweden, invited him to Upsal in 1648, to be professor of eloquence, and the following year conferred on him the place of historiographer of Sweden, with a pension of eight hundred crowns, which she generously continued when his health obliged him to return to Strasburgh. He was then elected professor of history at Strasburgh, and in

[1] Biog. Univ.—Meister's Portraits des hommes illustres de la Suisse.—Bilduisse, &c. Portraits of illustrious Germans.—Crit. Rev. vol. II. and Month. Rev. vol. XIV. N. S.—Saxii Onomast.

1662 the elector of Mentz appointed him his counsellor. The year after, the emperor Ferdinand III. bestowed the same honour upon him, with the title of count Palatine. Louis XIV. offered him a pension of two thousand livres, but the court of Vienna, unwilling to lose him, induced him to decline it, and made up his loss by another pension of six hundred rix-dollars. Boecler, honoured and enriched by so many favours, pursued his studies with unremitting ardour, until his death in 1692. He published with notes or commentaries, editions of Herodian, Strasburgh, 1644, 8vo; Suetonius, ibid. 1647, 4to; Manilius, ibid. 1655, 4to; Terence, ibid, 1657, 8vo; Cornelius Nepos, Utrecht, 1665, 12mo; Polybius, 1666, 1670, 1681, 4to; part of Tacitus, Velleius Paterculus, Virgil, Herodotus, and Ovid. His other works were: 1. "De Jure Galliæ in Lotharingiam," Strasburgh, 1663, 4to, a refutation of the treatise on the rights of the French king to Lorraine. 2. "Annotationes in Hippolytum a Lapide," ibid. 1674, 4to, a refutation of the work entitled "De ratione status imperii Romano-Germanici," by Chemnitz or James de Steinberg. 3. "Dissertatio de scriptoribus Græcis et Latinis, ab Homero usque ad initium XVI seculi," ibid. 1674, 8vo, and reprinted by Gronovius in the tenth vol. of his Grecian antiquities. 4. "Bibliographia historico-politico-philologica," 1677, 8vo. 5. "Historia Belli Sueco-Danici annis 1643—1645," Stockholm, 1676, Strasburgh, 1679, 8vo. 6. "Historia universalis ab orbe condito ad J. C. nativitatem," ibid. 1680, 8vo, with a dissertation on the use of history. 7. "Notitia sacri imperii Romani," ibid. 1681, 8vo. 8. An edition with notes and improvements, of Picolomini's Latin history of Frederic III. ibid. 1685, fol. reprinted 1702. 9. "De rebus sæculi post Christum XVI. liber memorialis," Kiel, 1697, 8vo. 10. "Historia universalis IV sæculorum post Christum," 1699, 8vo, reprinted at Rostock, 4to, with a life of the author, by J. Theophilus Moller. 11. Various "Letters" in Jaski's collection, Amsterdam, 1705, 12mo. 12. "Commentatio in Grotii librum de jure belli ac pacis," Strasburgh, 1705, 1712, 4to. He was a most enthusiastic admirer of Grotius. 13. "Bibliographia critica," Leipsic, 1715, 8vo, enlarged by J. Gottlieb Krause; the former editions of this work were very defective. 14. "Dissertations, and smaller pieces," published by J. Fabricius, at

Strasburgh, 1712, 4 vols. 4to, on history, politics, morals, criticism, many of them very valuable.[1]

BOEHM (ANTHONY WILLIAM), minister of the German chapel at St. James's, London, the son of Anthony Boehm, minister at Oestorff, in the county of Pyrmont, in Germany, who died 1679, was born June 1, 1673, and after his father's death was sent to school at Lemgo, and afterwards at Hameln, whence, after making proficiency in Greek and Latin, he was removed to the newly-erected university at Halle. Having finished the usual course of studies here, and taken orders, he was for some time employed as tutor to the sons of noblemen and gentlemen. About the year 1701, some German families in London requested of the university of Halle to send over a proper person as schoolmaster to their children. Boehm was invited to accept this situation, and arrived at London in November of that year, where his first object was to acquire the English language. In 1702 he opened a school in Bedfordbury, but met with so little encouragement, although invited hither for the purpose, that he must have returned to his own country, if, in 1705, he had not been appointed by prince George of Denmark, queen Anne's husband, to be one of his chaplains, and officiate at his chapel, which he did for some time alternately with his colleague Crusius, and gave so much satisfaction, not only to the prince, but to the queen, that after his highness's death, in 1708, the queen ordered the same service to be continued, and gave him access to her presence, which he improved occasionally in the promotion of acts of charity and humanity. On one occasion, particularly, by his intercession, the queen prevailed on the king of France to release many of the French Protestants condemned to the gallies for religion. When king George I. came to the crown, Mr. Boehm was confirmed in his station, which he held to his death, May 27, 1722. He was buried in Greenwich church-yard, with a characteristic epitaph. He appears to have been a man of unfeigned and fervent piety, and remarkably zealous in promoting works of piety and charity. Dr. Watts said of him, that he feared there were but few such men then in England, British or German, Episcopal or Non-conformist. His original works are: 1. "Enchiridion Precum, cum introductione de natura Orationis," 1707, 1715, 8vo. 2. "A volume of dis-

[1] Moreri.—Biog. Universelle.—Saxii Onomasticon.

courses and tracts," in English. 3. "The duty of Reformation," 1718. 4. "The doctrine of godly sorrow," 1720. 5. "Plain directions for reading the Holy Bible," 1708, and 1721. 6. "Various pious tracts, in the German language. He also translated the "Pietas Hallensis," a curious history of the rise and progress of the Orphan school at Halle, 1705—6—7, and the first "Account of the Protestant mission at Tranquebar," 1709—11, some parts of the works of bishop Hopkins, Dr. Barrow, &c. Arndt's "True Christianity;" and edited a Latin edition of the same, and editions of some other pious treatises by foreign divines. He left an unfinished history of the reformation in England from Henry VIII. to Charles II. and some other manuscripts.[1]

BOEHM (ANDREW), privy-counsellor of the landgrave of Hesse, and professor of mathematics and philosophy at Giessen, was born at Darmstadt, Nov. 17, 1720, and died July 6, 1790. As a philosopher, he adhered to the principles of Wolf, who had been his master, but in mathematics he followed and added to the improvement of the age, by many useful and experimental treatises. His "Magazine for engineers and artillery-men," 1777—85, 12 vols. 8vo, procured him very considerable reputation. He also wrote, 1. "Logica, ordine scientifico in usum auditorum conscripta," Francfort, 1749—62—69, 8vo. 2. "Metaphysica," Giessen, 1673, 8vo, and an improved edition, 1767, 8vo. He had a considerable hand in the "Francfort Encyclopædia;" and, along with F. K. Schleicher, wrote the "New Military Library," Marbourg, 1789—90, 4 vols.[2]

BŒHMEN (JACOB), or BEHMEN, a noted visionary, and founder of the sect of the Behmenists, was born in a village near Gorlitz, in Upper Lusatia, 1575. His education was suitable to the circumstances and views of his parents, who, designing him for a mechanic trade, took him from school as soon as he could read and write, and put him apprentice to a shoe-maker. He first began to use that occupation as a master at Gorlitz, in 1594, and getting into such business as enabled him to support a family, he entered after some time into matrimony, and had several children.

In the mean time, being naturally of a religious turn of mind, he was a constant frequenter of sermons from his

[1] Life by J. J. Rambach, translated by Jacobi, Lond. 1735, 8vo.
[2] Biog. Universelle.

youth, and took all opportunities of reading books of divinity, but, not being able to satisfy himself about the differences and controversies in religion, he grew very uneasy, till, happening one day to hear from the pulpit that speech of our Saviour, "Your heavenly Father will give the holy spirit to them that ask it;" he was presently so affected, that from this moment, as he tells us, he never ceased asking, that he might know the truth. Upon this, he says, by the divine drawing and will, he was in spirit rapt into the holy sabbath, where he remained seven whole days, in the highest joy; after which, coming to himself, he laid aside all the follies of youth, and was driven by divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and in all his actions forbore the least appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a second time possessed with a divine light, and by the sight of a sudden object brought to the inward ground or centre of the hidden nature; yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the signatures, figures, or shapes of all created things very clearly and manifestly laid open; whereupon he was taken with exceeding joy, yet held his peace, in silence praising God. But ten years after, in 1610, through the overshadowing of the holy spirit, he was a third time touched by God, and became so enlightened, that, lest so great grace bestowed upon him should slip out of his memory, and he resist his God, he began to write privately for his own use (without the help of any books except the holy scripture), the truths which had been thus revealed to him. In this spirit he first published his treatise, entitled "Aurora, or the rising of the sun," in 1612; which book was immediately carried to the magistrates of Gorlitz by George Richterus, dean of the ministers of that place, who complained of its containing many of the errors of Paracelsus and Wigelius; for Bœhmen had amused himself with chemistry in his youth. The magistrates suppressed the piece as much as possible, and commanded the author to write no more, observing to him, that such employment was properly the business of the clergy, and did not belong to his profession and condition.

Thus rebuked, he remained silent for seven years; but finding that the directors of the electoral laboratory had

recommended him to a great many persons of the court as a good chemist, he lifted up his head, and boldly opposed Richterus: and, taking up his pen again, was resolved to redeem the time he had lost; insomuch that in the remaining five years of his life he wrote above twenty books, the last of which, entitled "A table of his principles, or a key of his writings," was published in 1624. He did not long survive it; for, betimes in the morning, Nov. 18 of that year, he called one of his sons, and asked him, "if he also heard that excellent music?" To which being answered in the negative, he ordered the door to be set open, that the music might be the better heard. He asked afterwards what o'clock it was? and being told it had struck two, he said, "It is not yet my time, my time is three hours hence." In the interim he was heard to speak these words, "O thou strong God of hosts, deliver me according to thy will: O thou crucified Lord Jesus, have mercy upon me, and receive me into thy kingdom." When it was near six o'clock, he took leave of his wife and sons, and blessed them, and said, "Now I go hence to paradise;" then bidding his son turn him, he immediately expired in a deep sigh.

A great number of persons have been inveigled by the visions of this fanatic; among others the famous Quirinus Kahlman in Germany, who says, that he had learned more, being alone in his study, from Bœhmen, than he could have learned from all the wise men of that age together: and that we may not be in the dark as to what sort of knowledge this was, he acquaints us, that amidst an infinite number of visions it happened, that being snatched out of his study, he saw thousands of thousands of lights rising round about him. But our author is better known among ourselves, where he has hundreds of admirers; and no wonder, since, as Dr. Henry More observes, the sect of the Quakers have borrowed a great many of their doctrines from our Teutonic philosopher; of whom we shall venture to say, from a perusal of some of his writings, that he possessed the grand arcanum of mysterizing plain truths by an inextricably ænigmatical expression. He has still many disciples in England; and we are sorry to add, met with a warm advocate and industrious disciple in the late pious Mr. William Law, who employed many years in preparing an edition and translation of Bœhmen's works, and which were published after his decease in 2 vols. 4to, to which

two others were afterwards added. The titles of these writings will be perhaps sufficient, without entering farther into their merits, or that of their author. 1. Aurora, or the rising of the sun, 1612. 2. Of the three principles, together with an appendix of the threefold life of man, 1619. 3. Of the threefold life of man, 1620. 4. An answer to the forty questions of the soul, propounded by Dr. Walter, &c. ibid. 5. Three books; the first, of the incarnation of Jesus Christ; the second, of the suffering, death, and resurrection of Christ; the third, of the tree of faith, ibid. 6. Of six parts, ibid. 7. Of the heavenly and earthly mysterium, ibid. 8. Of the last times, to P. K. ibid. 9. De signaturâ rerum, or the signature of all things, 1621. 10. A consolatory book of the four complexions, ibid. 11. An apology to Balthazar Tilken, in two parts, ibid. 12. A consideration upon Esaias Steefel's book, ibid. 13. Of true repentance, 1622. 14. Of true resignation, ibid. 15. Of regeneration, ibid. 16. Of predestination and election of God; at the end of which is a treatise, entitled, 17. A short compendium of repentance, 1623. 18. The mysterium magnum upon Genesis, ibid. 19. A table of the principles, or key of his writings, to G. F. and J. H. 20. Of the supersensual life, ibid. 21. Of the two testaments of Christ, viz. baptism and the supper of the Lord, ibid. 22. A dialogue between the enlightened and unenlightened soul, ibid. 23. An apology upon the book of true repentance, directed against a pasquil of the principal minister of Gorlitz, called Gregory Rickter, ibid. 24. An epitome of the mysterium magnum, ibid. 25. A table of the divine manifestation, or an exposition of the threefold world, to J. S. V. S. and A. V. F. ibid. The following are without date. 26. Of the errors of the sects of Ezekiel Meths, to A. P. A. or an apology to Esaias Steefel. 27. Of the last judgment. 28. Certain letters to diverse persons, written at diverse times, with certain keys for some hidden words. Besides these our author left unfinished, 29. A little book of divine contemplation. 30. A book of one hundred and seventy-seven theosophic questions. 31. The holy weeks, or the prayer-book.[1]

[1] Life by Okeley, and an excellent review of it by Badcock, Month. Rev. vol. LXIII.—Mosheim.—Brucker.—Saxii Onomast.—Preface to Warburton's Divine Legation, &c.

BOEHMER (GEORGE RALPH), an eminent professor of botany and anatomy in the university of Wittemberg, who was born in 1723, and died in 1803, was the disciple of Ludwig, and the author of a great many treatises on every branch of botanical science, much admired for original thoughts, perspicuity of method, and extensive knowledge. The principal of these were, 1. "Flora Lipsiæ indigena," Leipsic, 1750, 8vo. 2. "Definitiones plantarum Ludwigianas auctas et emendatas edidit G. R. Bœhmer," ibid. 1760, which forms a new and improved edition of Ludwig's Elements of Botany. 3. "Bibliotheca scriptorum historiæ naturalis, œconomiæ, aliarumque artium ac scientiarum ad illam pertinentium, realis systematica," ibid. 9 vols. 8vo, a very valuable bibliographical work, with references to the literary journals, &c. 4. "A history of plants used in arts and manufactures," ibid. 1794; 8vo, in German. To these may be added a vast number of academical dissertations on botanical subjects. The Bœhmeria, a genus of the class Monœcia Tetrandria, was so named in honour of him, by Jacquin.[1]

BOEHMER (JUSTIN HENNING), a very celebrated German lawyer, was born in 1674 at Hanover. He became professor of law at Halle, and afterwards director of the university; and in 1743 was appointed chancellor of the duchy of Magdeburgh, and chancellor in ordinary of the faculty of law. He died Aug. 11, 1749. His chief study was the canon law, but he was also equally distinguished for his knowledge of the civil law; and in all his writings displays profound sense and learning. Among the most approved of his works, we may enumerate: 1. "Tractatus ecclesiasticus de jure parochiali," Halle, 1701, 4to. 2. "Jus Ecclesiasticum Protestantium," ibid. 1714, 5 vols. 4to; and in 1737, a second edition, in 7 vols. 4to; a third in 1740, extended to 12 vols. 4to. 3. "Corpus juris canonici," Halle, 1747, 2 vols. 4to. This, which is written in a spirit of moderation and candour, he dedicated to pope Benedict XIV. who received the compliment very graciously. He had two sons John Samuel, and George Louis, both eminent lawyers, law-writers, and professors, a list of whose works may be seen in our authority. A third son, Philip Adolphus, born at Halle in 1717, and who died in

[1] Biog. Universelle.

1789, was a physician, having been admitted doctor in medicine in 1736. As he applied his mind particularly to the study of midwifery, he gave for his inaugural thesis, "De precavenda polyporum generatione." His next dissertation, which was published in 1741, in 4to, was "Situs uteri gravidi, ac fœtus, ac sede placentæ in utero." In this he has given a critical examination of the midwifery forceps used in England, which he compares with and prefers to Leuret's. These pieces were added by the author to his edition of sir Richard Manningham's "Compendium artis Obstetricæ," published in 1746, 4to. Having acquired celebrity by these and other works, he was adopted member of the Acad. Nat. Curios. and foreign associate of the royal academy of surgery at Paris. He was also appointed to succeed his father as professor of anatomy and medicine in the university at Hall. In 1749 he published "Institutiones Osteologicæ, in usum prelectionum," 8vo. Haller particularly commends in this work the engravings of the embryos, and some fœtal skeletons. His "Observationum Anatomicarum fasciculus primus," folio, was published in 1752. Among many rare and curious objects are, an engraving of a pregnant uterus, to shew the membrana decidua, and a fœtus in one of the Fallopian tubes, with the placenta. The second collection, also in folio, published in 1756, contains a smaller fœtus in one of the tubes, and a child with two bodies and only one head.[1]

BOERHAAVE (HERMAN), an illustrious physician and professor at Leyden, born Dec. 31, 1668, at Voorhoot, a small village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himself. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which seemed to baffle the art of surgery, and occasioned such excessive pain, as much interrupted his studies for some time; but at length, by fomenting it with salt and wine, he effected a cure himself, and thereupon conceived his first thoughts of studying physic. In 1682, he was sent to the public school at Leyden, and at the expiration of the year got into the sixth and highest class, whence it is customary, after six months, to be removed to the university. At this juncture his father died, who left a wife

[1] Biog. Universelle.—Haller Bibl. Anat.—Rees's Cyclopædia.

and nine children, with a slender provision; of whom Herman, though but sixteen, was the eldest. Upon his admission into the university, he was particularly noticed by a friend of his father, Mr. Trigland, one of the professors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgomaster of Leyden; and by the advice of these gentlemen he attended Senguerd's lectures on logic, the use of the globes, natural philosophy, metaphysics, and ethics: he likewise attended the learned Jacob Gronovius on Greek and Latin authors, Rykius on Latin classics, rhetoric, chronology, and geography, and Trigland and Scaafe on the Hebrew and Chaldee languages, in order to understand the sacred writings in their originals. In 1687, he applied to mathematics, and found the study so entertaining, that, after having gone through geometry and trigonometry, he proceeded to algebra, under Volder, in 1689. This year he gave a specimen of his learning in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good was well understood by Cicero;" and for this received the golden medal, which usually accompanies the merit of such probationary exercise. In 1690 he took a degree in philosophy. In his thesis on this occasion, with great strength of argument, he confuted the systems of Epicurus, Hobbes, and Spinosa. After having laid a solid foundation in all other parts of learning, he proceeded to divinity under the professors Trigland and Spanheim; the first of whom gave lectures on Hebrew antiquities, the second on ecclesiastical history.

Notwithstanding he was thus qualified for entering into orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by this time almost wholly exhausted; yet such was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther prosecution of his theological studies. By this means he not only increased his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendship with John Vandenburg, burgomaster of Leyden. By this new connection he was recommended to the curators, to compare the Vossian manuscripts (purchased in England for the public library at Leyden) with the catalogue of sale; which he executed with such accuracy as procured him the esteem of the university, and recommended him in so particular a

manner to Mr. Vandenburg, that this gentleman became ever after solicitous for his advancement; and observing the amazing progress Boerhaave made in whatever he applied to, persuaded him to join the study of physic to philosophy and theology. As a relaxation therefore from divinity, and in complaisance to this gentleman, he dipt into physic, being duly prepared for it by his acquaintance with the learned languages, mathematics, and natural philosophy; and he resolved to take a degree in physic before his ordination. The study of medicine commencing with that of anatomy, he diligently perused Vesalius, Fallopius, and Bartholin, oftentimes himself dissecting and attending the public dissections of professor Nuck. He next applied himself to the fathers of physic, beginning with Hippocrates; and, in their chronological order, reading carefully all the Greek and Latin physicians: but soon finding that the later writers "were almost wholly indebted to that prince of physicians for whatever was valuable in them, he resumed Hippocrates, to whom alone in this faculty he devoted himself for some time, making extracts, and digesting them in such a manner, as to render those inestimable remains of antiquity quite familiar to him." He afterwards made himself acquainted with the best modern authors, particularly with Sydenham, whom he usually styled the immortal Sydenham. He next applied to chemistry, which so captivated him, that he sometimes spent days and nights successively in the study and processes of this art. He made also a considerable proficiency in botany: not contented with inspecting the plants in the physic-garden, he sought others with fatigue in fields, rivers, &c. and sometimes with danger in almost inaccessible places, thoroughly examining what he found, and comparing them with the delineations of authors.

His progress in physic hitherto was without any assistance from lectures, except those mentioned in anatomy, and a few by professor Drelincourt on the theory; nor had he yet any thoughts of declining the priesthood: amidst mathematical, philosophical, anatomical, chemical and medical researches, he still earnestly pursued divinity. He went to the university of Harderwick in Guelderland, and in July 1693 was created there M. D. Upon his return to Leyden, he still persisted in his design of engaging in the ministry, but found an invincible obstruction to his intention. In a passage-boat where he happened to be, some

discourse was accidentally started about the doctrine of Spinosa, as subversive of all religion; and one of the passengers, who exerted himself most, opposing to this philosopher's pretended mathematical demonstrations only the loud invective of a blind zeal, Boerhaave asked him calmly, "Whether he had ever read the works of the author he decried?" The orator was at once struck dumb, and fired with silent resentment. Another passenger whispered the person next him, to learn Boerhaave's name, and took it down in his pocket-book; and as soon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinosist. Boerhaave, finding that such prejudices gained ground, thought it imprudent to risque the refusal of a licence for the pulpit, when he had so fair a prospect of rising by physic. He now therefore applied wholly to physic, and joined practice with reading. In 1701, he took the office of lecturer upon the institutes of physic; and delivered an oration the 18th of May, the subject of which was a recommendation of the study of Hippocrates: apprehending that, either through indolence or arrogance, this founder of physic had been shamefully neglected by those whose authority was likely to have too great weight with the students of medicine. He officiated as a professor, with the title of lecturer only, till 1709, when the professorship of medicine and botany was conferred on him: his inaugural oration was upon the simplicity of true medical science, wherein, exploding the fallacies and ostentation of alchemistical and metaphysical writers, he reinstates medicine on the ancient foundation of observation and experiments. In a few years he enriched the physic-garden with such a number of plants, that it was found necessary to enlarge it to twice its original extent. In 1714, he arrived to the highest dignity in the university, the rectorship; and, at its expiration, delivered an oration on the method of obtaining certainty in physics. Here, having asserted our ignorance of the first principles of things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many systems of the philosophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, a Cartesian, professor of divinity and philosophy at Franeker, who sounded the alarm, that the church was in danger; and that the introduction of scepticism, and even Spinosism, must be the conse-

quence of undermining the Cartesian system by such a professed ignorance of the principles of things: his virulence was carried to such a degree, that the governors of the university thought themselves in honour obliged (notwithstanding Boerhaave's remonstrances to the contrary) to insist upon his retracting his aspersions. He accordingly made a recantation, with offers of further satisfaction: to which Boerhaave generously replied, that the most agreeable satisfaction he could receive was, that so eminent a divine should have no more trouble on his account. In 1728, he was elected of the academy of sciences at Paris; and, in 1730, of the royal society of London. In 1718, he succeeded Le Mort in the professorship of chemistry; and made an oration on this subject, "That chemistry was capable of clearing itself from its own errors." August 1722, he was taken ill and confined to his bed for six months, with exquisite arthritic pains; he suffered another violent illness in 1727; and being threatened with a relapse in 1729, he found himself under the necessity of resigning the professorships of botany and chemistry. This gave occasion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgements to those who contributed thereto. Yet he was not less assiduous in his private labours till the year 1737, when a difficulty of breathing first seized him, and afterwards gradually increased. In a letter to baron Bassand, he writes thus of himself: "An imposthumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion: if it should continue to increase without breaking, I must sink under it; if it should break, the event is still dubious: happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised! In the mean time, I am not wanting in the use of the most approved remedies, in order to mitigate the disease, by promoting maturation, but am no ways anxious about the success of them: I have lived to upwards of sixty-eight years, and always cheerful." Finding also unusual pulsations of the artery in the right side of the neck, and intermissions of the pulse, he concluded there were polypous concretions between the heart and lungs, with a dilatation of the vessels. Sept. 8, 1738, he wrote his case to Dr. Mortimer, secretary of the royal society; and for some days there

were flattering hopes of his recovery; but they soon vanished, and he died the 23d, aged almost seventy.

No professor was ever attended in public as well as private lectures by so great a number of students, from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time they expressed their surprise at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic, which was owing as much at least to his œconomy, as the largeness of his fees; he was falsely accused of penuriousness, for he was liberal to the distressed, but without ostentation: his manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted. In friendship he was sincere, constant, and affectionate: he was communicative without conceitedness, and zealous though dispassionate in contending for truth; so unmoved was he by detraction, as to say "The sparks of calumny will be presently extinct of themselves, unless you blow them."

The following anecdotes respecting an important feature in Boerhaave's character will not be read without interest: "Fifty years are now elapsed," says the learned baron Haller, "since I was the disciple of the immortal Boerhaave; but his image is continually present to my mind. I have always before my eyes the venerable simplicity of that great man, who possessed in an eminent degree the power of persuasion. How often have I heard him say, when he spoke of the precepts of the Gospel, that the Divine Teacher of it had much more knowledge of the human heart than Socrates! He particularly alluded to that sentence in the New Testament, 'Whosoever looketh after a woman to lust after her, hath already committed adultery with her in his heart:' for, added my illustrious master, "the first attacks of vice are always feeble; reason has then some power over the mind. It is then in the very moment that such thoughts occur as have a tendency to withdraw us from our duty, that, if we with diligence suppress them, and turn our attention to something else, we may avoid the approaching danger, and not fall into the temptations of vice."

Boerhaave wrote in Latin a Commentary on his own Life, in which, in the third person, he takes notice of his

opinions, of his studies, and of his pursuits. He there tells us, "that he was persuaded the Scriptures, as recorded in their originals, did instruct us in the way of salvation, and afford tranquillity to the mind, when joined with obedience to Christ's precepts and example." He complains, however, that many of those who make the most unequivocal profession of our Saviour's doctrine, pay too little deference to his example recommended in one of his precepts—"Learn of me, for I am meek and lowly in heart."

Not long before he died, he told his friends, that he had never doubted of the spiritual and immaterial nature of the soul; but that in a very severe illness with which he was afflicted, he had a kind of experimental certainty of the distinction between corporeal and thinking substances, which mere reason and philosophy cannot supply, and had opportunities of contemplating the wonderful and inexplicable union of soul and body. "This," says Dr. Johnson in his exquisite life of him, "he illustrated by the effects which the infirmities of his body had upon his faculties; which yet they did not so oppress or vanquish, but that his soul was always master of itself, and always resigned to the pleasure of its author."

This great man, on all occasions, declared sir Isaac Newton to have been a most accurate observer in chemistry, as well as in the other branches of natural philosophy. In his lectures he constantly called the immortal Sydenham, the British Hippocrates.

Music and gardening were the constant amusements of Boerhaave. In the latter part of his life his great pleasure was to retire to his country seat near Leyden, where he had a garden of eight acres, enriched with all the exotic shrubs and plants which he could procure, that would live in that soil. "Thus," says Dr. Lobb, "the amusement of the youth and of the age of this great man was of the same kind—the cultivation of plants; an employment coeval with mankind, the first to which necessity compelled them, and the last to which, wearied with the tiresome round of vanities, they are fond of retreating, as to the most innocent and entertaining recreation."

Boerhaave is buried in the great church of Leyden, under a large marble urn thus simply inscribed:

Salutifero Boerhaavii Genio Sacr.

It has been mentioned, to the honour of Boerhaave, by

one of his biographers, that he received the visits of three crowned heads,—the grand duke of Tuscany, William the Third, and Peter the Great, the last of whom slept in his barge all night, over against the house of our illustrious professor, that he might have two hours conversation with him before he gave his lectures. These visits most assuredly did more honour to the princes than to the philosopher, whose power, like that of the poets mentioned by Charles the Ninth in his epistle to Ronsard, is exercised upon the minds, while that of the sovereign is confined to the bodies of mankind.

As the list of the works of this illustrious physician form no inconsiderable monument to his memory, we shall avail ourselves of a more complete detail than has yet appeared in this country. In the revolutions of the medical science, it is true that many of them are no longer read, but by learned inquirers there are few of them which are not occasionally consulted, and the whole may be considered as an index to the history of medicine, under what may be termed his administration.

The works of Boerhaave are divided into three classes: the first, consisting of those which he acknowledged; the second, of those either attributed to him, or emanating from his school; and the third, of those to which he only performed the office of editor.

Under the first of these classes; we have, 1. Various discourses, or "Orationes;"as "Oratio de commendando studio Hippocratico;" and "Oratio de usu ratiocinii mechanici in Medicina," reprinted 1709, 8vo. "Oratio qua repurgatæ Medicinæ facilis asseritur simplicitas;—de comparando certo in physicis;—de chemia suos errores expurgante;—de vita et obitu Bernhardi Albini," Leyden, 1721, 4to. "Oratio quam habuit cum botanicam et chemicam professionem publicè poneret," ibid. 1729:—"de honore medici servitute:" all these are among his "Opuscula." 2. "Institutiones medicæ in usus exercitationis annuæ domesticos," Leyden, 1708, 1713, 1720, 1727, 1734, 1746, 8vo; Paris, 1722, 1737, 1747, 12mo. translated into most languages, and even into the Arabic by order of the Mufti; and on which the following commentaries have been published; one by Haller, Leyden, 1758, 7 vols. 4to; and another by Lamettrie, entitled "Institutions et Aphorismes," Paris, 1743, 8 vols. 12mo. 3. "Aphorismi de cognoscendis et curandis morbis, in usum doctrinæ Medicinæ," Leyden, 1709, 1715, 1728, 1734, 1742, 12mo; Paris, 1720, 1726,

1728, 1745, 1747, 12mo; Louvain, 1751, 12mo, with his treatise "De Lue Venerea;" in English, 1735; in French, Rennes, 1738, 12mo; also in Arabic; and on which Van Swieten wrote his excellent commentary, 5 vols. 4to. 4. "Index plantarum quæ in horto academico Lugduno-Batavo reperiuntur," Leyden, 1710, 1718, 8vo. A new edition, enlarged, and with thirty figures of plants rather indifferently executed, and an account of the directors of the garden, from its origin to the time of Boerhaave, was published under the title of "Index alter, &c." Leyden, 1720, 4to; 1727, 2 vols. 4to. 5. "Libellus de materia medica et remediorum formulis," London, 1718, 8vo; Leyden, 1719, 1727, 1740, 8vo; Paris, 1720, 1745, 12mo; Francfort, 1720; in French by Lamettrie, 1739, 1756, 12mo. This has sometimes been mistaken for a work "De viribus medicamentorum," improperly attributed to Boerhaave. 6. "Epistolæ ad Ruischium clarissimum, pro sententia Malpighiana de glandulis," Amst. 1722. 7. "Atrocis nec descripti prius morbi historia, secundùm medicæ artis leges conscripta," Leyden, 1724, 8vo. 8. "Atrocis, rarissimique morbi historia altera," Leyden, 1728, 8vo. 9. "Elementa Chemiæ quæ anniversario labore docuit in publicis, privatisque scholis," Paris, 1724, 2 vols. 8vo; Leyden, 1732, 4to; Paris, 1733, and 1753, 2 vols. 4to. with the author's "Opuscula," and translated into French and English, the latter by Shaw and Chambers, 1727, 4to; and again by Dallowe, 1735, 4to.

Among the works attributed to him, without sufficient authority, or proceeding from his school, being compilations by his students from his lectures, are: 1. "Tractatus de Peste," published with other treatises respecting the plague at Marseilles. Boerhaave was himself infected at that melancholy period, and in this lays down a mode of cure. 2. "Consultationes medicæ, sive sylloge epistolarum cum responsis," Hague, 1743, often reprinted, and translated into English, Lond. 1745, 8vo. 3. "Prælectiones publicæ de morbis oculorum," dictated by Boerhaave in 1708, Gottingen, 1746, 8vo. Haller published two editions; one in 1750, from a bad transcript; the other from a more correct one by Heister, Venice, 1748, 8vo. 4. "Introductio in praxin clinicam," Leyden, 1740, 8vo. 5. "Praxis medica," London, 1716, 12mo. 6. "De viribus medicamentorum," collected from his lectures in 1711, 1712, Paris, 1723, 8vo, &c. 7. "Experimenta

et institutiones chemicæ," Paris, 1728, 2 vols. 8vo. 8. "Methodus discendi Medicinam," Amst. 1726, 1734, 8vo; Lond. 1744, the best edition by Haller, Amst. 1751, 2 vols. 4to, under the title of "Hermanni Boerhaave, viri summi, suique præceptoris, methodus studii medici emendata et accessionibus locupletata." 9. "Historia plantarum quæ in horto academico Lugd. Batav. crescunt," Leyden, 1717, 2 vols. 12mo (under the name of Rome), Lond. 1731, 1738. 10. "Prælectiones de calculo," Lond. 1748, 4to. 13. "Prælectiones academicæ de morbis Nervorum," Leyden, 1761, 2 vols. 8vo; Francfort, 1762. This was edited by James van Eeems, from various manuscript copies of Boerhaave's lectures. In fact, all the works enumerated in this list were produced in the same manner, some in his lifetime, but mostly after his death. Such was the very extensive reputation of Boerhaave, that to be his pupil was in some degree accounted a qualification for future honours and practice, and every pupil was glad to bring away as much as he could in manuscript, to testify his diligence. The booksellers, very naturally desirous of profiting by the popularity of our author, employed many of these pupils in collating different transcripts, and publishing what was conceived to be the best text. In this way, doubtless, his reputation might occasionally suffer by the incorrectness or misapprehension of these transcribers; yet even Haller and other eminent physicians were glad to avail themselves of such assistance, to extend the Boerhaavian school, and promote the salutary revolution in medical science which this illustrious writer had begun. The celebrated medical school of Edinburgh was the first branch from it which introduced Boerhaave to this country, all the original founders and professors of that school having been his pupils.

There is yet a third class of writings connected with the name of Boerhaave, in which he acted principally as editor. Among these we may enumerate: 1. The count Marsigli's "Histoire physique de la Mer," Amst. 1725, fol. 2. Vaillant's "Botanicon Parisiense," Leyden, 1727, 4to. 3. Swammerdam's "Historia Insectorum, sive Biblia Naturæ," Amst. 1737, 2 vols. fol. translated into Latin by Gaubius, with a preface by Boerhaave. These, however, are not to be considered as new editions, for they were never published before, and the world was now, for the first time, indebted for them to Boerhaave's zeal for

the promotion of science. Swammerdam's work was purchased and printed entirely at his own expence. It was not by his talents only, but by his fortune also, that he sought to advance science; and his liberal patronage of Linnæus and Artedi was amply acknowledged by both; but as in his first interview with the former there are some characteristic traits unnoticed by Boerhaave's biographers, we shall in this place extract Stoever's account, from his life of Linnæus.

"Linnæus, when at Leyden, had particularly wished to see and converse with Boerhaave, but in vain. No minister could be more overwhelmed with intreaties and invitations, nor more difficult in granting an audience, than Boerhaave. His menial servants reaped advantages from this circumstance; for them an audience was always a profitable money-job; by the weight of gold it could alone be accomplished. Without a *douceur* it was hard for any stranger or foreigner to gain admittance. Linnæus was quite unacquainted with this method, and had it not in his power to make presents. Owing to Boerhaave's infinite occupations, and the strict regularity which he observed, ambassadors, princes, and Peter the Great himself, were obliged to wait several hours in his anti-chamber, to obtain an interview. How much more difficult must it have been for the young northern doctor, allowing him his usual spirit of liberality, to aspire at the honour of admittance. Notwithstanding all these obstacles, he obtained it at last. He sent Boerhaave a copy of his new-published system. Eager to know the author of this work, who had likewise recommended himself by a letter, he appointed Linnæus to meet him on the day before his intended departure, at his villa, at the distance of a quarter of a league from Leyden, and charged Gronovius to give him notice of his intention. This villa contained a botanical garden, and one of the finest collections of exotics. Linnæus punctually attended to the invitation. Boerhaave, who was then sixty-seven years old, received him with gladness, and took him into his garden, for the purpose of judging of his knowledge. He shewed him, as a rarity, the Crategus Aria, and asked him if he had ever seen that tree before, as it had never been described by any botanist. Linnæus answered that he had frequently met with it in Sweden, and that it had been already described by

Vaillant. Struck with the young man's reply, Boerhaave denied the latter part of his assertion, with so much more confidence, as he had himself published Vaillant's work, with notes of his own, and firmly believed that tree had not been described in it. To remove all doubts, and to give all possible sanction to what he advanced, Boerhaave immediately produced the work itself from his library, and to his extreme surprise, found the tree fully described in it, with all its distinctive marks. Admiring the exact and enlarged knowledge of Linnæus in botany, in which he seemed even to excel himself, the venerable old man advised him to remain in Holland, to make a fortune, which could not escape his talents. Linnæus answered that he would fain follow this advice, but his indigence prevented him from staying any longer, and obliged him to set out next day for Amsterdam, on his return to Sweden; but nevertheless this visit to Boerhaave unexpectedly became the source of his fortune and of his eminence."

Among the editions of works already published, to which Boerhaave contributed, we have, 1. The writings of Drelincourt, one of his old masters, Amst. 1727, 4to. 2. "Pisonis selectiores observationes," Leyden, 1718, 4to; and "Pisonis de cognoscendis et curandis morbis," &c. Leyden, 1733, 8vo, 1736, 4to. 3. Vesalius's "Anatomical works," 1725, 2 vols. fol. 4. Luisinus's "Tractatus medicus de Lue Venerea, prefixus aphrodisiaco," 2 vols. fol. a collection of the writers on that disorder. 5. "Barth. Eustachii opuscula anatomica," 3d edit. Delft, 1726, 8vo. 6. "Bellini de urinis et pulsibus," Leyden, 1730, 4to. 7. "Prosper Alpinus de presagienda vita et morte," 1733, 4to. 8. "Aretæus de causis signisque morborum," Leyd. 1731, 1735. To all these he wrote prefaces, notes, and sometimes lives of the authors. He and Groenvelt had an intention of re-publishing all the most valuable Greek physicians; and he is said to have left, almost ready for the press, the works of Nicander and Ætius. When we consider the labour necessary for these undertakings, as well as for Boerhaave's original works, and the vast extent of his practice and correspondence, we may justly consider him as not only one of the most learned medical writers of his time, but as one of the most industrious; nor can we be surprised that Linnæus, then unknown, or any stranger, should find access difficult to one whose time was so valu-

able, so well employed, and so liable, from his great celebrity, to be lost in visits of ceremony or curiosity.[1]

BOERHAAVE (ABRAHAM KAAN), professor of medicine in the university of Petersburgh, was born at the Hague in 1715. He was the son of James Kaan, and of Margaret, the daughter of Herman Boerhaave. After receiving a good classical education, he went to Leyden, where, applying to the study of medicine under the celebrated Albinus Gaubius, and other masters, he was admitted to the degree of doctor in 1738. He had before obtained an honorary medal from the university for his discourse "De gaudiis Alchemistarum," though he was more particularly attached to anatomy, which he cultivated with great success. The year following he took the name of his uncle Boerhaave. In 1740 he went to Petersburgh, where his talents soon procured him the situation of professor in medicine in the university there, and of one of the members of the imperial academy. By Portal and Blumenbach he is called archiater, or aulic counsellor, and first physician to the empress, confounding him with his brother Herman Kaan B. who about the same time enjoyed that honour. In the course of a severe and tedious illness, from which he with difficulty recovered, he lost his hearing. This happened 1749. He died in 1753. His works are: "Perspiratio dicta Hippocrati, per universum corpus anatomicè illustrata," Lugd. B. 1738, 12mo; in which he shews there is a constant inhalation or absorption, and an exhalation, or perspiration, carried on, not only on the surface of the body, but in all the principal cavities. "Impetum faciens dictum Hippocrati per corpus consentiens, philologicè et physiologicè illustratum," Lugd. Bat. 1745, 12mo. In this he treats of the action of the mind upon the body, by the means of the nerves; of the fabric and motion of the muscles; on the effects of opium, given to a dog, &c. He also gave the anatomy of an elephant, which he had an opportunity of dissecting, and of two monstrous infants, &c.[2]

BOERNER (CHRISTIAN FREDERICK), professor of theology at Leipsic, was born at Dresden, Nov. 6, 1685, stu-

[1] Life by Dr. Will. Burton, 1746, 8vo, the second and best edition.—Shulden's Oratio Academica in Mem. H. Boerhaave, Leyden, 1738.—Essai sur le caractere, par M. Maty, Cologne, 1747, 8vo.—Chaufepie.—Life by Dr. Johnson, in his Works.—Pulteney's Sketches.—Stoever's Linnæus.—Seward's Anecdotes, vol. II. p. 231.—Haller. Bibl. Med. Pract. Bibl. Anat. Botan. & Chirurg. —Saxii Onomasticon.

[2] Haller Bibl. Anat.—Rees's Cyclopædia.

died at Leipsic and Wittemberg, and travelled afterwards in Holland and England. He died at Leipsic, Nov. 19, 1753. He was a man of great learning, which he employed principally on subjects of biblical criticism and ecclesiastical history. His principal works are: 1. "De exulibus Græcis iisdemque litterarum in Italia instauratoribus," Leipsic, 1704, and enlarged 1750, 8vo. 2. "De ortu atque progressu Philosophiæ moralis," ibid. 1707. 3. "De Socrate, singulari boni ethici exemplo," ib. 1707. 4. "De Lutheri actis anno 1520," ibid. 1720, 4to. 5. "De actis Lutheri anno 1521," ibid. 1721, 4to. 6. "Institutiones theologiæ symbolicæ," ib. 1751, 4to. 7. "Dissertationes sacræ," ibid. 1752. The Journal des Savans for 1725 mentions a dissertation of his on the Lycaonians, in which he takes the part of those writers who deny that the language of that people was a dialect of the Greek. Boerner published, from 1728 to 1734, a complete edition of the works of Luther, in 22 vols. folio. He published also, in 1709, an edition of Le Long's "Bibliotheca Sacra," at Antwerp, 2 vols. 8vo, with corrections and additions. He had two sons, Christian Frederic, and Frederic, who were both physicians. The latter, who died in 1761, published the "Lives and writings of eminent physicians and naturalists," in German, Wolfenbuttle, 1748—64, 3 vols. 8vo. Boerner was once possessed of a MS. of part of the New Testament, which is known by the name of the Codex Boernerianus. It is noted G. in the second part of Wetstein's New Testament, and was collated by Kuster, and described in the preface to his edition of Mill's Greek Testament. It was published by professor Matthei, at Meissen, in Saxony, in 1791, and is supposed to have been written between the eighth and twelfth centuries. It is preserved at present in the electoral library at Dresden, and a copy of it is in the library of Trinity college, Cambridge, among the books and MSS. left by Dr. Bentley.[1]

BOETHIE (STEPHEN DE LA), of Sarlat, in Perigord, counsellor of the parliament of Bourdeaux, was born Nov. 1, 1530, and cultivated both Latin and French poetry with success. He was an author at the age of sixteen, and died at thirty-two, in 1563, at Germignan, two

[1] Biog. Univ.—Michaelis on the New Test. by Marsh.—Rees's Cyclopædia.—Saxii Onomasticon, in which Boerner is spoken of slightingly.

leagues from Bourdeaux. Montagne, his friend, to whom he left his library, collected his works in 1571, 8vo. They consist of translations of several works of Plutarch and Xenophon, of political discourses, pieces of poetry, &c. His "Authenoticon," or voluntary slavery, was published in 1575, at the time of the bloody dissensions about religion in France. Montagne published some sonnets of his which possess considerable merit, but upon the whole, his friendship for Boethie has induced him to over-rate his merit.[1]

BOETHIUS (ANICIUS MANLIUS TORQUATUS SEVERINUS), the most learned and almost the only Latin philosopher of his time, descended from an ancient and noble family, many of his ancestors having been senators and consuls, was born at Rome in the year 455. Though deprived of his father the year he was born by the cruelty of Valentinian III. who caused him to be put to death, his relations took all proper care of his education, and inspired him with an early taste for philosophy and the belles-lettres. They sent him afterwards to Athens, where he remained eighteen years, and made surprising progress in every branch of literature, particularly philosophy and mathematics, in which Plato, Aristotle, Euclid, and Ptolemy, were his favourite authors. During this course of education, he was not less distinguished for probity and humanity, than for genius and learning. On his return to Rome, he attracted the public attention, as one born to promote the happiness of society. The most eminent men in the city sought his friendship, foreseeing that his merit would soon advance him to the first employments of the state. His alliance, too, was consequently courted by many, but Elpis, descended from one of the most considerable families of Messina, was the lady on whom Boethius fixed his choice. This lady was learned, highly accomplished, and virtuous. She bore him two sons, Patricius and Hypatius. Boethius, as was expected, obtained the highest honour his country could bestow. He was made consul in the year 487, at the age of thirty-two. Odoacer, king of the Heruli, reigned at that time in Italy, who, after having put to death Orestes, and deposed his son Augustulus, the last emperor of the West, assumed the title of king of that country.

[1] Baillet's Les Enfans celebres.—Biog. Universelle.—Dict. Hist.

Two years after Boethius's advancement to the dignity of consul, Theodoric, king of the Goths, invaded Italy; and, having conquered Odoacer and put him to death, he in a short time made himself master of that country, and fixed the seat of his government at Ravenna, as Odoacer and several of the later western emperors had done before him. The Romans and the inhabitants of Italy were pleased with the government of Theodoric, because he wisely ruled them by the same laws, the same polity, and the same magistrates they were accustomed to under the emperors. In the eighth year of this prince's reign, Boethius had the singular felicity of beholding his two sons, Patricius and Hypatius, raised to the consular dignity. During their continuance in office, Theodoric came to Rome, where he had been long expected, and was received by the senate and people with the greatest demonstrations of joy. Boethius made him an eloquent panegyric in the senate; which the king answered in the most obliging terms, declaring that he should ever have the greatest respect for that august assembly, and would never encroach upon any of their privileges.

Boethius was advanced a second time to the dignity of consul, in the eighteenth year of the reign of king Theodoric. Power and honour could not have been conferred upon a person more worthy of them: for he was both an excellent magistrate and statesman, as he faithfully and assiduously executed the duties of his office; and employed, upon every occasion, the great influence he had at court, in protecting the innocent, relieving the needy, and in procuring the redress of such grievances as gave just cause of complaint. The care of public affairs did not however engross his whole attention. This year, as he informs us himself, he wrote his commentary upon the Predicaments, or the Ten Categories of Aristotle. In imitation of Cato, Cicero, and Brutus, he devoted the whole of his time to the service of the commonwealth, and to the cultivation of the sciences. He published a variety of writings, in which he treated upon almost every branch of literature. Besides the commentary upon Aristotle's Categories, he wrote an explanation of that philosopher's Topics, in eight books; another, of his Sophisms, in two books; and commentaries upon many other parts of his writings. He translated the whole of Plato's works: he wrote a commentary, in six books, upon Cicero's Topics;

he commented also upon Porphyry's writings: he published a discourse on Rhetoric, in one book; a treatise on Arithmetic, in two books; and another, in five books, upon Music: he wrote three books upon Geometry, the last of which is lost: he translated Euclid; and wrote a treatise upon the quadrature of the circle; neither of which performances are now extant; he published also translations of Ptolomy of Alexandria's works; and of the writings of the celebrated Archimedes: and several treatises upon theological and metaphysical subjects, which are still preserved.

The learning displayed in these works procured Boethius such reputation that he was frequently visited by persons of the first rank. Among these Gondebald, king of the Burgundians, who had married a daughter of Theodoric, came to Rome for the purpose of conversing with so eminent a philosopher. Boethius shewed him several curious mechanical works of his own invention, particularly two watches or time-keepers, one of which pointed out the sun's diurnal and annual motion in the ecliptic, upon a moveable sphere; and the other indicated the hours of the day, by the expedient of water dropping out of one vessel into another: and so fond was Gondebald of these pieces of mechanism, that upon his return to his own country, he dispatched ambassadors to Theodoric, praying that he would procure for him the two wonderful time-keepers he had seen at Rome.

During the course of these transactions, Boethius lost his beloved wife Elpis, but married a second time Rusticiana, the daughter of Symmachus, and was elected consul with his father in law, in the thirtieth year of Theodoric's reign; and it was during this consulship that he fell under the displeasure of king Theodoric. Rich in health, affluence, domestic happiness, and the love of his fellow citizens, and the highest reputation, all these circumstances probably contributed in some degree to accelerate his ruin. King Theodoric, who had long held him in the highest esteem, was an Arian; and Boethius, who was a catholic, published about this time a book upon the unity of the Trinity, in opposition to the three famous sects of Arians, Nestorians, and Eutychians. This treatise was universally read, and created our author a great many enemies at court; who insinuated to the prince, that Boethius wanted not only to destroy Arianism, but to

effectuate a change of government, and deliver Italy from the dominion of the Goths; and that, from his great credit and influence, he was the most likely person to bring about such a revolution.—Whilst his enemies were thus busied at Ravenna, they employed emissaries to sow the seeds of discontent at Rome, and to excite factious people openly to oppose him in the exercise of his office as consul. Boethius, in the mean while, wanting no other reward than a sense of his integrity, laboured both by his eloquence and his authority to defeat their wicked attempts; and persisted resolutely in his endeavours to promote the public welfare, by supporting the oppressed, and bringing offenders to justice. But his integrity and steadiness tended only to hasten his fall. King Theodoric, corrupted probably by a long series of good fortune, began now to throw off the mask. Though an Arian, he had hitherto preserved sentiments of moderation and equity with regard to the catholics; but fearing, perhaps, that they had a view of overturning his government, he began now to treat them with severity, and Boethius was one of the first that fell a victim to his rigour. He had continued long in favour with his prince, and was more beloved by him than any other person: but neither the remembrance of former affection, nor the absolute certainty the king had of his innocence, prevented him from prosecuting our philosopher, upon the evidence of three abandoned profligates, infamous for all manner of crimes. The offences laid to his charge, as we are informed in the first book of the Consolation of Philosophy, were, "That he wished to preserve the senate and its authority: that he hindered an informer from producing proofs, which would have convicted that assembly of treason: and that he formed a scheme for the restoration of the Roman liberty." In proof of the last article, the above mentioned profligates produced letters forged by themselves, which they falsely averred were written by Boethius. For these supposed crimes, as we learn from the same authority, he was, unheard and undefended, at the distance of five hundred miles, proscribed and condemned to death.—Theodoric, conscious that his severity would be universally blamed, did not at this time carry his sentence fully into execution; but contented himself with confiscating Boethius's effects, with banishing him to Pavia, and confining him to prison.

Soon after this, Justin, the catholic emperor of the East, finding himself thoroughly established upon the throne, published an edict against the Arians, depriving them of all their churches. Theodoric was highly offended at this edict. He obliged pope John I. together with four of the principal senators of Rome (one of whom was Symmachus, father-in-law to Boethius), to go on an embassy to Constantinople; and commanded them to threaten that he would abolish the catholic religion, throughout Italy, if the emperor did not immediately revoke his edict against the Arians. John was received at Constantinople with extraordinary pomp, but being able to produce no effect as to the object of his embassy, on his return, Theodoric threw him and his colleagues into prison at Ravenna, and Boethius was ordered to be more strictly confined at Pavia. It was here that he wrote his five books of the "Consolation of Philosophy," on which his fame chiefly rests. He had scarcely concluded his work, when pope John being famished to death in prison, and Symmachus and the other senators, put to death, Theodoric ordered Boethius to be beheaded in prison, which was accordingly executed Oct. 23, 526. His body was interred by the inhabitants of Pavia, in the church of St. Augustine, near to the steps of the chancel, where his monument was to be seen until the last century, when that church was destroyed.

His most celebrated production, his ethic composition "De Consolatione Philosophiæ," has always been admired both for the style and sentiments. It is an imaginary conference between the author and philosophy personified, who endeavours to console and soothe him in his afflictions. The topics of consolation contained in this work, are deduced from the tenets of Plato, Zeno, and Aristotle, but without any notice of the sources of consolation which are peculiar to the Christian system, which have led many to think him more of a Stoic than a Christian. It is partly in prose, and partly in verse; and was translated into Saxon by king Alfred, and illustrated with a commentary by Asser, bishop of St. David's; and into English, by Chaucer and queen Elizabeth. It was also translated into English verse by John Walton, in 1410, of which translation there is a correct manuscript on parchment in the British Museum. Few books have been more popular, especially in the middle ages, or have passed through a greater number of editions in almost all languages. It has been observed

by Mr. Harris, in his "Hermes," that "with Boethius the Latin tongue, and the last remains of Roman dignity, may be said to have sunk in the western world." To the same purpose, Gibbon says, "that the senator Boethius is the last of the Romans whom Cato or Tully would have acknowledged for their countryman."

The first edition of Boethius "De Consolatione" was printed at Nurimberg, 1476, fol. but there was an edition in Latin and German, printed at the same place in 1473. The best edition of his whole works is that printed at Basil, 1570, 2 vols. fol. In 1785, his Consolation was translated into English, with notes and illustrations, by the rev. Philip Ridpath, minister of Hutton in Berwickshire, London, 8vo.[1]

BOETHIUS, BOECE, or BOEIS (HECTOR), a celebrated Scotch historian, was born at Dundee, in the shire of Angus, about 1470. After having studied at Dundee and Aberdeen, he was sent to the university of Paris, where he applied to philosophy, and became a professor of it there. There also he contracted an acquaintance with several eminent persons, particularly with Erasmus, who kept a correspondence with him afterwards. Elphinston, bishop of Aberdeen, having founded the king's college in that city about 1500, sent for Boeis from Paris, and appointed him principal. He took for his colleague Mr. William Hay, and by their joint labour the kingdom was furnished with several eminent scholars. Upon the death of his patron, he undertook to write his life, and those of his predecessors in that see. The work is in Latin, and entitled "Vitæ Episcoporum Murthlacensium et Aberdonensium," Paris, 1522, 4to. He begins at Beanus, the first bishop, and ends at Gawin Dunbar, who was bishop when the book was published. A third part of the work is spent in the life of Elphinston, for whose sake it was undertaken. He next undertook to write in the same language the history of Scotland: the first edition of which was printed at Paris by Badius Ascensius in 1526, which consisted of seventeen books, and ended with the death of James I. but the next in 1574 was much enlarged, having the addition of the 18th book and part of the 19th: the work was afterwards brought down to the reign of James III. by Ferrerius, a

[1] Gen. Dict.—Cave, vol. I.—Dupin.—Brucker.—Life prefixed to Ridpath's Translation.—Dibdin's Classics.—Freytag Adparat. Lit.—Fabric. Bibl. Lat.—Burney's Hist. of Music, vol. II.—Saxii Onomasticon.

Piedmontese. It was translated by Bellenden. (See BELLENDEN, JOHN). Mackenzie observes, that of all Scots historians, next to Buchanan, Boethius has been the most censured and commended by the learned men who have mentioned him. Nicolson tells us, that in the first six books there are a great many particulars not to be found in Fordun or any other writer now extant; and that, "unless the authors which he pretends to have seen be hereafter discovered, he will continue to be shrewdly suspected for the contriver of almost as many tales as Jeoffrey of Monmouth." His 18th book, however, is highly commended by Ferrerius, who says, "that he has treated of things there in so comprehensive a manner, that he believes no one could have done it more fully or significantly on the same subject." His style, says another writer, has all the purity of Cæsar's, and is so nervous both in the reflections and diction, that he seems to have absolutely entered into the spirit of Livy, and made it his own. Erasmus, who was intimately acquainted with him, says, in one of his epistles, "that he was a man of an extraordinary happy genius, and of great eloquence." "He was certainly," says another writer, "a great master of polite learning, well skilled in divinity, philosophy, and history; but somewhat credulous, and much addicted to the belief of legendary stories. With regard to his other accomplishments, he was discreet, well-bred, attentive, generous, affable, and courteous." Dr. Johnson in his Tour in Scotland observes that Hector Boethius may be "justly reverenced as one of the revivers of elegant learning. The style of Boethius, though, perhaps, not always rigorously pure, is formed with great diligence upon ancient models, and wholly uninfected with monastic barbarity. His history is written with elegance and vigour, but his fabulousness and credulity are justly blamed. His fabulousness, if he was the author of the fictions, is a fault for which no apology can be made; but his credulity may be excused in an age when all men were credulous. Learning was then rising on the world; but ages, so long accustomed to darkness, were too much dazzled with its light to see any thing distinctly. The first race of scholars, in the fifteenth century, and some time after, were, for the most part, learning to speak, rather than to think, and were therefore more studious of elegance than of truth. The contemporaries of Boethius thought it sufficient to know what

the ancients had delivered. The examination of tenets and of facts was reserved for another generation." [1]

BOFFRAND (GERMAIN), a celebrated French architect, was the son of a sculptor, and of a sister of the famous Quinault, and born at Nantes in Bretagne, May 7, 1667. He was trained under Harduin Mansard, who trusted him with conducting his greatest works. Boffrand was admitted into the French academy of architecture in 1709: many princes of Germany chose him for their architect, and raised considerable edifices upon his plans. His manner of building approached that of Palladio; and there was much of grandeur in all his designs. As engineer and inspector-general of the bridges and highways, he caused to be constructed a number of canals, sluices, bridges, and other mechanical works. There is of this illustrious architect a curious and useful book, which contains the general principles of his art; to which is added an account of the plans, profiles, and elevations of the principal works which he executed in France and other countries, entitled "Livre d'Architecture, &c." fol. 1745, with seventy plates. He published also an account of the casting the bronze figure of Louis XIV. "Description de ce qui a été pratiqué pour fondre en bronze, &c." 1743, fol. with plates. In his private character, Boffrand is represented as of a noble and disinterested spirit, and of a pleasing and agreeable manner. He died at Paris, March 18, 1754, dean of the academy of architecture, first engineer and inspector-general of the bridges and highways, architect and administrator of the general hospital. [2]

BOGAN (ZACHARY), a learned and pious writer of the seventeenth century, was the son of William Bogan, gentleman, and born at Little Hempston in Devonshire, about the feast of St. John the Baptist in the year 1625. He became a commoner of St. Alban hall under the tuition of Mr. Ralph Button in Michaelmas term in 1640. He was admitted a scholar of Corpus Christi college November the 26th the year following, and left the university when the city of Oxford was garrisoned for the king, and returned after the surrender of it to the parliament. October 21, 1646, he took the degree of bachelor of arts, and was elected probationer fellow of his college the year follow-

[1] Mackenzie's Lives, vol. II. p. 376.—Biog. Brit.—Nicolson's Hist. Library.—Johnson's Works.

[2] Dict. Hist.—Biog. Universelle.

ing. November 19, 1650, he took the degree of master of arts, and became a retired and religious student, and distinguished in the university for his admirable skill in the tongues. At last, having contracted an ill habit of body by his intense application to his studies, he died September 1, 1659, and was interred in the middle of the north cloister belonging to Corpus Christi college, joining to the south side of the chapel there. "At that time and before," Wood informs us, "the nation being very unsettled, and the university expecting nothing but ruin and dissolution, it pleased Mr. Bogan to give by his will to the city of Oxford five hundred pounds; whereas had the nation been otherwise, he would have given that money to his college." An original picture of him is to be seen in the guild-hall of the city of Oxford. Mr. Wood adds, that he was an excellent tutor, but a zealous puritan; and in his Hist. & Antiq. Univers. Oxon. he gives him the character of *vir studiosus et linguarum peritissimus*, a studious person, and well skilled in the languages, in which opinion some learned foreigners who have read his works concur. He wrote, 1. Additions, in four books, to Francis Rous's "Archæologiæ Atticæ," the fifth edition of which was published at Oxford, 1658, 4to. These additions relate to the customs of the ancient Greeks in marriages, burials, feasts, &c.; at the close of which, Mr. Bogan, with great simplicity of manner, gives his reasons for undertaking the work: "The cords," he says, "which drew me to do it (and drawn I was) were three, such as, twisted together, I could by no means break; viz. 1. The importunity of my friend. 2. The necessity of the knowledge of ancient rites and customs for the understanding of authors. And, 3. the hopes which I had by employment (as by an issue) to divert my humour of melancholy another way. The causes why I did it no better are as many, viz. 1. Want of years and judgment, having done the most part of it in my Tyrocinium (when I took more delight in these studies) as appears by the number of the authors which I have cited. 2. Want of health. And, 3. want of time and leisure, being called away by occasions that might not be neglected, and by friends that could not be disobeyed. If yet I have given but little light, and my labour and oil be not all lost, I have as much as I desired myself, and thou hast no more than I owed thee." 2. "A view of the Threats and Punishments recorded in Scripture alphabeti-

cally composed, with some brief observations on sundry texts," Oxford, 1653, 8vo. 3. "Meditations of the mirth of a Christian Life," Oxford, 1653, 8vo. 4. "Help to Prayer both extempore and by a set form; as also to Meditation," &c. Oxford, 1660, 12mo, published after the author's death by Daniel Agas, fellow of Corpus Christi college. Our author also wrote a large and learned epistle to Mr. Edmund Dickenson, M. A. of Merton college, prefixed to that gentleman's book, entitled "Delphi Phœnicizantes, &c." published at Oxford, 1655, in 8vo. And "Homerus Ἑβραίζων; sive comparatio Homeri cum scriptoribus sacris quoad Normam loquendi." In the preface he declares that it is not his intention to make any comparison between the sacred writers and their opinions and Homer, but only of their idioms and ways of speaking. To this book is added Hesiodus Ὁμηρίζων; wherein he shews how Hesiod expresses himself very much after the same manner with Homer, Oxford, 1658, 8vo. He designed likewise to publish a discourse concerning the Greek particles; but he was prevented by sickness from completing it; and another treatise concerning the best use of the Greek and Latin poets. Freytag has bestowed an article on his treatise on Homer's style.[1]

BOGDEN, or BOGDANUS (MARTIN), a favoured pupil of T. Bartholine, and strenuous defender of his fame and opinions, was born at Dresden, about the year 1630. After visiting France, England, and other parts of Europe, to improve himself in knowledge, he took the degree of doctor in medicine at Basle in Swisserland, in 1652, and at the end of four or five years, passed principally with Bartholine, to whom he was strongly attached, he settled at Bern. His works are principally controversial, defending the priority of the discovery of the lymphatics by Bartholine, against Rudbeck the Swede, who claimed it; and who, if he did not discover them, Haller says, has the merit of having more fully and accurately described them than Bartholine had done. Bogden, in this contest, displayed much learning, but equal roughness and ill-humour. The titles of his works are, "Rudbekii insidiæ structæ vasis lymphaticis Thomæ Bartholini," 4to, and "Apologia pro vasis lymphaticis Bartholini, adversus insidias secundo

[1] Ath. Ox. vol. II.—Prince's Worthies of Devon.—Gen. Dict.—Freytag Adparat. Litt.—Saxii Onomasticon.

structas ab Olao Rudbek." Haffniæ, 1654, 12mo. "Simeonis Seth, de alimentorum facultatibus," Gr. and Lat. 1658, 8vo. "Observationes Medicæ ad Thomam Bath." The observations, twelve in number, are published in the "Culter Anatomicus" of Lyser; Copenh. 1665.[1]

BOHADIN, or BOHA-EDDYN, an Arabian historian of great note, born March 1145, was celebrated for his Life of Saladin, in whose court he flourished in the twelfth century. What makes his history particularly valuable, is his being contemporary to the events he writes; and his being also a favourite of Saladin's, constantly about his person, and high in office. He is very accurate in his account of the crusades, and Saladin's taking of Jerusalem; and mentions our Richard I. who made such a figure as Saladin's antagonist. The accurate Schultens has published a very excellent edition in folio, with much erudition, Leyden, 1732; the same was published in 1755, but only with a new title of that date. It has been observed by an able critic, that this historian, Abulpharagius, and Abulfeda, bear much resemblance to Plutarch; as they have enriched their histories with so many striking anecdotes and curious information on the progress and state of literature in their respective ages and countries.[2]

BOHN, or BOHNIUS (John), a physician of considerable reputation in the seventeenth century, was born at Leipsic in 1640, and began his studies there, and at Jena. In 1663 he travelled in Denmark, Holland, England, and France, and returned by the way of Swisserland in 1665. The following year he took his degree of M. D. and in 1668 was promoted to the anatomical chair at Leipsic. In 1691 he was appointed city-physician, and in 1691 professor of therapeutics. In 1700 he was dean of the faculty, and after a prosperous career, both as a physician and writer, died in 1718. His principal works are, 1. "De Alkali et Acidi insufficientia pro principiorum corporum naturalium munere gerendo," Leipsic, 1675, 8vo. 2. "Dissertationes chemico-physicæ," ibid. 1685, 4to, 1696, 8vo. 3. "Meditationes physico-chemicæ de aeris in sublunaria influxu," ibid. 1678, 8vo; 1685, 4to. 4. "De duumviratu hypochondriorum," ibid. 1689, 4to. 5. "Observatio atque experimenta circa usum spiritus vini externum in hæmorragiis sistendis," Leipsic, 1683, 4to. 6. "Exercitationes phy-

[1] Rees's Cyclopædia.—Biog. Universelle. [2] Biog. Univ.—Dict. Hist.

siologicæ, ibid. 1680, 1686, 1697 and 1710, 4to. 7. "De officio medici duplici, clinini nimirum ac forensis," Leipsic, 1689, 1704, 4 vols. 4to, a work of great merit. 8. "De renunciatione vulnerum lethalium examen," ibid. 1689, 8vo, often reprinted. Bohn, although not arriving at the conclusions of more modern and scientific physicians, frequently approaches them through the medium of sound and experimental knowledge. These last mentioned works on medicine, as connected with legal evidence, are particularly valuable. [1]

[1] Biog. Universelle.—Moreri.—Haller.

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